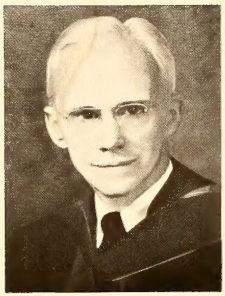
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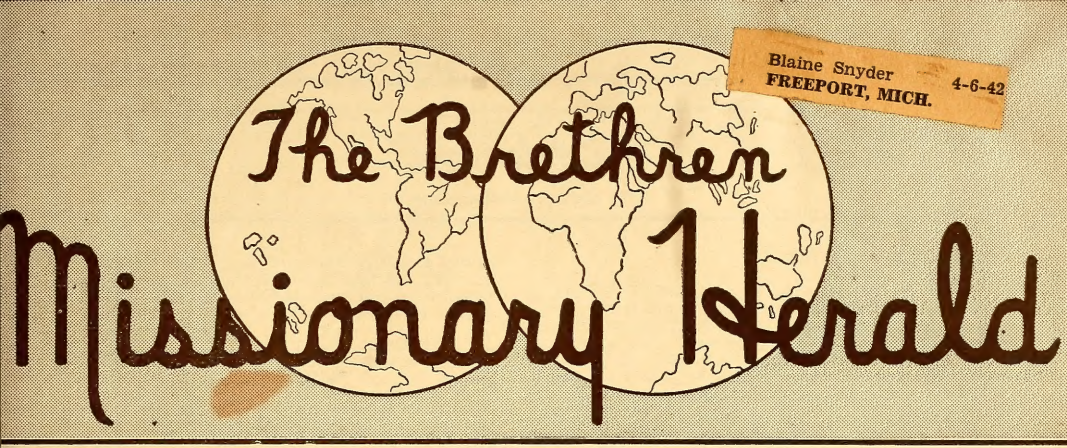
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4 - No. 1 FOREIGN MISSION NUMBER JANUARY 3, 1942

New Year's Prayer

By MRS. MARTHA S. NICHOLSON, Wilmington, Calif.

DEAR LORD, BEFORE THIS YEAR WAS BORN
I GAVE IT TO THY HAND,
CONTENT TO WALK BY FAITH WHAT PATHS
I CANNOT UNDERSTAND.

WHATE'ER IS IN THE COMING DAYS
OF BITTER LOSS, OR GAIN,
OR VERY CROWN OF HAPPINESS,—
SHOULD SORROW COME, OR PAIN,—

OR, LORD, IF ALL UNKNOWN TO ME
THINE ANGEL HOVERS NEAR
TO CALL ME TO THAT FARTHER SHORE
BEFORE ANOTHER YEAR,—

IT MATTERS NOT,—MY HAND IN THINE,
THY LIGHT UPON MY FACE,
THY BOUNDLESS STRENGTH WHEN I AM WEAK,
THY LOVE AND SAVING GRACE!

I ONLY ASK,—LOOSE NOT MY HAND,
GRIP FAST MY SOUL, AND BE
MY LIGHT OF LIFE UPON THE PATH,—
TILL, BLIND NO MORE,—I SEE!

- - Editorials - -

By LOUIS S. BAUMAN, Editor

OUR FRONT COVER

Several years ago, Mrs. Martha Snell Nicholson, of Wilmington, California, a close personal friend of the editor, and an attendant at the First Church in Long Beach, until she became a "shutin," sent us a beautiful New Year poem. We have already given it considerable publicity. Once again we present it on the front of our cover.

As we look forward to journeying the pathway for 1942—for a year that doubtless will prove to be the most momentous year in human history—we can, of God, our Father,

> "Only ask,—loose not my hand,
> Grip fast my soul, and be
> My light of life upon the path!"

1942

The year 1942 has been ushered in with the thunder of guns "heard round the world." Practically every nation on the face of the earth is in the war. The few that are not in it are on the very verge, and probably will be in it ere the year 1942 has gotten very far along the pathway.

For the first time in human history it looks as though we are entering into a year that will witness an absolutely total World War. The hour is at hand that those who still believe the Bible to be the unfailing Word of God need to read and study carefully the great prophecies of our Lord in the 24th chapter of Matthew—the chapter that contains the answer of Christ to the question His disciples asked of Him as He sat upon the mountainside: "Tell us what shall be the sign of Thy coming and of the end of the age."

Anyone who can read the answer of Christ to that question, and not believe that the year 1942 **may** witness the coming of Christ to remove His Church from the earth and to bring in the seven cataclysmic years that shall precede His return with His saints to reign —yes, anyone who can read that chapter and not stand on tiptoe with glorious expectancy, either possesses a mentality that we cannot understand, or does not believe that the Bible is the Word of God that "cannot be broken."

EASTER COMING

Yes, it isn't too early to begin to think of Easter Sunday. It is due on April 5. The time is at hand to think of the millions who are without the Gospel in heathen lands and have no way of ever knowing the pathway to eternal life unless those who do know the Gospel, and are saved, shall recognize their ambassadorship.

If the fifth chapter of I Corinthians teaches anything, it teaches that every born again Christian is an ambassador for Christ. It was for this reason that the Apostle Paul said, "Woe to me if I preach not the Gospel."

It is beyond question that the bloodbath that the world is now receiving is the result of the Church failing to preach the Gospel. If a mere tithe of the money that the people of the United States are now spending for war had been spent to give a real virile gospel to the nations of the earth, there would be no war in this world today.

The Brethren Church, being a whole gospel church, is more and more recognizing the fact that the supreme objective resting upon the Christian Church is to give the Gospel to the nations. This is our business until Jesus comes. To it, we, of The Brethren Church will be faithful, and in that faithfulness we shall be blessed.

Pastors, begin to talk foreign missions once again to your people. It isn't too early for you to write to our office—**The Foreign Missionary Society of The Brethren Church, 1925 E. Fifth St., Long Beach, Calif.** —and ask for as many dime collectors, missionary barrels, or any other paraphernalia that you may want to use for gathering in a great offering. Later, all pastors will be receiving a letter from this office, together with offering envelopes etc., such as are sent out every year; but, as we have said, we are ready even now to respond to any request from any church or Society for assistance in getting ready for the greatest foreign missionary offering in the history of our beloved Church.

MISSIONARY ACTIVITIES

As this Missionary Herald goes to press Brother and Sister Robert S. Williams have been promised a passport by the State Department, whenever they can secure passage across the Atlantic. Pray that a boat may be found for them.

Brother and Sister Jobson are busily engaged in getting everything ready, and fully expect that the Lord will provide them a way back to the field in French Equatorial Africa sometime in February. Brother and Sister Jobson are still making their headquarters in Long Beach, but expect to be returning East early in

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

the new year. Brother Jobson will be open for some calls for pre-Easter missionary messages in our churches. The Jobson children expect to remain in California where they now are in school.

The Sickels will be sailing soon for their field in Argentina. New passport regulations, due to the war, are giving Brother Sickel considerable difficulty. He has had to secure permission from the Argentine Government permitting him as an American citizen to return to Argentina. This permission is expected soon. In fact, it would have been in his hands already, had it not been for a technical error made in getting out the proper papers.

Pray for all these, that safe passage may be granted them.

THE CHRISTIAN'S SHELTER

News reaches us that the Tower of David, near the main gate of the old City of Jerusalem, is being converted into an air raid shelter. It is declared that the fortifications of the old Tower of David are so strong that only a few hundred dollars were needed to complete the work to make it one of the safest air raid shelters in the world. While, in these days, we may feel a bit more comfortable if we know that there are some strong material towers and shelters near us as we listen to the hum of motors in the air, however, what we all need is not more material towers, but stronger spiritual towers. It was a stronger "tower" than "the Tower of David that Solomon, the son of David, had in mind when he wrote: "the name of the Lord is a strong tower! the righteous runneth into it and is safe" (Prov. 18:10). God grant that every reader of this item may be nestling securely in the "strong tower" of the Lord. The devil's bombs cannot harm us there.

JEWS ALL ON ONE SIDE

Within one week the European war has developed into a world war. Never before were so many nations at war with each other as today. And the significant thing about this world war is that it is an anti-Semitic struggle. However, we know that the more agonies that are heaped upon the heads of the Jewish people in these days, the more expctant we may be of the coming of our Messiah—**and theirs!** It is said that not one Jewish soldier can be found among the Axis forces. The Fascists and Nazis will not permit Jews to enter their armies. Therefore, all the Jewish soldiers of the world are on the side of the democracies.

The Axis nations **boast** that no Jews are in their armies. All this reminds us of a story: Once upon a time a Gentile prodded a Jew in the ribs and said to him, "Thank God there are no Jews in **our** village!" Whereupon the Jew exclaimed, "Vell, dot's vy it iss a village!" Seriously, is it a none-too-hopeful sign for the Axis powers that there are no Jews in their armies!

THE BLACK HORSE RIDES

The Apostle John's vision on the Isle of Patmos, concerning the four horsemen, is perhaps one of the best known passages in our Bible. The second of these four riders rode the horse "that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6:4). We will not dogmatically say that Adolf Hitler is the rider on this red horse; but one thing we do know, that God would need no other person to completely fulfill this prophecy. Adolf Hitler is in possession of "a great sword"—the greatest war machine that this world has ever known—and with it, he has verily taken "peace from the earth that they should kill one another."

Following this red horse, we are told that John "beheld, and lo a black horse!" This black horse represents famine. Famine ever follows in the wake of war; and even so it is happening today. Just several hours ago, as we write, over the radio we were told that 600 people are dying every day in Greece—starved to death; and on our desk, as we write, is a letter from the "Institution for the Chinese Blind," 156 Fifth Avenue, New York. One paragraph therein reads: "A recent letter from Foochow Prov. tells of thousands dying of starvation: 'You may see bodies at any time now on the streets, in the gutters, or near the trash cans where people have gone in search of scraps of food and have died in the attempt'."

These are only two items of news among many coming to us, telling us that the spectre of famine is terrorizing many parts of our world today. Surely the Lord is not going to permit His precious bride, Whom He purchased with His own blood, to suffer the results of sin in this old world much longer. Everywhere the bride is praying: "Come, come quickly, Lord Jesus, come!" Answer that prayer He will!

JAPAN AN "OCCUPIED TERRITORY"?

According to Nofrontier News, the Nazi paper, Das Reich, published comparative production statistics for different nations; and the Nazis place Italy in their list of "occupied territories." We wonder how Mussolini likes that; but, probably, like it or not, Mussolini has to swallow it just now. This item should make interesting reading for Japan. A radio news item this past week tells us that a Nazi chieftain is in Italy already, directing the air service of Japan. After all, this war is more against Hitler and his Nazi henchmen than it is against the Japanese.

PAGANISM VS. CHRISTIANITY

Sometime ago Dr. Luther Wesley Smith, a Baptist official of Philadelphia, spoke to a convention of his church in Memphis, Tenn. He told the delegates that he feared that the United States would turn pagan unless the churches began to get better results from their efforts. Pointing to the rapid progress that the isms are making at home and abroad, Dr. Smith declared that Communism alone has gained more followers in 18 years than Christianity has won in 18 centuries.

On the face of it, that may prove to be very discouraging. However, those who have watched the growth of things in this old world and use their heads are not altogether discouraged.

Recently a tender little granddaughter came into the home of your missionary editor. She spent her first several weeks there. Often did we look upon that little form so utterly helpless, realizing that it would be weeks and months and years before those little feet would hold up even that tiny body, or those tiny lips would speak intelligently. Many years there will be before that tiny babe will grow sufficiently strong and wise to care for herself independently of the assistance of her father and mother.

Again we meditated the other day upon the contrast, when out upon a farm we saw a calf jumping about and skipping in glee, less than 24 hours after it was

born; and honestly, the look on the face of that calf was just about as intelligent as the look upon the face of its mother. Within a few short weeks that calf will probably disappear as veal from the tables of American cafes! Who would want to be a calf?

As we write this editorial we are sitting in the home of a sister in Indiana, looking out of a window across a field. In that field there are cockleburs which, if the farmer is to be believed, are an absolute nuisance and a pest. They grow there almost overnight. But looking over the heads of the pests we see in the distance a forest of noble oaks. They didn't grow overnight. They stand there in their beauty and majesty and strength, and will continue to stand thus as the years pass, unless the hand of man should decide to lay them low in the forest in order that they may be exalted to some lofty place on the walls of palatial buildings.

Communism, Fascism and Nazism are foul growths that are like unto cockleburs, smartweed, nettles, dog fennel, and all other pests that afflict the face of the earth. However, every student of history knows that such are ephemeral. Christianity, after nearly 20 centuries of time, having lifted up its head and having kept it there through tempest and through thunderbolt, still stands in all of its beauty and majesty, lifting its cooling branches out over a fevered world. Christianity did not grow overnight.

An African Christian Boy Stands the Test

By ESTELLA MYERS, F. Equa. Africa

Just the other day, a lad, Jacob Sena, who is teaching in his own village, came to see us. He said he was meeting with a great deal of opposition in his village by the boys of his age who had attended the bush school (**shoumaili,** i.e., devil worship). Because he had refused to go with them to this school, they now are putting what they call medicine around and in his house. It is called medicine, because it is things that have been taken to the idol with food, requesting the idols to cause his death. They said anyone sleeping in his house would die.

Knowing how superstitious these people are, one appreciates the faith of this young boy when he entered his house and saw it decorated with these charms, and just prayed to God to keep him. He knows that these things cannot kill him; but he is sorry for the hatred that these boys have for him and because they seek to kill him.

We talked to him to encourage his heart and told him to try and win the boys by teaching them how to read. If he lets the boys know he is not afraid of the things, though taken to the idols, he will win them for the Lord. We praise God that Jacob will not give up but continue to tell the story of love to his own people. Pray for him that he may win the boys to the Jesus that they now refuse to follow.

The natives are taught from childhood to fear the idols; and any thing taken to them; thus one must be very brave to pay no attention to this fetish. Jacob loves the true God and does not intend that the customs and worship of his forefathers bother him. We praise God that he has worked in the heart of a boy who was in our junior Bible School here last year. So that he is determined to stay by the Lord's work in spite of opposition.

THE CENSUS-TAKER IN OUR KENTUCKY MOUNTAINS

While our Kentucky mission is not under the Foreign Board, yet the editor is just as interested in the Kentucky mission and all other missions as in our foreign work. THE FIELD IS ONE. Our command compels us to begin our work at "Jerusalem" and to continue our interest in it until we have reached the uttermost parts of the earth.

Recently we received a news letter from the Caney Creek Community Center of Pippapass, giving us the experience of a census-taker in that community, not so far from our own Kentucky mission in old Breathitt County.

Before giving you the conversation between the census-taker and old "Mosey" (Moses), just picture yourself far back in those mountains where old "Mosey" placidly packs away on his home made banjo, lilting out folks songs that have been handed down to him only by word of mouth. Old "Mosey" lives in one of those communities where they drink, they shoot, and they kill from ambush. However, had they been given a chance, many of them might have been brilliant college graduates, efficient consecrated men, and American citizens of the finest type. Yes, had Christ been made known to him sooner, old "Mosey" might have arisen from "down in the bottom," as did another—even our greatest and most beloved American, who journeyed all the way from a Kentucky cabin to the White House.

But now, for the authentic conversation, which gives us a glimpse into the souls of men who have a right to know Christ our Savior, but due to the lethargy of the Church, know Him not!

The census-taker dragged the gnarled tree-trunk nearer the fire-in-the-grate (for light, not heat) in the cabin of Moses: Moses, the last of his kin.

"Name, please"?

"Mosey, I reckon."

"Mosey WHAT"?

"Hit haint certain, stranger. I might-of been a Watkins. And then again, I mighten. Ma, she's been dead a right smart spell. I never thought to ax **her**. I knowed no difference twixt her second man and her first man. He never made no distinct-shon nuther. But he's dead, too: right smart."

"Where were you born"?

"D
O
W
N
in the Bottom."

"What Bottom"?

"Why, this yere Bottom. Thar shore haint nothing lowern hit. Here was I borned. Here in this yere cabin, I have riz. Here I 'spect to die. I'm lonesome-like, all by myself. My kin has died off; or traipsed out to foreign creeks—yon-side."

"When were you born"?

"Tater-hoeing time. Ma, she remembered hit; cause she lost most of her tater crop that year seeing as she couldn't hoe 'em out quick enough."

THINK IT OVER



"The unpardonable sin is refusing to accept the Pardon God offers us."

Shall I Give for Relief?

By DR. LESLIE B. MOSS, Executive Director, Committee on Foreign Relief Appeals in the Churches, Foreign Missions Conference of North America

More than half of mankind has been caught up into the vortex of war. We are like a tub full of water being drawn down a drain. More and more the swirling current pulls us all in. We may resist and cry out against the insensate folly of our course, but we seem helpless to stop the downward motion.

It is doubtful if anyone even faintly foresaw the awfulness of what is now upon us. The last war fathered revolution in Russia, in Italy, in Germany. These revolutions have fathered another war more dreadful than the last. We know full well that taking up the implements of the enemy to try to suppress him leads us into the same abyss of revolution with him. We thought we had won the last war. We who were the victors now get ready to resist the dragon grown stronger than ever.

Moreover we discover afresh that there are spiritual forces let loose which may wreak their own particular havoc in our world affairs. No matter how dismayed we may be at the size of the military machinery that has been developed, the more astounding and dreadful fact that faces us is the disintegration of ideas about moral conduct that used to afford us a sense of security. Confidence is gone. Calculated lying creates a morass under our spiritual feet. The walls of ancient strength lie in ruins about our world. We have a sense of nakedness under the whip of world events.

The ways of democracy have seemed to the undemocratic to be unjust. The shibboleths of peace and prosperity have been hollow and meaningless. The meaning awaited a convinced purpose for righteousness. But all the thousand furies of hate and greed and trickery and fraud have robbed them of their splendor. Who has there been to smooth away the iniquities of the past? The struggle passes from the individual to the national scale. The labor controversies become the outcry of the nations that "have not," against those whose place in the sun has been maintained no matter what the cost.

The dictators today declare they will drive the wedge of class distinctions in a different, if not a new, location. The masters of destiny will be those around whom a different myth is developed. Pure blood and unsullied race; the room in which to expand the swollen egos of the ruling classes; the rest of man reduced to common slavery; they will be shipped here and there, taken from their own and loved ones to work for the rulers in some distant land, probably never to return; young girls seized to "serve their country" in some strange and revolting conditions; education limited to the elect few; literature or art subjected to the censorship of bigots and perverts. The struggle of two thousand years, while man has battled upward against his ancient foes with the light of God in his eyes, reaches a new climax in ferocity.

The path of war today lies heaviest across the civilian. The army may be trained for destruction or defense according to the national point of view. But the technique of modern war is to scare or demoralize the supporting civilian population and thus force an early end to the struggle. Thus there appear, upon our horizons, refugees by the millions. Those who die of hunger and exposure and disease greatly outnumber the military casualties.

It is staggering to realize how wide the spread of distress which results. Missionaries who have served their Lord in foreign lands for years, supported by their home churches in Europe, have turned into dependents on the grace of fellow Christians in other lands. Probably 2,500 such men and women are marooned in all quarters of the globe, without visible or tangible means of contact with the home churches which they hold most dear.

The ministers and Christian workers of many churches in France, Belgium, Holland, Denmark and other countries are bereft of support. Perhaps their membership is scattered among refugees over half a continent. Their schools are closed. Their customary means of support is gone. Will they receive little packages of food, or clothes, or a Bible by mail, from some Christian neutral source? They wonder, and pray, and hope. Millions have fled before the explosions of bombs, the terror of the Gestapo. Women and children, new born infants, and nursing mothers in unoccupied France. Who will bring them the sustenance needed for growing life?

The prisoners in the camps—3,000,000 of them—doomed to atrophy of mind, dullness of inaction, shrivelling from lack of interest or information. The Geneva Convention makes it possible to keep their spirits alive through recreation, study, and religious help.

The millions of China plod along their slowly starving way. Rice is taken away from the Chinese peasants to feed Japanese, who also struggle for existence amid the increasing inflictions of a war situation. Starvation and slavery alike face the nations of the world as the accompaniments of our present struggle. But slavery and starvation are of the mind and spirit as well as of the body. Where lies the Christian's opportunity? Here, I think, is the answer to our question, "Shall I give for relief?"

When, as Christians, we face this question with candor and sincerity, we must not fail to find an affirmative answer. We Americans do not like war. Deeply we dread it because we have some prevision of the aftermath. We cry out in our souls to know how we can remove even a little of the bitterness and sting of its effects. We long to find some neutralizer that will prevent the full fury of its suffering breaking over us. We fear not so much its effect upon our bodies, as the blasting, searing effects upon our souls. And giving for relief is certainly one way to oppose destruction with a "weapon" or instrument of peace. We can heal the sharp sting of grief and pain by giving healing, both for body and soul. To a person dazed in grief over the losses sustained, and sunk in misery, it is a "balm in Gilead" to have a friendly hand bring water, and food, and medicine. When all the forces of the universe seem bowed down before the terror of war, to have a kind and loving hand bring evidence that God is not dead in the hearts of His children, is a breath of new hope. To millions who are already entering the toils of the slavery of endless suffering, there is the chance for their spirits to rebound when relief is afforded by the Christian love and gift. The progressive steps of hunger toward starvation bring a winter of despair to the spirit. Souls famished for the light and hope of God can be refreshed and made strong by

the hands reached out in friendship to relieve the hunger.

I cannot help but give to these who suffer on the front lines of the spiritual warfare in our world. I could not refuse the hand of warm fellowship that helps to pull them up. I dare not contemplate letting the churches in Europe be strangled in the atmosphere of totalitarian war—not while any gifts of mine could keep alive the body, and relight the candle in the soul. The Christian ministry must keep alive those souls to carry that light.

We cannot allow those hands which grasp the implements for reconstructing the world to be motivated by any other than Christian purposes. We see where we failed the last time. This time we must be sure that so far as in us lies, Christ sets the pace in justice and in truth. Hate and bitterness will bring fresh terror. Let us start to draw the sting of bitterness and fear, by standing with outstreched hand to rescue the souls of our brethren across the world in love and service to their need.

Starvation can be more than physical. But the ministration of food for the body will carry life to the spirit as well. Jesus' message of reconstruction of life can speak through our gifts now. After the war will be too late, if we do not do it now. If we do it now, we shall open doors of mind and spirit that need never be closed.

Give now. Give soon again. Continue to give. The need is tragic. Their loneliness is appalling. Your hands hold the wonderful gift of new life for millions. But do not continue to hold it. Send it on. Give through your church. And pray as you give for the growth of His spirit in the affairs of men.

"If all my years were summer—could I know
What my Lord means by His 'made white as snow'?
If all my days were sunny, could I say,
'In His fair land He'll wipe all tears away'?
Were no graves mine, might I not come to deem
The life eternal but a baseless dream?
My winters, yes, my tears, my weariness,
Even my graves, may be His way to bless.
I call them ills, but surely there can be
Nothing but good that brings Him near to me."

NEGLECTED FRANCE

France is a great neglected mission field, according to G. P. Raud. There are about 8,000 missionaries in China where there are about 400 million people. There are 6,000 missionaries in Africa among 150 million people. There are 900 missionaries in the Belgian Congo alone where there are only 10 million people. Yet in France, among its 40 millions, there were only about 50 missionaries. There have been plenty of British and American tourists, but scarcely any missionaries.

When in France a few years ago an old Christian gentleman reminded Mr. Raud of these facts and made a touching appeal. "Many here are hungry for the gospel of Christ," he said, "as hungry as any of the people in Africa or India. We are a nation of white people, but what have you done with us? You have left us to die in our sins. Missionaries should have been sent to us by the hundreds. How we should have welcomed them and helped them!"—Ex.

"America"

By Florence Hornaday Summers

"What shall we sing? What shall we sing?" The teacher was desperate, for soon there was a great celebration coming—July 4th—and the school children were to sing publicly in the Park Street Church at Boston.

"It should be patriotic," observed the teacher. She struck the chord and at once the children were singing, "God Save the King!"

"That won't do," she told the children shaking her head.

"No, that won't do," said Dr. Samuel Smith, a Baptist minister, who had just dropped in. "That won't do. That tune belongs to many countries—England, Denmark, Switzerland, and many others. But the words—ah, those words are for English children—not America."

So he took pencil and paper from his vest pocket and in half an hour Dr. Samuel Smith had written:

AMERICA

"My country 'tis of thee,
Sweet land of liberty;
Of thee I sing.
Land where my fathers died,
Land of the Pilgrims' pride.
From every mountain side
Let freedom ring.

"My native country thee,
Land of the noble free,
Thy name I love:
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills
Like that above.

"Let music swell the breeze
And ring through all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathes partake;
Let rocks their silence break,
The sound prolong.

"Our fathers' God to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

So, on July 4, 1832, in the Park Street Church, Boston, school children sang **America** for the first time, just like you sing when you sing our national anthem. The original manuscript of **America** is now in the Harvard University Library.

THIS IS THE WAY WE HEARD IT

Some Christians think they are camels and can drink in enough on Sunday morning during the half hour of the Sunday School Class to last them for an entire week. Some even come for a drink only about once a month; others, once a year!

23 Days At Sea In a Lifeboat

By TOM M. OLSON, in NOW

One of the great sea odysseys of the war recently ended when 38 survivors of the British liner **Britannia**, shelled and sunk by a German raider in the South Atlantic, staggered ashore on the Brazilian island of Curupu after 23 days in a lifeboat. The survivors were 13 English officers and men, eleven Hindu passengers. Following is a composite story of several of the British survivors as told to a LIFE reporter in Brazil.

"Our lifeboat, built to hold 50, had 32 men. We took turns squatting and standing up. The wounded were placed at the bottom of the boat, but two inches of water leaked into the bottom and some of the wounded drowned when their faces were pressed into the bilge by the crowd.

During the first week we saw eight ships. We shouted and burned oil so that they might see the smoke. None did. When it rained one day, we filled three buckets with drinking water.

For the next 16 days we sailed the South Atlantic. The heat nearly crazed us and the glare closed our eyes until they were slits. Our skin festered with sores from the sun and salt water. Each morning we dumped overboard the men who had died the night before. At first we buried them with a short religious service, but later we were too weak to do even this.

By the third week men began losing their minds. An Englishman named Smith screamed delirously for his wife until he died. Those with strength left tried to bail out the boat and clean up the vomit of the sea-sick men. For food we had a daily ration of one cracker and spoonful of condensed milk with water. The lascars fought for the left-over cracker scraps. Our mouths cracked from dryness.

After two weeks of sunshine it rained again. We spread sails out to catch the rain and we opened our mouths to let the rain fall in. In desperation, however, two Hindus drank salt water and later jumped overboard. We were too weak to rescue them.

On the 19th day the color of the water changed and strands of seaweed floated by. Land could not be far away, but three more died that day.

On the 23rd day we sighted land! When our navigator saw it, he mumbled: "I have done my duty. You are all safe." Then he collapsed and died.

Later that day we landed at low tide. Many of the men could no longer walk or talk. They simply collapsed in the mud. The others stumbled further ashore, bowing their heads to thank God for deliverance.

Shortly after the weaker men had been dragged to safety, we heard human voices. At the sight of the Brazilian fishermen who found us, some of us fainted with happiness."

Truly these men had occasion to bow their heads in thanksgiving to God for deliverance—deliverance from the shelling and sinking of the **Britannia**—deliverance from death by thirst and starvation—deliverance from possible violence of heat-crazed men and deliverance from all the perils of the sea.

But those who are compassed about with **"songs of deliverance"** are those enjoying a deliverance even greater than physical deliverance.

The Psalmist said: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; **O Lord, I beseech Thee, deliver my soul."**

The Lord answered and the Psalmist exclaims: **"Thou hast delivered my soul** from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living."

To accomplish our deliverance from sin, Satan, death, and hell, it was necessary that the Deliverer Himself, the Lord Jesus Christ, be "delivered for our offenses" and be raised again for our justification.

IN HIM—NO CHANGE

"Whate'er my change, in Him no change is seen,
A glorious sun that wanes not nor declines;
Above the clouds and storms He walks serene,
And sweetly on His people's darkness shines.
All may depart—I fret not, nor repine
While I my Savior's am, while He is mine.

He stays my falling; lifts me up when down,
Reclaims my wandering; guards from every foe;
Plants on my worthless brow the victor's crown,
Which, in return, before His feet I throw,
Grieved that I cannot better grace His shrine,
Who designs to own me His, as He is mine.

While here, alas! I know but half His love,
But half discern Him, and but half adore;
But when I meet Him in the realms above,
I hope to love Him better, praise Him more,
And feel and tell, amid the choir divine,
How fully I am His, and He is mine."

—Sel.

"A PRESENT HELP"

"Unless the Lord had been my help."—Psalms 94:17.

"Unless the Lord had been my help,"
I dare not think what might have been;
Unless His love had sought me out,
I must have perished in my sin.

Unless He had been near to help
In many a dark and crucial hour,
I must have suffered sore defeat,
Gone down before the tempter's power.

When sudden danger overtook,
A "present help" indeed was He—
He sheltered me beneath His wings
And with His feathers covered me.

Unless the Lord shall be my help
Through all the days that are to come—
But, oh, He will, I know He will!
A "present help" the whole way home!

GOD DOES A



STAFF AND STUDENT BODY (1941-1942) OF TH

With a farmyard for a campus and an abandoned farm house for a building, the first little classes of the Prairie Bible Institute began in the fall of 1922. Eight uninterested "teen-age" young people comprised the first student body. They were the children of certain families, the "Kirk clan," "whose hearts God had touched."

God's beginnings are small. He has not "despised the day of small things." To poor enfeebled Israel He still says: "Look unto Abraham . . . for **I called him alone, and blessed** him, and **increased** him." It is still part of God's plan to plant a seed, and from that very inconspicuousness, confound the splendid wisdom of the wise and prudent.

Many were the sacred classroom hours in those first days. Recitations often gave way to protracted periods of prayer. Worldliness fell away like dead leaves in the spring. Gospel passion possessed old and young alike. Our constituency of about eight families began to farm for Christ and missions.

Those first classes closed in the spring with a missionary pledge-offering of $2,000 from those few poor families. There was scarcely a dry eye in the old farm house. Tears of joy flowed freely. But how could such an offering be met? During the previous dry season these families had scarcely reaped a harvest sufficient for next year's seed-grain. But God met them—met them with a bumper crop, and gave us over $2,000.00 for missions. He meets those who love to "prove Him now herewith."

The student body grew the next year to 23 students, all of whom lived in nearby homes. The spirit of faith rose higher and higher. Some doubting Christians said, "What do these feeble Jews"?

Then we faced a problem. The little old house would suffice no longer. To build or not to build became the burning question. But whoever hea such a thing? A Bible School in a country dis What folly and presumption! It had never been It was a new thing. It was different. The patl untried. It was all so "contrary to nature." W turally want to see where we are going. Bu obedience of faith never becomes real until it wa the light where it cannot understand. God must us out beyond the apparent and the reasonable



GO

"An hous a far (Le

"Fal we Thou room

After months of united prayer, "it seemed go us and to the Holy Ghost" that we go forward. began to build. But oh, how the devil attacked those days! So "fiery" were the darts of the w one! Right from the armoury of God's Word h minded us of a certain man "who laid the fou tion and was not able to finish. All that beh began to mock him saying, "This man began to and was not able to finish" (Luke 14:29-30). Yo



Partial Panorama of Further "Growing Pains"

NEW THING!



LE INSTITUTE, THREE HILLS, ALBERTA, CANADA

race the Lord! Thus our adversary bitterly re-
ached us. But in spite of the devil's darts, and
he face of many misgivings and fears and tremb-
s, we went forward.

the spring of 1924, when the building program
he Institute actually commenced, the site was a
treeless prairie in the edge of a small Alberta
ge of about 500 people, the very name of which,
ree Hills," must have been chosen of God to have



eckoned among the "nondescript." "Can any good
g come out of (Three Hills)"? But as a saint of
well said: "Let a man be any outlandish nonde-
pt, the world may choose to denominate him, but
let him be nondescript." Ah yes, that is the
he secret! We cannot content ourselves to remain
nondescript. We disdain the company of the un-
ten and the "unreckoned." But God still takes



"the things which **are not** to bring to nought the things that are." And ours has been the holy and happy privilege to be among the "are not"—"are not" in location—"are not" in reputation. As Grandma Kirk used so often to say, "Blessed be nothing"!

As we walked through the short halls of that first little building, and into the cold half-plastered and entirely unfinished rooms, our hearts sank. The devil caused the very echoes of those rooms to mock us almost beyond endurance. We had been counting on certain students to fill them. They were not coming. God was teaching us the folly and falsehood of "expectation from man." Falling on our knees we cried: "O God, art Thou able to fill these rooms"? We felt like Ezekiel when questioned about the dry bones: "Can these bones live?—**O Lord God Thou knowest"!** We were without precedent, without prestige, and without experience; but not without Job's comforters and "many adversaries." The local mockers wished we would build in the center of the village—that they might use the building for a dance hall—soon. We were "appointed to death." "Without were fightings, within were fears." But withal there was one redeeming feature—we were almost too insignificant for contempt or persecution. Everywhere people "suffer fools gladly."

From the school's very inception, and until now, we have often had "the sentence of (institutional) death in ourselves, that we should not trust in ourselves but in God that raiseth the dead". In spite, therefore, of decoys and calls from more promising fields, and in spite of the severe temptation at one time to flee the place before buried beneath its insignificance, our cry to God has been: "Lord, Thou hast called us here—we stay here until called away".

GROWING PAINS

Since those early days we have passed through many and similar testings of faith and obedience. To walk in the light and keep pace with God occasions new quakings and fears. These are the growing pains of faith.

The next construction was an auditorium—a basement at first, with a temporary roof. This was an all-purpose public meeting place. But in a few months we needed the auditorium above. There came in the form of a surprise, a good substantial check from a man we did not know. From another came a second check. Then came still another. God, Who ordered

these checks, also held back the cold. That building went up in January in Canada. But it seemed so huge. Would it ever be filled? Some doubted, others wondered. In a few days we were trying to pack 800 people into that tabernacle. Of course this all necessitated a new and larger heating plant—already the third expansian in that department. There naturally developed an underground system of tunnels—about one quarter of a mile in length—where repairs can now be made in spite of the cold in the mid-winter weather of Canada.

Next came the demand for more dormitory space for women. Then the conference crowds could not be cared for without another and larger tabernacle. A building 80' x 100' was decided upon. Even the believers wagged their heads: "It never will be filled"! But it was soon over-filled. When Evangelist Oscar Lowry was here, there were some 1,500 present—and there were 140 professed conversions in one day. Since then we have built balconies, and last spring had over 2,000 people packed in at our graduation. They came hundreds of miles—from as far as Denver, Portland, Seattle, and St. Paul.

We would not overlook that latest addition—our high school. Parents had long cried to God against the diabolical doctrines in our modern high schools. 110 students are now in attendance—under fully qualified teachers. It is a high school which excludes the teaching of evolution, and all suggestive as well as false literature. The courses include Bible, Bible characters, and the lives of such persons as Madame Guyon, John Bunyan and Hudson Taylor. What transformations of character are taking place in these young lives.

What shall I more say? Time and space fail me to tell all about the dormitories, the dining rooms, the classrooms, the large tabernacles, a total in all of 12 large buildings, and a half dozen dwellings for staff members. Then there are the barns, the horses, the cows, the gardens, the trucks, the wagons—as well as willing "Levites" to care for them all. No mention can be made of the print shop, electric shop, carpenter shop, blacksmith shop, barber shop, butcher shop, steam fitter's shop, the root cellar and the fruit cellar, the music rooms and store rooms, the bakery and the laundry and the infirmary—and what have you? A vine of God's planting! A man with $1,000,000 could not have done it—he would have been a fool to try it. Such a work, in such a way, in such a place! It "is not after man". Only God could have done it. Friends, speakers, and visitors, like the Queen of Sheba, all agree: "This is the Lord's doing and it is marvellous in our eyes"! We say with Hudson Taylor: "God's work, done in God's way, will never lack God's support".

We hasten also to agree with Hudson Taylor that God's work done in God's way, will never lack God's trials. He says:

> "Envied by some, despised by many, hated perhaps by others; an innovation on what have become established rules of mission practice (Bible and Theological Schools); working without precedent in many respects, and with few experienced helpers; often perplexed in mind and embarrassed by circumstances, had not my mind been sustained by the conviction that the work was His, and that He is with me 'in the thick of the fight', I must have fainted and broken down. But the battle is the Lord's and He will conquer. We may fail, do fail continually; but He never fails."

Pardon the personal pronoun. It seems necessary to use it. Early in my ministry—while still the only teacher—I sought God as to the matter of salary. There was one definite word from the Lord, a word



The "Good Shepherd" died to save the sheep —Jn. 10:11. The "Great Shepherd" lives to guide the sheep—Heb. 13:20. The "Chief Shepherd" is coming to receive the sheep—I Pet. 5:4

which has been **basic** to the work over these many years, a word without which this school never could have survived or prospered. It is found in Luke 6:35 —just one little phrase of three words: **"Hoping for nothing".** But I was not ready to receive such an answer. A battle followed. I kept on praying, foolishly asking for a different word. But God did not change His mind. No sooner would I go to my knees to pray about salary than these words were emblazoned on my mind. There they were—clear as noon-day—unmistakable. God was trying to get me to believe that by these "three smooth stones" we would be well able to overcome, "always having all sufficiency in all things." And certainly I could never be **disappointed** if I "hoped for nothing" for myself.

The upshot of this "good seed" has been—**what?** None of our regular staff members or teachers—about 30 in all—have received a cent of salary or allowance. We receive our board and room and pray for clothes and incidentals. On occasion our workmen have "made tents" for a week or two. The result of following God in this respect has meant a simplicity of Christian life among all our leaders. There are no expensive homes. There is no luxury, no fine furniture, no "soft clothing", no examples of soft living before the students. The principle of **"hoping for nothing"** for ourselves has entered into the very warp and woof of this Institute. It has been a "word proceeding out of the mouth of God" enabling us to "live thereby". Praise His name! From this basic principle, the "get" of fallen human nature has been largely supplanted by the "give" of the divine nature.

This same principle has obtained in the matter of encouraging our young people to go to "the regions beyond". Satan reasons, "It will not help your school to see nearly all your best young people going to the ends of the earth where Christ has not been named." The devil's plan—so logical and sensible, so reasonable and plausible—is this: "Get your best graduates placed in home churches as pastors, that they may in turn refurnish P. B. I. with students—only thus can your school grow". But the devil is a liar. He "savors not the things that be of God". Christ says: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit". It is still true that "there is that scattereth abroad and yet increaseth—there is that that withholdeth more than is meet, but it tendeth to poverty".

Has this Scriptural policy worked? To ask such a question is infidelic. Of course it has worked. Being a divine principle it cannot help but work. It will work wherever God can get some born again Christian leaders to crawl into the ground and die—die to all their

own "continuing city" and circumstances, die to all their hopes and selfish ambitions, and hope for nothing for themselves. God loves to take such men and "make manifest the savor of His knowledge by them in every place"—loves to prove Himself the glorious God of the blessedly impossible.

But how did it actually work out in our school? Here it is. Some of our best students—some 150 of our graduates—have gone abroad under the best missionary societies. They are serving God in China, Africa, India, Iraq, Cuba, Haiti, Santo Domingo, South America, Alaska, Australia, Papua, and Central America. Eight members of our Board of Directors have children on the foreign field, and one of these has five children serving Christ in the regions beyond. Occasionally young people have been warned: "Don't go to Three Hills or they will make a missionary out of you." We cannot supply the demand for trained missionaries. And note: visiting speakers have gone everywhere in this country recommending Prairie Bible Institute to the young people who enquire of them about missionary training. The result? We have had a continuous building program to provide adequate quarters for students. The student body now numbers 500—and the end is not yet.

MISSIONARY SUPPORT

A school of this kind—especially a school of such rapid growth—is nearly always in financial straits. However, we have sought by divine help to keep the missionary program uppermost. Each school year closes with a missionary conference. At this conference we take a missionary pledge offering for foreign missions. This is the one and only offering we take during the year. As these funds come in during the next 12 months they are distributed, as designated by the donors, among more than a score of reliable missionary societies.

During our earlier years it was a test of faith to take up such an offering just before we begin our annual building program. Of course anyone can see that if our friends are "bled dry" for missions they cannot help us to build. The test once again centers around the principle of "give" or "get". Christian progress always centers around some new application of the cross. Our life, whether personal or institutional, must be cast again and again into the mould of the cross. It is in these very practical tests that we are to be made conformable to his death. The grain of wheat must again be buried if it would multiply. We must again, and yet again, sign our own death sentence. And it is on the dotted line of some very ordinary and practical matter, such as the taking up of the missionary offering just before our own building program begins, that we die. "Get" must be eliminated if we would grow. Selfish attachments and self-centeredness must be sloughed off through new and voluntary participations in "Calvary's awful depths of self denial".

Yes, we build each year—build without debt—build simple frame buildings—build only the necessary buildings—build to "serve", as king David, "our own generation by the will of God".

Once again God is finding it necessary to do something "new"—something different. He alone knows how great is the need that those who are trammelled by a traditional and commercialized Christianity be stunned and startled and "provoked to love and good works", by His choice of the "things which are not to bring to nought the things which are, that no flesh should glory in His presence." On the one hand we dare not "let our boasting carry us beyond measure, but will confine it within that measure given us by God". On the other hand, "He that boasteth, **let him boast in the Lord**". To His eternal praise let it be said that in this work God has broken away from the fixed and the sterotyped, the shackled and the commercialized, in order to crucify the cold, conventional, and "calculating manhood of a prudentially wise and overgrown Christianity". He has done a "new thing", putting "new wine" into "new skins", putting a "new song" into our hearts, even praise to our God, filling our eyes with wonder and "our mouths with laughter".

Remember The three great questions: Are these few that be saved?—Lk. 13: 23. Who then can be saved?—Lk. 18:16. What must I do to be saved?—Acts 16:30.

SAVED, BUT—

"I am saved, but is self buried?
Is my one, my only aim.
Just to honor Christ, my Savior,
Just to glorify His Name?

I am saved, but is my home life
What the Lord would have it be?
Is it seen in every action,
Jesus has control of me?

I am saved, but am I doing,
Everything that I can do,
That the dying souls around me,
May be brought to Jesus, too?

I am saved, but could I gladly,
Lord, leave all and follow Thee?
If Thou callest can I answer,
Here am I, send me, send me?"

—Author unknown.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

FINANCIAL REPORT—NOVEMBER 1941

GENERAL FUND		
Brumbaugh, G. C., Hill City, Kan. (Portis)		$15.00
AFRICAN GENERAL FUND		
Crawford, Mrs. C. C., Wadsworth, Ohio (Rittman)		5.00
EMERGENCY FUND		
Prentiss, Mrs. J. E., San Diego, Calif. (Long Beach 1st)		5.00
WAGNER FUND		
Clayhole, Ky., Christian Endeavor, per Gladys Russell, Treas	$ 5.00	
Larson, Mrs. Frank, Ripon, Calif. (Modesto)	10.00	15.00
SHELDON FUND		
Glendale, Calif., 1st Brethren Church		12.85
Total Receipts for Nov. 1941		$52.85

Louis S. Bauman, Sec'y-Treas.
Geraldine F. Judd, Bookkeeper.

Notes of Missionary "Out In the African Bush"

By GRACE BYRON

An old man greets us at the road, and his hand is badly infected and swollen. I told him to soak it in hot water; then if he would come over, I would dress it for him. He came to have me dress his hand. He is so grateful; he gives me an egg. Road very steep and rocky. Arrive at nine hills. Robert greets us. Chief and people at Pavna. Village is small. Bought a chicken for two francs. Boiled the chicken with rice and onions. Take pictures of drums. Robert has made a chair in front of his house. He used four forked sticks (small ones). These sticks were held together with bark rope.



Miss Byron

Around the fire last night the men wanted names of animals. I gave them **monmon** (lion), **oworro** (leopard), and another hippo **(mirna)**. One man's name is **Gun** (tin gali). He was stronger than all of them to me. They gave the name **Elephant** to me, not because I was so big nor because I had a trunk—the reason was of the **"gouli bai"**.

"Mo chi fal bali da mo na ditil ya." (If you follow an elephant you will not sleep cold).

About a dozen youngsters know lessons well. They say them very fast. I had a hard time getting food for boys. They only brought two pots at first, but later they brought four. Very cold weather; I sleep cold. Jacques makes an egg sandwich for next morning. Leave at 6 a. m. for Kore.

The road is good except for a few places. Luc and Koui come to name me at Tel.

Arrive at Kore, 10:20. Nice compound—two houses, rest house, kitchen, chapel, and bath house. There is also an outhouse. Nearly eaten with ants. About 25 boys come to classes. The Gideons seem very earnest. Capita "Yama", a friendly old fellow, came to greet me. He sends eggs and soup. Capita "Wal" came in drunk during the lesson. Yere comes late to greet me. Have supper of fried eggs, potatoes, and pie pie. Sit around the camp fire. The children have prayers. We retire and it is very **cold.** Sunday service—Gideon leads. I give a little message. The chapel is very crowded. Hen and little chicks fly from one mat across the chapel. The chicks are not able to make it, but all finally get outside. Take a walk to Yama's village to see zellaphone (xylophone. Ed.)—made of gourds and sticks. An old man plays very well. Return to chapel. Will leave after diner. Ants tried to eat my bed bag but were discovered.

Had lunch. More fried eggs and beans. Left at 2:00 p. m. Arrived at Kaon at 4:00 p. m. No bridge at river. Had to be carried across. Heavy rains had washed the bridge out.

Left Barrai at 4:00 p. m. Five men. Bey at 6:00 p. m. Corne meets at top of hill—double house. Service with 58. They know lessons well. Morning service—there were 75. So much wind, I didn't sleep well. Three mothers accept the gospel. Jude encourages children to bring mothers; then he exhorts the mothers to raise their children properly. Yangora is grouchy and is talking with soldier men cutting meat dogs—licking axes when they lay them down. Yangora sends food. Leave Bey at 9:00 a. m. Young dandies come with their hoops and park them in front of the chapel. Arrive at Kokoul at 11:00 a. m. Yandona at Parna—three wives bring food for men. Give them sale for four eggs. Eat at 11:40 a. m. Have eggs, tomatoes, potatoes, and pie pie. Rest in afternoon. Service at sunset—about 25 were there. Every one gone to carry cotton. Eat out-of-doors. Sit around camp fire. Dupenze tells folk lore. Retire, dog visits me twice—eating my eggs both times.

Service at 6:30-33. Nangiai, who accepted gospel at Bassai dispensary, is still holding true, also Dupenzi. Left at 7:00 for Tel Pass—two small villages. Albert teaching his class. Greet chief with pineapple. Sends eggs and visits (Wambelenzi) just returned from Baindi selling cotton. Pain in his chest. Give him some medicine. Visit Albert. Compound—nice square mate house—two nice clean beds, one for visitors. Neat garden, belli (pineapples, guavas, mangos, bananas). Class in reading. St. John—first chapters. Has one read several verses; then explains in perfect order.

Return to rest house. Supper near the camp-fire. The boys eat at the same time. They sleep comfortable. Bright idea of hot water bottle. Leave at 6:00 a. m. Reach Lia at 10:00 a. m. Three Catholic boys located here. Loads arrive ¾ hours later. Dinner preparing potatoes, fried eggs, onions. Put beans to soak for supper. Gave woman who carried water some salt. Boys said not to give it to her till she brings enough. Wore sweater all the way.

Had service at La Pere. All that assembled K. C. got the rest returned to rest house. Sat outside and sang. Went to bed, G. M. came. Had breakfast of fried eggs, bread, and postum. Left at 6:30. Arrived at B., 11:50. Meet natives going with cotton and returning foot sore, limping, and half starved. It is a crime.

Warmer last night. Rations low. Cheese breaded, and postum. Can't buy eggs. Left Yachimailis for Haon after service boys have navy mush at Sampson's place. Take picture of loads. Reach Haon at 8:30. Meeting women and young girls carrying cotton. They carried their babies, too—carried babies for 20 or more miles on their hips and a load of cotton on the head. Surely is slavery. Boys buy flour for salt. Never lack something to put it in—just take a leaf and pin it with stem. People all in the cotton. No glue on paper for film. Have Timothy tap a rubber tree. Need not lack for anything.

Went over new piece of road wide enough for two cars to pass easily—crushed stone covered with clay. Temporary villages. Boys have a feed at Yangora's. I want my china. Sampson and Thomas, Francois, and Victor greet us along the way. Cotton place in place of building grocers—a sea of baskets of cotton or a snow bank. Making bricks near stream on our side. Housa and Barneo's set at business. Visited their booths—only a few beads, twine cloths, etc.; nothing interesting. Killed a beef so will have roast beef instead of eggs tonight.

Went to bed early. Some played a musical instrument all night. Went with Peronne. He is like a hunter advertising his wares: **Oui Gui Belabai our ya belabai da chi workala mo gui, Thomas handi, mo pele kalo tou, mo gui, Elizabeth handi no gin**—Little shed between two villages. Makes a seat out of gas can. Used for a drum. Not solid—puts a log inside. Starts



"Meeting women and young girls carrying cotton. They carried their babies too—carried babies for 20 or more miles on their hips and a load of cotton on their heads! Surely is slavery!"

NOTES OF A MISSIONARY WHILE "OUT IN THE AFRICAN BUSH"

(Cotinued from Page 12

in to sing—all sing heartily. Prays. Then tells story of creation. Prays and sings.

Teacher wants to convert lessons. Discovers he has not those **bai ti ya he**—knows them by heart. Starts in and goes through several. They respond in characteristic. Tali House is full. Says a few words. Lines them up outside and counts 83. Returning—met some who missed. Asked why. Sees the mother come, and asks where children are. Comes to a hut where woman is sick. Calls to her and inquires how she is. We go over to hut and find she has rheumatism. Pray with her. Push boys come to meet me. Have good supper. Roast beef gravy, sweet potatoes, beans, bread postum. Service at B. about 50 or 60. Very few Catholics. Have a crowd across the road. Jean has service at Yachimaili's temp village (sells cotton here)—

Take walk. Children crowd around. Play instrument all night. Leave in afternoon for Yachimaili's. Doufinzi has traded his coat for a pup. Give the pup the name of Veston and Doupeniz pantalon he is tall. The other morning the people going to cotton. All carrying grass or wood as it is so cold. Intend to burn it. Good meeting. Sampson in earnest.

The end.

ONE WAY TO REDUCE

A man was hunting in a forest when a storm came up. Looking about for shelter from the rain he found and crawled into a hollow log which fitted quite snugly. The rain soaked through the wood. The log began to contract. When the storm was over the hunter was unable to get out. The log held tight and finally the exhausted man gave up, knowing that he would starve to death. His life flashed before him. Suddenly he remembered that he had not attended the Brethren Bible School as often as he should have done. This made him feel so small that he was able to crawl out of the log without difficulty—Southgate, Calif., Bulletin.



Editor's Mail Box

From Mrs. Hill Maconaghy, Argentina:

Mrs. Hill (Dorothy) Maconaghy writes of their first contacts after their arrival at their new location—La Carlota—in the Argentine. She says:

"Since Hill wrote you a few days ago about our coming here, I won't say anything about that, except that we are happy, believing that the Lord has called us to this town. We expect to complete very shortly our visiting from house to house with tracts, so that every family will have received a gospel tract and a personal invitation to come to the meetings.

"This morning a rich, influential widow, who is **very** Catholic, informed us that we should not be allowed to go about with our propaganda because the people in this town are Catholics. She said she was very sorry that a young couple like us should be involved in this sort of thing, and that perhaps we would find some Communists in the town who would be interested in what we had to say, but no one else. She was especially opposed to us because we don't worship Mary. But we talked with her a little in a friendly way, and will pray that the Lord will open her eyes.

"The other day we found a family of believers, from Italy, who have been here only about five years. They are the first believers we have come across, although there is quite a group of those who know a little of the gospel and have evinced decided interest. Please pray that the Lord will give us the wisdom, tact, patience, and everything we need in this work. We certainly realize that in ourselves we can do nothing."

From Mrs. Ricardo Wagner, Argentina

Just as we are sending the copy for this issue of our magazine to the press, a letter arrives from Mrs. Laura Wagner of Almafuerte, Argentina. Speaking of the work on their circuit, she says:

"For the most part, it is a story of struggles and disappointments. However, there are also notes of victory and joy as well.

"In Elena our hearts were much saddened when Don Juan Olmos left us for his heavenly home. . . .

"In Berrotaran we have had some difficulty on account of spiritual weakness of some of the members. Some have slipped into sins that have had to be dealt with. Nevertheless, the attendance keeps up fairly well, and we are praying that the Lord will strengthen these weak ones and give them victory over sin in their lives.

"Here in Almafuerte we have had a very trying experience with one family of believers, but it has in no way affected attendance and interest. In fact, I believe I can truthfully say that the spirit is better here than it has been for some time. On the 9th we had baptisms and the communion service here. There were three baptized; two from

Corralito, and a man from Berrotaran. We hoped that there might be at least two more."

Thus sunshine and shadows chase each other in Argentina. The two to whom our sister refers were hindered by providential circumstances and expect to be baptized later. Sister Wagner says that they are now "hard at work on the material for the Vacation Bible Schools."

FROM Miss Mary Emmert, At Sea:

"Without knowing whether it were friend or foe," a letter from Miss Emmert tells of a boat which followed them on the Atlantic one night "in the dark", on their recent trip back to Africa. She tells us that while some of the passengers stayed up all night "afraid to undress and go to sleep," that our missionaries "went to bed to sleep without knowing whether it were friend or foe." These missionaries are wonderful! However, knowing absolutely that our Heavenly Father is still on His throne and is watching over His own, why should we not go "to bed and sleep" no matter what forces of hell may be prowling 'round about us seeking our destruction? Thank God for a faith that sends us "to bed and to sleep" without any fear whatever, even though it be to the last "bed" and to the last "sleep" that the saints of God shall ever know.

We quote from Miss Emmert's letter, written as they were nearing Freetown on Oct. 17, 1941:

"It took us about 16 days to cover the 3,579 miles to Bathurst, but they say we must not expect to arrive at Matadi under five weeks. We are very heavily laden with freight. Even all the deck space is full of great cases, most of which are marked 'Ford'. There is also an airplane crated, and a yacht for Liberia. It took us several days to unload at Bathurst, but it was rather disgusting to see such large quantities of ale and so little flour unloaded.

"We had some rather anxious moments the last two days out. A boat was sighted coming rapidly toward us on the starboard side. A signal light was flashing dots and dashes. It seemed like a very long conversation to the passengers lined up along the rail. The boat came within perhaps an eighth of a mile of us, all the time signaling, sometimes with the light and sometimes with flags. We were quite pleased to see her finally slacken her pace and drop behind us. All we learned was that it was a patrol boat and that her parting message was: 'Goodbye. Cheerio!'

"That same evening another boat followed us for a while in the darkness, and we went to bed and to sleep without knowing whether it were friend or foe, after having committed it into the Lord's hands. Some of the passengers stay up all night, seemingly afraid to undress and go to sleep. How wonderful it is to know that we are in the hands of a loving Father, Who is watching over His own.

"Another evening an airplane circled around us twice, speaking likewise with dots and dashes sent by a signal light. How glad we are that they are friends instead of foes."

From Mrs. Floyd Taber, Africa:

It isn't often that the editor receives a personal letter from Mrs. Floyd Taber. She is a very busy woman. Usually her husband does the writing. However, we have just received a letter from her, dated Sept. 21, 1941. We wish we might quote the entire letter; but we will give our readers a part of it, for we know that many of them will be glad for a word from Sister Taber.

"I suppose this will be somewhat of a shock when you see the signature at the end of this letter. This sort of inspiration doesn't come to me frequently. . . .

I want to tell you how much we do appreciate all your efforts to keep us supplied with funds during these very uncertain days. We have suffered the lack of no good thing which was possible to get. At times certain things would run out at Bangui, but we always managed with our own gardens and native products to keep going. Now with America sending supplies there is all any one needs. Of course it is more expensive than formerly, but the francs to the dollar have also increased.

Also we do appreciate the little greetings sent from time to time. We know they are always sent forth in Christian love and with a prayer, and it warms our hearts to know our friends are behind us in prayer. For oh! we do need them so.

Our work here goes on much the same day after day, and we never run out of things to do. Rather, at the end of every day, many things are left undone. One day brings joy and hope and the next brings sadness to our hearts.

One thing which nearly took the starch out of me was when my most reliable boy, a quiet steady faithful plodder, took a second wife. With my heavy schedule of teaching French school and my own children and the women's classes, and the head French monitor just having informed me he wanted to leave so he could earn more money elsewhere, it was just a knock out blow. . . .

I do wish sometimes I could exchange places with the folks who get the idea that a missionary woman has nothing to do and no cares to wear her out. Boys for this and boys for that, yes and troubles and palavers galore along with them! I wouldn't even ask for an electrically equipped kitchen in exchange if I could do my own work. I'd be perfectly satisfied with my "two-by-four" of Paris days with a coal range and a gas plate. Last year I had to dismiss a boy for deliberate adultery which had been going on for months before we knew.

Really though, all in all we have so much for which to praise the Lord. This colony has been very quiet most of the time, and we have had the liberty to carry on our work without any interruptions such as many others have had to endure for Christ's sake. . . .

Floyd is having a blessed time itinerating. Has been gone three weeks and will probably be gone two more. Had it been the dry season I should like to have gone along, but with a family in the rains and crowded huts it didn't seem best.

Well, good night, and God bless you all.

Let's All Start The New Year Right

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

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Behind the Scene In the European War

By REV. G. P. RAUD, Editor of "Europe's Millions"
(Reprinted here by permission)

In London, trenches in the parks and gas masks in everybody's hand; in Rome, soldiers everywhere; in Berlin, vigorous, confident airmen in great numbers: these indications of the coming titanic struggle I saw just before the outbreak of the war. . . .

Now the war is raging. In a short time it has brought about what some statesmen had thought highly improbable. How can the course of the war be explained? For the answer we need to look behind the scenes and discover what the forces of evil are striving for. Their efforts will furnish us with the explanation of the conflagration in Europe.

The war in Europe is different from wars of the past. Other wars did not threaten the world-wide work of the Lord. The present war involves countries which are Protestant or which, like non-Protestant France and Belgium, allow liberty for evangelization, and therefore reveals itself as a conflict between God and Satan. Satan has let loose his fury against Protestant countries, against nations that have furnished the printed Word of God to many parts of the world and have sent missionaries everywhere; he fights against the evangelization of non-Protestant countries.

Since the time of the apostles, Satan has done his utmost to prevent the spread of the gospel. In the early days of the church the blood of the witnesses of Christ reddened the Coliseum sand in Rome. Later he tried to dispel gospel light by the darkness of the Middle Ages, while the Roman Catholic Church and the Eastern Orthodox Church waxed in corruption and persecuted evangelical believers as heretics.

But the Word of God lives and cannot be destroyed. God raised up His mighty men—Hus, Wycliffe, Luther, Calvin, Knox, and others—whose testimony challenged the universal claims of Romanism and declared to men once more the truths of the Word of God. At the cost of imprisonment, exile, and martyrdom, the servants of God, through the power of the Spirit, brought light to Western Europe. . . .

THE DIVINE ORDER

God's missionary order seems to be to give the gospel to the white nations and then to use the white nations to send it to the rest of the world. In the centuries following the Reformation, when great numbers among the white nations had heard the gospel and millions had been born again, white missionaries began to take the Word of God to the uttermost parts of the earth.

In Europe and America Christians formed missionary societies for the black, yellow, and brown races, and for the Jews. England and Germany led in pioneer missions. Through the British and Foreign Bible Society, the American Bible Society, the Bible Society of Scotland, the German Bible Societies, and others, Scriptures in a thousand languages, have reached men everywhere. The British and Foreign Bible Society has printed more Bibles for the nations of the world than any other society; in 1939 it shipped abroad 541 tons of Scriptures. From Great Britain, Germany, Sweden, Norway, Finland, Switzerland, Holland, and Denmark, as well as from the United States, and Canada, thousands of missionaries have taken the gospel to the world's mission fields, and many millions of dollars have assisted their work. Millions in heathen lands have found Christ. Praise God for His grace to men!

SATANIC OPPOSITION

Now as the age of grace approaches its close, Satan has summoned all his wisdom and might, and has called for the co-operation of his mighty princes (Eph. 6:12) to withstand the work of God and thus prevent the coming of Christ and his own doom (Rev. 20:10). He realizes that his time is short; his anger and efforts, consequently, are intensified to resist the purpose of God, which is the completion of the church of Christ, the body of Christ. Instead of allowing the gospel to go to all men to bring about the completion of the church, he aims to stop world evangelization and to mold the nations into his dupes which will receive the Antichrist, his own king for the world.

First, Satan laid his hand upon Germany, the land of Luther and the Reformation, a country having godly men and women, from which many missionaries and much missionary money went out continually. A new order was established. Nationalism became the religion in which man worshipped man and for which men were to die gladly. Gradually it hindered the work of God within the country and paralyzed the German mission work outside the country. . . .

Obtaining success in Germany, Satan thought to attempt as much in other countries. The gospel of Christ is still in Germany and the countries under its control; but money for missions cannot be sent from Norway, Denmark, and Holland; activities on their mission fields are crippled. Much missionary work is affected, because Christians in these countries were generous suporters of missions and gave their sons and daughters to many fields.

ATTACKING ANOTHER STRONGHOLD

Great Britain has long been a stronghold of Protestantism and the land which provided many men and much money for missions in all parts of the world. Millions of precious souls with yellow, brown, or black skins have been born again through the prayers, the gifts, and the young men and women from the British Isles. How Satan would delight to destroy that source of far-flung evangelization.

To-day we see his fury against Great Britain. He seeks to paralyze or destroy the country. . . .

Billions of pounds, taken partly from the Lord's people, are spent for ammunition; and promising Christian young men are conscripted for active service. It must be done to win the war, but nevertheless Britain is being impoverished for the Lord's work both in wealth and young men. British missionary societies have already appealed to Americans for aid in their work. If Satan destroys that country or brings it under foreign totalitarian control, what will become of the Lord's work there and in thousands of mission stations? Should Britain lose Palestine, what will become of the Jews in Palestine? Much missionary work in Africa and Asia will end if Britain and France lose authority over their colonial possessions. The missionaries there will be ousted just as in Abyssinia when a totalitarian government took it. Likewise, if Holland and Belgium remain under German control, missions in their colonies will disappear. Few Christians in America have considered these possibilities.

THE AIM OF SATAN IN THIS WAR

The extinction of missionary work on many large fields, including the vast unevangelized field in Europe, is a chief aim of Satan in this war. . . . Since the dark Middle Ages the devil has never attempted so powerful an attack upon the church of Christ. It may be

Boys & Girls Corner

HOME IS WHERE THE HEART IS

By MRS. RUTH WAYMIRE

Marybeth and Janellen were two little girls nine and eleven. They lived in a lovely old house on the outskirts of a small town. It wasn't such a fine house, but it was a Christian home, roomy and comfortable, and the girls shared a big room that was the whole of the second story. It was furnished with fine old furniture that had belonged to their great grandmother. Their mother had added a modern touch by bright print draperies, flounces on the bed, and dressing table.

One day father came home with the news that he had to go on a business trip to a distant city. He wanted mother to go along.

"Oh, can't we go to?" asked Marybeth.

"I'm sorry, dear, but it's such short notice, I don't see how it can be arranged," he answered.

Mother said, "Well, since we won't have time to take them to grandmother's or have her come here, how about staying with some of your girl friends. It won't be for long, only three days."

"That will be fun," cried Marybeth, "Carol has been wanting me to stay with her ever since school is out." "Fine," exclaimed Janellen, "Freda said Sunday at church she wanted me to go with her to visit her aunt."

So the next day each girl was duly delivered to her chum's home after arrangements had been made with parents.

Three days later they returned home. Father was happy over a successful business trip, and mother looked refreshed after her rest. But the girls! Well what had happened to them!

Marybeth ran to her mother for a great big hug.

"Oh, mumsie, it's so good to be back home again. Everything looks **so** grand." She ran her fingers over the keys of the piano. Then she ran out into the kitchen. "Oh, it's all so clean and shiny. And our dishes are so pretty. May I have a piece of bread and jam this minute?"

"Well what in the world has come over you?" asked mother with a slightly dazed air.

"I think she's crazy," said Janellen with a frown. "I think our house is a dump. Look at the worn old rugs in the living room. The piano is a wreck. And as for the kitchen, well I know its clean, but the woodwork is so shabby and the plumbing just too, **too** out of date."

Poor mother looked at her two daughters in amazement. Something had certainly happened. Then father began to laugh.

"I think I get it, my dear. Just where did you visit?" he asked Marybeth.

"Well you see Carol's family are so poor; they all live in four teeny little rooms. Carol's sister and Carol and I all slept in such an old bumpy bed. And they don't have **any** rug on the floor. They have to carry all their water from the neighbor's pump. They don't have any piano at all, Janey, and their kitchen —well it's terrible: just an old iron cook stove, some shelves for cupboards, and a wobbly table and chairs. Why, **we** live in a **mansion.**"

"Yes, but mother," and Janellen looked quite injured, "you see Freda took me to visit her aunt, and they live in the most marvelous house: big rooms, lovely deep carpets, and the most **exquisite** grand piano. They have a cook, a maid and a chauffeur. You should see the room where we slept: a dream all in rose and blue, with beautiful twin beds and a full length mirror set in the wall."

Mother and father exchanged very understanding smiles. "Quite a study in contrasts, isn't it?" mother said, and then turned to the girls and said, "my dear daughters, don't you see it all depends on you and not on your surroundings? It's the home that counts and not the house. Is Carol happy in her home, Marybeth?"

"Why yes, I think she is. They all seem to love each other very much."

"And are Freda's relatives happy?" she turned to Janellen.

"Well to tell the truth, I don't know. I suppose so, but they weren't home very much. I don't see how they could leave such a lovely place."

Then she looked at father and saw the funny crinkly simle he had, and had to laugh herself.

"It **is** funny isn't it?" and then she put her arm around mother. "I'm sorry if I hurt your feelings or the old house's either. I do like it."

Mother kissed her gently. "You see, my dears, the Scripture says, "Godliness with contentment is great gain." I am sure that everyone can be happy if he has Christ in his heart, no matter where he lives."

BEHIND THE SCENE IN THE EUROPEAN WAR

(Continued from Page 15)

one of the last great attacks which he launches, because he sees that the coming of Christ is near. . . .

IT CAN HAPPEN IN AMERICA

Some people are saying that what has happened in Europe could never happen in America; those who make such an assertion should remember the forces of evil are not passive but aggressive and powerful. America needs the prayers of all its Christians. If Satan could, after crippling Great Britain, paralyze God's work within America and the missionary enterprises of American Christians, what would be left of foreign missionary work? Practically nothing. Satan will not overlook this the richest country in the world and the liberty here for the preaching of the gospel.

A joint appeal of a number of African missions recently appeared, asking prayer for the victory of the Allies because the Allied defeat would imperil African missions.

How we children of God now need to wrestle in prayer to overcome the spiritual hosts of wickedness against us (Eph. 6:12,13), in order that the purpose of God for this age may be accomplished in Europe and throughout the world.

Blaine Snyder 4-6-42
FREEPORT, MICH.

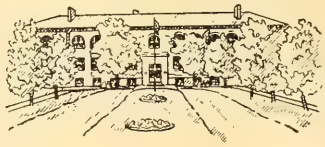
The Brethren Missionary Herald



Vol. 4 - No. 2 EDUCATIONAL & ANNUAL C.E. NUMBER JANUARY 10, 1942

God. Thou hast heard my cry!
God of the fragrant loam:
How canst Thou hear my cry?
God of the whirling spheres;
By Martha Snell Nicholson

Grace Theological Seminary



Winona Lake, Ind.

Editorials by
President Alva J. McLain

"MEAT IN DUE SEASON"

With the involvment of our own country in the conflict which has now engulfed practically the whole world, the responsibility of the Christian minister becomes a very solemn matter. It is a time for sober and thoughtful leadership, and such leadership will be exercised only by those who keep close to the written Word of God. Only thus shall we be guarded from aberrations in judgment and unwise extremes. Mere good intentions will not keep us infallibly in the path of truth and wisdom. The Word of God contains "meat" for just such a "season" as this, and those who are wise will know where to find it.

"THE MOST HIGH RULETH"

First, this is a season when we should preach the **sovereignty** of God. All discussions of the present catastrophe should begin and end with this truth. Under the influence of modern religious thought, God's sovereignty has been obscured, treated with contemptuous silence, and even openly denied. Humanistic tendencies have striven to make man the measure of all things. Small minded men have attached such vast importance to their own freedom of action that they were willing, in the interest of their own narrow logic, to scuttle the doctrine of divine sovereignty altogether rather than admit that the final word in human affairs belongs to God, not man. The result, today, is distressing. The grand truth of God's sovereign will and action, that anchor of the souls of men in ages past, is no longer seen clearly. It has been the singular good fortune of our group of churches (providentially, I feel), to have seen this forgotten truth more clearly than ever in the past few years. It has been one of the truths which have cemented us together indivisibly in Christian fellowship. Since we know this truth, let us see that we preach it in the present hour. Nothing can possibly clear away the confusion of thought so well. To know that the Most High worketh all things after the counsel of His own perfect and sovereign will, may not solve all the mysteries of human existence, but it will enable you to face the mystery strong and unafraid.

THE SURE WORD OF PROPHECY

In the second place, since we believe that God has revealed prophetically the main outline of the ages, we should with humility **search the prophetic Word** and interpret present events in the infallible light of this Word. Here again it is necessary to point out, with a sense of humiliation, that leaders professing themselves to be Christian have approached the prophecies of the Bible with hearts of unbelief, denying the possibility of any genuine prediction of future events. Even among those who call themselves "Brethren," there are some who openly discourage the study of divine prophecy and who scoff at those who search the prophets to find the Word of God for the present hour. Unable themselves to read the program of God in the prophetic Word, they would forbid others to make the attempt. Because some interpreters in the past have made mistakes in matters of prophetic detail, they argue that further attempts are useless. Thus their people are left in the dark utterly without the "sure word of prophecy" which was intended by the Holy Spirit to serve as a "light that shineth in a dark place" (2 Pet. 1:19). Here again our pastors and churches have been greatly favored of God in that all of them, so far as my knowledge goes, believe not only in the reality of the prophetic Word but also in the possibility of its true interpretation. The same is true of every missionary that we support. Very humbly, therefore, we should study anew the writings of the prophets and without fear teach what we find there. The fact that serious students of prophecy have made some mistakes of interpretations need not discourage us. We have been right at least on the main points of the divine program of the future, and this is certainly more than the unbelievers can say for themselves. Consider, for example, the wild predictions they made of a saloonless nation, a warless world—all within our memory and generation—and all monumental blunders. We at least knew, and warned the dreamers more than once, that there would be no permanent and universal peace until the coming of the Lord. We still believe, therefore, that the prophets of Scripture are safer guides to follow than the prognostications of those who scoff at prophecy. There are some, of course, who admit the reality of divine prophecy, but who say we must not expect exactness as to details regarding future events. To such we reply that we have found **fulfilled** prophecy to be exact as to detail. For example, Christ was to be born in Bethlehem, not in Nazareth where His mother lived. And although He died a violent death, not one of His bones was broken. We believe, therefore, that divine prophecy will continue, as in the past, to be infinitely exact as to detail. Hence, no scoffing of the scoffers should be permitted to hinder us in the present study

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

and teaching of predictive prophecy. More than ever before people are interested in the future, hungry to know its secrets.

NOT BY BREAD ALONE

Finally, a word of caution. While we should not be afraid to discuss the bearing of the Word of God on present events, let us be careful to **give the Word first place.** Some pulpits may become, unfortunately, as in the last world war, mere sounding boards for the rehashing of the daily news. We should beware of that error. The souls of men must be fed, and there is no Bread for the soul outside the Word of God. Battles, the movement of events, the rise and fall of empires, are important; but it is vastly more important to know what the Word declares about such things. Therefore, those of us who still believe in this Word should be careful to give it the first place in our pulpits. The human heart may at least grow weary with hearing about men and things, but it never grows weary with the refreshing springs of divine revelation. In a certain very worldly and modern city church, Hitler and his doings had been discussed from the pulpit ad nauseam. Sensing at last the congregational reaction, the minister suddenly realized that something had to be done. And so, to launch the change in policy, he advertised his next Sunday evening service with the following announcement, **"Hitler will not be discussed!"** In our current preaching we shall do well to avoid extremes. On the one hand, we shall not hesitate to mention Hitler if the need requires. But we shall see to it that the Word of God is our main subject.

IN REALITY WE DO KNOW

Ivan Bloch, author of a notable work on the "Future of War," analyzes the history of our race from 1496 B.C. down to 1861 A.D., a total period extending over 3357 years, and finds that in this vast concourse of time there were 3130 years of war and **only 227 years of peace.** For every year of peace there were 13 years of war.

The record is appalling, and earnest men have made serious attempts to discover the basic causes of war. A recent writer, commenting on this matter, asks the question, "What causes war?" Then he answers, "Kings, we once said. But now there are no kings. Munition makers, we said a few years ago, but now we know that was a silly answer. In reality we do not know."

The wise men of this world may not know why mankind spends most of its precious time in fighting, but the Christian knows why. Our Lord answered the question clearly and fully when He said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, an evil eye, blasphemy, pride, foolishness: **all these evil things come from within"** (Mark 7:21-23). The reader will notice in this list of sins every evil impulse which leads to conflict. Not one is missing. And these things, our Lord declares, come from "within," not from without. Circumstance, training, environment—these may precipitate the battle. But the source of the evil is within the hearts of men. Hence the ultimatum of the Lord, "Ye must be born again." And those who are preaching the gospel which produces the new birth are doing the most important work in the world. If any service deserves the rating of "essential" in our troubled days, it is this.

DOES PIETY PRECEDE THEOLOGY

It is both astonishing and disconcerting how easily the human mind can be fooled by a popular slogan or a hoary-headed half-truth. That is one of the reasons why political spell-binders, smooth talking religionists, and dangerous dictators, win their way so easily over great masses of people. With uncritical minds, they pick up the catch-words of the hour and often follow them to disaster. There is nothing more greatly needed today than a suspicion of all popular slogans. Very few of them will bear the light of critical analysis.

Even well meaning preachers sometimes fall victims, especially those who like to keep something worth while on their church bulletin boards, and are in the habit of picking up ideas without careful thought. Recently on a church bulletin board I read the following: **"Piety Precedes Theology."** And I could not help wondering just how much careful thought the minister there had given to these words placed there presumably for the edification of the public.

Just what do these words assert? The term "theology," as most people know, means knowledge about God. "Piety" refers to right living. The verb "precedes" means to come before. Therefore, in saying that "Piety Precedes Theology," we can mean nothing else but that "right living comes before the knowledge of God." Is this true? Well, it may be said at once that any competent student of religion will recognize here the very heart of modernistic religion as defined by men like Dr. Fosdick. But even some of the followers of Fosdick are beginning to wonder whether it is true, if we may judge by their most recent writings.

Judged by the Word of God, the slogan is absolutely false. In the Bible, theology always precedes piety. The knowledge of God not only precedes the good life, but produces it. That is why in the book of Romans, which presents Christianity as a system of truth, the first 11 chapters are devoted to theological doctrine, while the discussion of the good life begins with chap. 12. That is why in the book of Ephesians, the first three chapters deal with doctrine, the last three with duty. Those who do not see this order either have not read the Word of God with care, or else they do not regard seriously what it teaches.

It is serious business to scatter poison around carelessly in public places, even if we do not know it is poison.

BOOING THE PRESIDENT

Sitting in a Chicago theater during the showing of a newsreel, a young man let out a belligerent "boo" when the face of the President of the United States appeared. The audience, in no mood for this sort of thing, fell upon the young man and pummeled him. He was then arrested, sentenced for disorderly conduct, and thrown into jail to serve out a $200 fine which he was unable to pay.
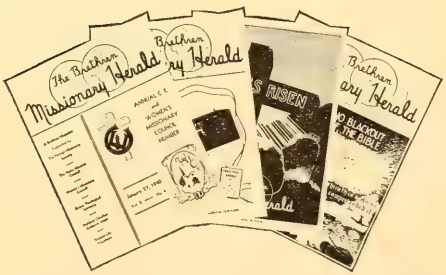
In ordinary times it is possible that the young man's action might not have been regarded as anything more than the exercise of his democratic rights. But these are not ordinary times, as the young man quickly discovered. In any event, while we may not agree always with the policies and actions of our rulers, it is never wise to treat them with open disrespect. There has already been too much of that sort of thing in American life. For example, some of the things that have been said and written about the former "old men" of the Supreme Court were even more reprehensible than the "boo" of the young man in Chicago. It is not easy to build up respect for governmental powers. It is easy to destroy it.

The Word of God demands that we show due respect to all rulers. Concerning this very thing, the Apostle Paul wrote, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom, fear to whom fear; honor to whom honor" (Rom. 13:7).

And he wrote this when Nero sat in the seat of the Caesars. "To speak evil of dignities" was in Peter's day one of the marks of an ungodly man (2 Pet. 2:10). Because "the powers that be" have been ordained of God, the Christian must treat them with respect. This does not mean, of course, that we may not criticize the conduct of the men who hold the powers.

Attorneys representing the Chicago young man who booed did not attempt to defend his conduct but argued that his unfortunate action took place while he was "suffering from too many drinks" and did not realize what he was doing. And the attorneys might have added still another plea, namely, that President Roosevelt was responsible more than any other living man for making available the "too many drinks" to the young men of this country. During the former world war, our country was fortunate in having a government which was quickly the incalculable evil of alcoholic liquor in a critical time when men needed strong bodies and clear minds. It is quite generally admitted that the incredible collapse of France was due in no small measure to the alcoholic excesses of its people and rulers. Even if men have a "right" to drink, as Mr. Roosevelt once convinced a majority of the voters, this is one "right" which sensible and prudent men might well put away at least for the duration of the war. But such a course has not been even suggested by our present government.

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Why the Brethren Church Needs Grace Seminary

By CHAS. H. ASHMAN

Member of the Seminary Board of Trustees and Pastor of The First Brethren Church of Whittier, Calif.

During the years of our ministry in The Brethren Church, we have seen a number of ministers enter the Brethren ministry. We have always been keenly interested in each one and have prayed for them. We have seen them come from Bible Institutes, from other denominations, from Brethren homes. We have become firm in a few settled convictions concerning our ministry.



Rev. Ashman

First, The Brethren Church is not just another "fundamental church." The Brethren Church is "fundamental" as opposed to "liberal" or "modernistic," but it presents, expects, and demands more faith in and obedience to the Bible than those included in the current name "fundamental." Therefore our ministers ought to be trained in a distinctively Brethren seminary. They must have this "plus" ordinary "fundamentalism" to be genuinely Brethren.

Second, The Brethren Church has a unique form of church government. Generally it is identical with others as congregational. But there are certain distinctive features about ours that gives it superior value. **Every Brethren minister ought to be well informed and thoroughly trained in Brethren church government.** This requires our own **Brethren seminary.**

Third, The Brethren Church has a distinctive background. This is what makes it so difficult for a minister of another denomination to take his place among us. He inevitably brings his former denominational background with him, and sometimes seeks to adjust the whole Brethren denomination to that instead of undergoing the revolution himself needed to fit into The Brethren background. To safeguard this heritage of the past demands our own **Brethren seminary.**

Fourth, The Brethren Church requires an efficiently trained ministry. We are not an **emotional church,** therefore it requires more than sincerity and inspiration to be successful in our ministry. It requires the fullest and best of instruction. We are **a doctrinal church,** therefore our ministers must be thoroughly indoctrinated and be prepared to present and promote the great doctrines of our faith. We are an **evangelistic church,** therefore our ministers must be thoroughly prepared to go forth as soul-winners. We are a **missionary church,** therefore our ministers must be thoroughly acquainted with the missionary program and challenge of the the Word of God. All these require a trained ministry which only **our Brethren seminary can give.**

Finally There is nothing more vital to our present or future as a **national fellowship of Brethren churches** than our **Brethren seminary.** Every minister entering our ministry ought to have the fullest degree of training in that seminary possible. Regardless of what they get elsewhere because of necessity, they ought to **spend some time, as much as possible, all if possible in Grace Seminary.** The Brethren Church believes in Grace Seminary, and that's the reason she is supporting it so nobly and will continue to do so.

The Deadly Parallel - -

By ALVA J. McCLAIN

Lately I have been reading once more certain sections in a book which I have learned to value very highly. Its title is **"The Church and the Ministry in the Early Centuries,"** and the author is Dr. Thomas M. Lindsay, noted scholar and Principal of the Glasgow College of the United Free Church of Scotland. The book contains the 18th Series of The Cunningham Lectures, the author's aim being "to portray the organized life of the Christian Society as that was lived in the thousands of little communities formed by the proclamation of the gospel of our Lord during the first three centuries."



Dr. McClain

For those acquainted with the careful scholarship of Dr. Lindsay, it will hardly be necessary to say that the book is well worth reading, especially by those who value and desire to maintain the simplicity which characterized the organization of the early church. It is not my purpose in this brief article to attempt any review of the book. I only wish to quote a few paragraphs from the author's concluding chapter, and then offer a few comments. I had read these paragraphs some years ago without fully feeling the impact of their significance. But now, looking back over our recent experiences in the Brethren Church, and also observing the unmistakable and powerful trend represented by the Federal Council of Churches, the words of Dr. Lindsay suggest the repetition of history in a "deadly parallel." May I urge the Brethren to read and study with care the following paragraphs from his work; remembering that he writes of the church in the first three centuries.

* * * *

"The close of the third century is the limit of our period; it saw the last stage in the growth of the church before it became absorbed within the administration of the Roman Empire.

"But the use of the word **church** is very misleading. There was no one all-embracing institution, visible to the eye, which could be called **the** church of Christ. What did exist was thousands of churches, more or less independent, associated in groups according to the divisions of the empire. The real bond of association was the willingness of the leaders of the individual Christian communities to consent to federation, for the terms of communion were never exactly settled. The federation was constantly liable to be dissolved. When the party in Rome which favored a stricter dealing with the lapsed formed a second and rival congregation and placed Novatian at the head of it as bishop, he and not Cornelius was in communion with many of the Eastern bishops and their churches. It was only the magnanimity of Cyprian which prevented the breaking up of the federation on the question of the re-baptism of heretics. Hundreds of the associated churches broke away from the confederation in what was commonly called the Donatist schism. **Church** is therefore scarcely the word to use; **associated churches** is the really accurate phrase.

"It should also be remembered that according to the view of Cyprian every bishop occupied a thoroughly independent position, and could accept or reject the conditions of federation and decline to be bound by the action of the associated churches. Examples of such bishops are to be found very late. But besides such sporadic cases, there were rival associations of churches outside what historians misleadingly call the Catholic Church of Christ. In some parts of the empire they were more numerous than the Catholics, and everywhere they were, to say the least of it, as sincere and as wholehearted Christians. Marcionites, Montanists, and many others, lived, worked and taught, following the precepts of Jesus in the way they understood them, and suffered for Christ in times of persecution as faithfully as those who called them heretics and schismatics. The state of matters was much like what exists in modern divided Christendom than many would have us believe.

"It is very doubtful whether the great body of associated churches would of itself have been able to overcome these nonconformists of the early centuries and stand forward as the one Christian church, including all or all but a very few Christian communities. That this state of things did actually come to pass was due to the constraints and persecutions of the imperial government, which never tolerated these Christians, and whose persecution was almost continuous after the Council of Nicea till the dissolution of the empire. It was the State which first gave a thoroughly visible unity to the associated churches. The imperial unity was the forerunner of the Papal. The State supported the associated churches by all the means in its power. It recognized the decisions of their councils and enforced them with civil pains and penalties; it also recognized the sentences of deposition and excommunication passed on members of the clergy or laity belonging to any one of the associated churches and followed them with civil disabilities. It did its best to destroy all Christianity outside of the associated churches, and largely succeeded. The rigor of the State persecution directed against Christian nonconformists in the fourth and fifth centuries has not received the attention due to it. The State confiscated their churches and ecclesiastical property (sometimes their private property also); it prohibited under penalty of proscription and death their meeting for public worship; it took from these nonconformist Christians the right to inherit or bequeath property by will; it banished their clergy; finally, it made raids upon them by its soldiery and sometimes butchered whole communities, as was the case with the Montanists in Phrygia and the Donatists in Africa. And this glaringly un-Christian mode of creating and vindicating the visible unity of the Catholic Church of Christ was vigorously encouraged by the leaders of the associated churches who had the recognition and support of the State.

"Safe within the fold of the State, they could speak of themselves as the one Catholic Church of Christ outside of which there was no salvation; they could apply to their own circle of churches all the metaphors and promises of Old Testament prophecy and all the sublime descriptions of the Epistle to the Ephesians, while their fellow-Christians who were outside State protection were being exterminated. Such strange methods do men think it right to use when they try in their haste to make clear to the coarser human vision the wondrous divine thought of the visible unity of the church of Christ." (pages 358-362).

* * * *

From the above remarkable summary of the conditions existing in the churches of the first three cen-

turies, I wish to point out several things which to the intelligent observer of our times will need little comment.

1. Even as late as the latter part of the third century there was no visible one and only Catholic Church, such as is declared dogmatically by the Roman Church, and which is often carelessly assumed by Protestant writers. Visibly there were only **churches** and **associations of churches,** a very striking similarity to modern Christendom and its divided condition.

2. We also find back there **the congregational principle of independence** very widespread. Churches entered or remained outside the various associations as they chose in large measure, in spite of the tendency toward central authority and away from primitive congregational freedom.

3. We note that one federation of churches finally grew large and strong enough to get itself recognized by the Roman State.

4. Once recognized by the State, this federation of church which centered at Rome, in the interest of an outward and visible unity of the church, began to bring pressure upon outside churches and other associations to bring them into the one federation.

5. Finally, having come to regard the visible and organized unity of the church as essential to the welfare of Christianity, the central federation took the next logical step of invoking the power of the State against the churches which stood outside and declined to conform.

* * * *

The tendencies toward what is called the "Reunion of Christendom" are very powerful today. Protestant believers are acquainted with the activities of the Federal Council of Churches. On every hand there is a demand that some arrangement be consummated in the near future so that when the present war is ended, the "church" will be able to speak with one voice in the settlement of human affairs. And the Pope of Rome is already laying down the social and economic principles upon which the final peace shall be based. Recognizing the power of the Papal voice, President Roosevelt sent Myron C. Taylor as his personal representative to the Papal court, ostensibly in the interest of world peace. In the 1941 Yearbook of American Churches, a prominent Catholic editor lists this appointment **first** among the important activities of the Roman Church. And he noted the astonishing fact that **"the executive committee of the Federal Council of Churches indorsed Mr. Taylor's appointment."** Coming closer home, the Brethren should recall that at its latest general conference the Church of the Brethren silenced the last futile protests within its membership by voting itself into the Federal Council. And the Ashland group of churches at their most recent general conference voted to revive the defunct report of the Committee of Ten which recommended eventual union of The Brethren Church with the Church of the Brethren. All these events may be widely separated in space and time, but they all point in one direction. And the pity is that to many sincere men it seems to be the **right** direction.

PROMOTED TO GLORY



"LOOSED-AWAY-UPWARD TO BE WITH CHRIST"

ROYER, MOSES, at the grand old age of 83 years, was "loosed-away-upward" to be with Christ early last Thursday morning. He departed for the heavenly ascent from the home of his daughter, Mrs. Clifford S. Wall, of our city.

Moses Royer accepted Christ as his Savior when 20 years of age, and united with the Brethren Church at Lanark, Ill. Later, he moved to Falls City, Neb., and was elected to the deaconship in the church, an office he exercised with honor all his life. The pastor recalls Brother and Sister Royer when but a little child of four years. Moses Royer was an intimate and faithful friend of the pastor's father for many, many years in the Master's service. At the time of "the division" and the reorganization of The Brethren Church in 1883, Moses Royer took his stand with the socalled "Progressive" wing of the church, and hence was really a charter member of the Brethren denomination.

In the year 1920, Brother and Sister Royer and family came to Long Beach, and placed their letters in our congregation here. Mrs. Royer went to be with her Lord on Mar. 27, 1922. She, as her husband, was on our Board of Deacons. His son, Francis, together with his wife, was also later elected to our Board of Deacons. Francis and his wife now live in Morrill, Kan., and are loved and honored as active and faithful servants in the church. Between Sept. 1933 and Jan. 1939, Bro. Royer held his membership in the church at Morrill, Kan., living there for most of that time with his son. But when he returned to Long Beach, his letter came back with him, as it should.

The pastor wishes to testify that Moses Royer lived one of the most exemplary Christian lives he has ever known. He always did what he could in the service of his Lord and never complained, and was the last person to find fault with his co-workers. He dearly loved his Lord "unto the end." Many others—those who knew him best—will testify that he possessed one of the sweetest dispositions they have ever known. They will testify that he was never known to have lost his temper. The memory of his godly life will live in the hearts of those who are left behind. He will be missed—greatly missed.

The funeral service was conducted Nov. 10 by Dr. L. S. Bauman. The earthly house he occupied returned to Mother Earth who loaned it for his earthly habitation, at the Sunnyside Cemetery, where so many of those loved and honored in the service of God at the First Brethren Church of Long Beach have had their bodies laid to await the resurrection day.

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Ask or write to the various department heads or officers for answers to questions about your C. E. work.

Our Christian Endeavor Pledge

MRS. PHILLIP J. SIMMONS, Director Prayer Meeting, Fremont, O.

"TRUSTING IN THE LORD JESUS CHRIST FOR STRENGTH . . . I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior, and that just so far as I know, throughout my whole life, I will endeavor to lead a Christian life.

AS AN ACTIVE MEMBER . . . I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meetings of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call."

A COVENANT WITH "IFS"

Years ago, a young Hebrew made a strange covenant with God. The setting and reason for this covenant is found in Gen. 28. We read that "Jacob vowed a vow, saying, **'If** God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; **then** shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee'" (Gen. 28:20-22).

Now this was good, but very Jacob-like. Any young person of the world would gladly make such a bargain or covenant. Such a covenant costs little, for it is a "give me, give me, Lord" bargain—no duty, no yielding, no sacrifice.

THE GOD OF THIS COVENANT

Two people are necessary in making a covenant, of course. Let us look at the other One involved in Jacob's covenant. Who was He? None other than the God of all grace. Was He faithful to His promises? Yes. 20 years after Jacob made this covenant at Bethel he testifies thusly: "With my staff I passed over this Jordan, and now I am become two bands" (Gen. 32:10). God truly fulfilled His promises.

OUR COVENANT

How different our Christian Endeavor covenant with our Lord begins. Notice, instead of the "if," our covenant indicates that we are "trusting in the Lord Jesus Christ for strength" to fulfill our part of the covenant. "Ye are not your own; ye are bought with a price: glorify God in your body and in your spirit, which are God's (I Cor. 6:19,20). Therefore "present your body a living sacrifice unto God" (Rom. 12:1).

In what ways may a Christian Endeavor member demonstrate that he has done this?

(1) By doing whatever He would have him do.
(2) By praying and reading the Bible every day.
(3) By supporting his church in every way, especially by attending all regular Sunday and mid-week services.
(4) By consistently leading a Christian life.
(5) By being true to all his duties.
(6) By being present at and by taking some part, aside from singing, in every Christian Endeavor prayer meeting.

THE GOD OF OUR COVENANT

Some make this covenant carelessly with the thought in mind that it is a covenant with the Christian Endeavor society. Others make this covenant without intending to keep each phase of it. Let us remember that this covenant is a covenant **with our Lord:** it reads: "I promise **Him** that. . . " Even as Jacob made his covenant with God, so do we. And has God changed? No, He is changeless. He is the God of all grace today even as He was in Jacob's time, almost 4000 years ago.

Let us, therefore, trust in the Lord Jesus Christ for strength that we may keep this Christian Endeavor covenant. He has told us, "My grace is sufficient for thee: my strength is made perfect in weakness" (II Cor. 12:9). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Participation

RUTH A. McCLAIN

Director Lookout Dept., National C.E., Los Angeles, Calif.

We hear and read today so much about making wise investments. Surely we must realize as never before the uncertainty and insecurity of temporal things, and with this realization should come the determination to invest our money, time, and lives, in the Lord's service as good and faithful stewards.

According to the teaching in the parable of the talents, found in Matt. 25, rewards are based upon one thing—**faithful service given for God's glory.**

Our Christian Endeavor societies afford an opportunity for **participation** in active service for our Lord and Savior, and should challenge us to give our best. "And whatsoever ye do, do it heartily as to the Lord, and not unto men" (Col. 3:23).

Participation becomes real and vital only as we are faithful in our **presence,** in our **prayers,** in our **pledge** and in our daily **practice** of living the Christian life.

Regularity of attendance cannot be over-estimated, and only when we have a reason that we could give to the Lord Himself, should we permit ourselves to be absent from the regular church services. In other words, let's take the Lord's business as seriously as we do our own business. We cannot expect to interest outsiders and win them for the Lord if our own members attend irregularily. Support the work with your **presence.**

We only go forward as we advance upon our knees, and so prayer must have its place in the society and in the lives of the members. **Prayer** will help to solve problems, will give victory over sins in our lives, will keep us from being discouraged, will put a song on our lips, will bring peace and calm to troubled hearts and will help to win that lost friend to the Lord. Pray and keep on **praying**. Remember the quiet hour.

God has also a right to the monetary gifts He has given us; and if He doesn't have our pocket books, I doubt if He has our hearts. How about the tithe? How many Christian Endeavor members are tithers? It's worth while to find out and to encourage the right use of our money. **Tithing** will solve all financial problems.

Our lives should daily and hourly be a testimony to those about us, as the world reads our lives, not the Bible. Do we always give that testimony when afforded an opportunity? Do we take part in the activities of our society, or do these things become a "weariness" to us? These activities may vary in different societies, but might include: work in missions, singing for the sick, leading meetings, a regular visitation program, definite soul winning, accepting responsibilities as officers, participation in social activities, definite Bible study, etc. Rom. 12:1: "presenting our bodies a living sacrifice" might be a daily slogan. Let us **practice** our Christian life every minute of the day, and of course this is only possible after we have known Christ, not only as Savior but as the Master of our lives.

OUR WORKERS AWAY FROM HOME IN SPECIAL MEETINGS

Jan. 4-18—at First Brethren Church, Allentown, Pa. Revival conducted by R. D. Crees. Pray for this meeting.



Young People's Monday Evening Prayer Meeting at the W. 10th St. Brethren Church Ashland, O.

Fellowship

By MIRIAM GILBERT, Social Dept., Washington, D. C.

The Word of God has much to say about fellowship. Jesus by His example placed His approval on fellowship in its various phases.

Fellowship with God in Christ should have first place in our lives. This is essential if we are to be all we should be in Christ Jesus. Our Lord had the need of fellowship with God! how much more we need this fellowship! How are we to do the will of God if we have no contact with Him? A God Who knew our needs long before we did, provided a means of contact with Him. He first of all gave His Son, Who made it possible for us to come to the Father; and then He gave His Word that He might speak to us through it; and then He provided prayer that we might speak to Him. When we have that true fellowship that God means for us to have, we have a joy and peace that nothing can take away.

Then there is the fellowship of Christians. Jesus loved to fellowship with Christians during his earthly ministry. Often He found time to slip away for a visit with His friends. So we too need this fellowship with Christians who love the same Lord. Christian Endeavor affords a wonderful opportunity for just such fellowship.

Then also we can influence the unsaved by our happy genuine Christian fellowship. Many a soul has come to the Lord when he saw Christ manifested in the lives of Christians, when he saw that Christians can have a good time and be truly happy. Unsaved friends should be invited to our socials that they might come and enjoy the good things that the Christians enjoy. I heard only recently of a missionary in Europe who held in her room what she called Gospel Teas. Here she would invite unsaved friends; and when they gathered around the table they would discuss the way of salvation, and many a soul in that far away land came to the Lord during that fellowship hour. So our socials should not only be a time of fellowship and good times, but a time when the Lord can be with us and be made known.

We can also have fellowship with the poor and needy. Many souls have been brought to the Lord just because some Christian has been willing to give of his substance to help them along in their hour of need, just because some Christian has been willing to stop and bring a word of comfort and cheer in their hour of need.

So let us be up and busy for the Lord in these latter days, doing everything that He might be exalted and that souls might be brought into the kingdom.

The Christian Grace of Stewardship

By E. F. PINE, Treasurer National C. E. Union, Juniata, Altoona, Pa.

All Brethren Christian Endeavorers believe that they have been saved by the grace of God, and that without merit or effort. Grace sufficient to forgive all our sin is ours. And because grace has played the all-important role of saving us, our Lord requests of us that since we have been saved, it would be profitable for us and pleasing to Him if we would continue to grow in grace and in the knowledge of the Lord Jesus. Listed among the graces of the devoted Christian life is that of stewardship, or more particularly here listed as "giving." In II Cor. 8:7 we read, "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." By looking to the preceding verse we note that the teaching was about giving. In all these graces we are to share, but of the last, giving, we are admonished to **abound.** How different our Christian Endeavor Societies would be, yes, how different all of our churches would be, if they would abound in this grace also.



Rev. Pine

We also find, from an examination of the passage, that stewardship involves several separate acts. We would not want to push into the background the dominent idea that comes to nearly all that consider the matter at all, namely giving of our financial means, but there are other important considerations of equal value. There is the giving of ourselves, the stewardship of life. A word of praise is here offered by the beloved apostle because these people had first given of their own life to the Lord, and then of their material gifts; this is the proper order.

It is also important to look first at the indisputable fact that the Bible teaches the ownership of all things by our God. This is an essential acknowledgment on our part before we will be willing to recognize His rightful claim to a portion. Abram revealed the truth of our statement in his contact with the King of Salem, "And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth." All that is in heaven and all that is on the earth belongs to Him. Also the Psalmist gives us an inspired acknowledgment, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Therefore, we conclude that God owns all things, and so far as we are able to determine. He has never passed on the title to anyone else. Among these many possessions of His is man, and all that man possesses: they are God's. When we reach this conclusion, we are then ready to present the claims of God to a portion of that which He is allowing us to tend for Him. It is all His, we are but caretakers of His possessions. A portion of all things is to be separated for Him. The proportion of this separated portion is common knowledge, and not to be less than the tithe, or one-tenth. This is not the maximum but the minimum. We are just beginning when we reach this goal, but it seems to be a very hard place for many to find.

That the teaching of stewardship is not confined to finances only is clearly revealed. For the Corinthians were first admonished to give themselves to the Lord. God does not want the financial grace of giving to precede the stewardship of life. It is not that God must have our money or else He cannot function, but that He wants us to receive the definite blessing and growth in grace that accompanies our giving. This blessing and growth in grace cannot be bestowed where there has been no birth of grace in the life of the contributor. God wants **you** first of all; and then the realization that all belongs to God, and you are sharing not your own things but God's possessions, will dawn upon you. The gift without the giver is worthless. God would far rather have the giver without a gift, than to have the richest gift that man can bring without the heart of the giver. Let us not mistake the teaching; there is no blessing promised to anyone making a financial gift to God unless there accompanies it the gift of that life in dedication to Him.

Realizing that our life is a stewardship—that is, that we receive it not as an attainment of our own, but as a bestowal of God—we ought to regulate and order that life in keeping with His desires and wishes. God has a desire for every life, He wants a definite portion of your time, a share of your ability to be expended in His service, and all that touches your life to be so regulated that He will share in it.

What a different church ours would be if all would realize that our time belongs to Him, and that such time should be spent in the service of our Lord. Much time that is now spent either in self-indulgence or sinful practices would be eliminated. For some God expects full life surrender for full time service. To many this call has come only to be set aside or never heard, but God still wants your time. We are hearing just now a call to industry to go on a seven-day week for the production of vital war necessities. To the Christian God is issuing a call for the same action, a seven day week for Christians. We have been so used to giving God the left-overs of our time; but He wants a definite portion of it. Why not give Him all of our time? Spend time between Sundays that formerly was spent for self—spend it now for Him!

God wants a share of our abilities. We give the devil first claim on the things that we can excel in. Why not reverse the order and give God the best that we have, and let the enemy get along any way that he can? If the cause of Christ is worth our belonging to, it is worth every ounce of our enthusiastic energy. Your voice, your musical talent, your ability to teach, your aid in assisting those who lead, why not lend them to the Lord?

Now, finally, let me assure you that God does need your stewardship of money. God's work is carried on by the lives that have been touched with the grace of giving. In Christian Endeavor Societies the world over, there exists a fertile place to learn to share with God. The need for such is increasing hourly. We ought to share with Christ to save the lives of men, or we will soon be forced to share for bullets with which to destroy the lives of men. The impelling motive must not be to escape other levies, but that we realize we are partners with Christ and that He asks for a loving token to be given Him. A great blessing is promised to those who learn to give to the cause of Christ. How much of this blessing have you claimed as your own? Let's rally to the cause of Christ and His church and give while we may!

Loyalty to the Church

By GLENN E. MILLER

Vice President National C.E. Union, Whittier, Calif.

Only one life to live—that, my dear friends, is the sum total of our earthly existence; yet it determines our eternal destiny. Only one life to live—and that life determines eternity for you and perhaps another. "Only one life, 'twill soon be past; only what's done for Christ will last." Yes, it's only what's done for Christ and the church that is going to count for eternity. As we think of the subject, 'Our Loyalty to the Church', let us never forget that it is our loyalty to Christ that really counts, for if we are loyal to Him, it will naturally follow that we will be loyal to His church.

What does loyalty to the church mean? It means loyalty to Christ first of all—a life that is fully yielded and dedicated to the Master Architect Who has a plan for every life, to the One Who has never planned a failure. A life that is Christ's will be a life that is busy in the church. I cannot stress too much the importance of a Christian's loyalty to the church, its organizations, and its activities. Yes, it means full time attendance at its every service, a real participation in its Christian Endeavor, a faithful interest in its Sunday School, a regular attendance at its every prayer service, and a willing part in its soulwinning activities.

What can the church do for you? Christ and the church can stir your very soul, they can become the guiding factors of your life. Together they can stir the fires of revival within your heart, and warm that life of yours to the point that you will really become an Ambassador for Jesus Christ, giving out His wonderful plan of salvation to a world darkened with sin. Yes, today we as Christians need to realize as never before that we are living in the most awful, the most terrible time that has ever been known; yet to the Christian it is the grandest time in all world history because of the imminent return of our blessed Savior. What a real responsibility that places upon us—millions in sin, without a Savior, doomed to eternal death; and we are the only ones who can tell them about Christ. The church as the world knows it has tragically failed in this task; but we as Christian Endeavorers in Christ can not, we dare not fail in this great commission to go and preach the gospel to all the world.

As I sit at my desk writing this article at the close of the first week of America's entry into the war, and I look back upon a week of Southern California's buildings blacked out because of air raid warnings, of everyone talking war, and then think of the airplane plants, the rich oil fields, the large industries within five minutes driving time of my home, I can say that things look serious. But I want to say with all my heart, and with all the emphasis I can place in print, that **what America needs today is not Christians talking about the war or its consequences, but Christians telling the world about a living Christ Who today can save men and women from sin, make them acceptable before God, and give them the promise of eternal life.**

God's church, through His ministers and teachers, can teach you the wonderful truths of His blessed book. No one can get through the radio what he could get if he were willing to go into God's house itself to learn about Him. If you are too busy to attend the Lord's services in His house and learn from His Word, then you are busier than Almighty God ever intended man to be. If that be so, you had better stop and let something go. The reason some of us Christians have so much sin in our hearts is because we have so little of the Word of God in them. Let us not forget God's house and God's people, remembering that the thing called Christian fellowship is the sweetest thing in all this world. Whenever His house is open and your chair is not filled, there is sorrow because He misses you and His people miss you. Your own church and its services should come first.

What can you do for the church? First you can wholly dedicate that life of yours to Jesus Christ and His church, laying your all on the altar of service for Him. God has a plan for every life—if you refuse the plan there is no other. With dedication there comes a willingness to assume leadership, a desire to be used within the church and without. Dedication also entails the yielding of your time, your belongings, and your money. One of the biggest jobs in the church is for you to pray, for every prayer is a prophecy if really meant. Let us ever be so close to Him that we can touch His throne of grace anytime or anywhere. As we come to the most important part of it all, I want to present to you the fact that you can and should be a soul winner for Christ and the church. That's the reason He left you here after He saved you. We are His mouthpiece to tell others about Himself.

Now, what will be the results for eternity? There will be a crown awaiting the one who has been loyal to Christ and the church. No man in Christ Jesus is ever going to wear a crown unless he earns one; but to you who have been faithful, there will be crowns to cast at His feet as we spend those ceaseless, unending ages of eternity in untiring adoration to our Savior and King.

"Training"

By LEO POLMAN

Executive Secretary National C.E. Union

Matt. 4:19: "Follow me and I will make you fishers of men."



Rev. Polman

Every Christian Endeavor who is truly desirous of endeavoring for Christ and His church will want to train for Christian service. The other day I read a magazine advertisement which illustrated two groups of men, one in the army service, the other at a desk. The caption read, "The Army Trains Its Men—Are You Training?" This caused me to ask, What are we as Christians doing when it comes to training for the Lord's service?

No Christian Endeavorer can truly be efficient in his or her work for the Lord without training. Whatever your part may be in the Christian Endeavor society, that part will be done with more ease and effect if you will give yourself to some training for your specific task assigned.

With few exceptions, most of the churches' leaders, teachers, preachers, and workers, have had their early training in some Christian Endeavor Society or similar organization. This being true, then we who are to take their place some of these days, need to be in training for our tasks that will be handed over to us.

There is a need for preparation among our young people today. Be prepared. Know your Bible. Read everything that pertains to the particular department to which you have been elected in your C.E. society.

Christ is our example. He prepared for His God-given task. Know Him that you might be able to make Him known to others. Follow Him and He will train you for His service. He will make you fishers of men, and this is the task of every Christian Endeavorer.

The Expressed and Accepted Purpose of Christian Endeavor

NORMAN UPHOUSE, News Editor, Dayton, O.

Some things cannot be regarded in the real purpose of C.E., certainly not the following: to preach world peace; to be a reform society; to unite efforts of all churches regardless of creed; to provide something for youth to do.



Rev. Uphouse

An organized effort designed to lead young people to Christ is the real purpose of C.E. This is the important thing. The other things have their places; and most of them are worthy, but incidental.

World C.E. has fallen into the error of presumption in **respect to peace.**

Reforms are desirable. Every Christian person would welcome and support proper reform movements. However, we realize that the source of evil must be corrected before we can have confidence in a reformer or reform movement.

There is a wrong teaching about unity and fellowship which we need to know. **We simply dare not sacrifice honest convictions of truth for fellowship.** The Bible teaches plainly that we should separate ourselves from worldliness and evil. We want to work and worship with others who love the Lord. Therefore, desirable fellowship must be with Christians. Creed has a lot to do with fellowship. People who have beliefs and ideas that are unscriptural do not make proper friends for Christian Endeavorers.

Some think you must keep young people busy to keep them interested in Christian things. I do not think it works that way. Interest must come another way, and activity will surely follow. One becomes interested in Christian work when one is genuinely converted. After conversion we aim to supplant some of the old activities for new ones decidedly Christian.

This brings us back to the real purpose of C.E., "To know Christ and to make Him known to others." This is personal work known as soul winning.

Endeavorers, the time is here to speak for the Lord. How long we shall be here we do not know. We do know that the coming of the Lord is near, and what we plan to do we must do quickly!

The double-hinged door of Jno. 10:9. We "enter in" for safety. We "go out" for service.

The devil's gospel—"Do." God's gospel—"It is finished." (Jno. 19:30).

Remember Christ is the Way (Follow Him); the Truth (Learn of Him); the Life (Abide in Him).

PERSONAL CHRISTIAN ACTION

Trusting in the Lord Jesus Christ for strength I hereby make the following covenants:

Check √

1. ACCEPT CHRIST—I hereby and now accept the Lord Jesus Christ as my personal Savior ☐
2. UNITE WITH THE CHURCH—I will make public confession of my faith in Christ by uniting with the church ☐
3. QUIET HOUR—I will make it a rule of my life to set apart at least fifteen minutes every day for quiet meditation and direct communion with God ☐
4. TENTH LEGION—I decide henceforth to give at least one-tenth of my income to the Lord's work ☐
5. LIFE WORK RECRUIT—I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ as a minister, missionary, or in some other form of whole time Christian service ☐
6. BIBLE OR TESTAMENT—I will make it a rule of my life to carry a Bible or Testament with me wherever I go, and to read a portion daily ☐

Signed

Address

Date

TYPICAL OF MANY OTHERS THAT COME TO OUR DESK



Brethren in Christ:

Just impossible to get along without the Herald. Has been such a blessing in the dark hours when shut in by a long, serious illness. When it came I seldom layed it down until I had read it through. I find it excels all other church papers I have been privileged to read, not because I am of the Brethren faith, but because it is full of spiritual help and uplift and draws us closer to Him for Whom we are looking.

Your sister in His service,

V.M.F., Indaiana.

Radio Messages from Brethren Broadcasts

I BELIEVE THAT CHRIST DIED FOR OUR SINS



By R. E. GINGRICH

Ellet, Ohio

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

It must have been such sentiment as that expressed in this verse penned by John Bowring that prompted the apostle Paul to give utterance to that memorable prayer: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The one central theme of holy Scripture from cover to cover is that Christ died for our sins. The death of Christ is the substance of the ceremonies and rituals of ancient Hebrew worship. The death of Christ is the subject of the most familiar prophetical utterances of holy Writ. The death of Christ is the first truth in the teaching of the divinely commissioned apostles, for, said the apostle Paul: "For I delivered unto you **first of all** that which I also received, how that Christ died for our sins according to the Scriptures . . . " (1 Cor. 15:3). The death of Christ is the heart of the sacraments perpetuated by the church by the authority of Christ for over nineteen centuries, even as Paul declared: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. 11:26 with v. 23). The death of Christ is the theme of the antiphonal anthem sung by the blood-washed throng and the angelic chorus in heaven, as set forth in Revelation 5:8-12. The death of Christ is the guarantee of every blessing to the child of God today, even as it is written: "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely **give us all things?"** (Rom. 8:32). The death of Christ has been the theme of the redeemed of the Lord throughout the centuries of human history. Fanny Crosby, the blind song writer of saintly fame, expressed this universal sentiment of blood-washed saints when she wrote:

Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child, and forever I am.

The death of Christ will be remembered as an everlasting monument to God's grace and love in the eternal state. In the Patmos vision John saw the Lamb of God as the prominent figure in the eternal city, the New Jerusalem. Every object, person, and act in that state is set forth in relation to the Lamb (Rev. 21-22). That name, ascribed to Christ, is symbolical of his death upon the cross. Even as Sir Robert Anderson declared: "The cross of Christ is the moral and spiritual center of the universe. An eternity past knew no other future, and an eternity future will know no other past."

In persuing the general theme of these studies, "What I Believe, and Why?" we approach the subject of the death of Christ with deep humility and profound appreciation. May the Spirit of the living God give us keen discernment as we search the Word of God in unfolding this study.

Our investigation in this particular study will be confined to **the necessity for the death of Christ.** Why did Christ die upon the cross? Upon His official rejection by the Jewish authorities from being King of the Jews, Jesus declared that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, **and be killed,** and be raised again the third day (Matt. 16:21). The word translated "must" in this passage is the strongest Greek word expressing necessity that could have been used. **Jesus Christ had to go to Jerusalem and die. It was an absolute necessity.** But why was this necessity laid upon Him? Was it because He simply accepted the common lot of all men, in that it is appointed unto men once to die (Heb. 9:27)? We are convinced that it could not have been thus. Was it because He sensed the growing opposition of the Jews, and felt that He could not escape their deadly hatred of Him? Not so, for said He upon one occasion: "No man taketh it (His life) from me, but I lay it down of Myself" (John 10:18). Why, then, did our precious Lord die upon that cruel instrument of barbaric torture? Why was it necessary for him to lay down His life as He did?

It was necessary for Christ to die on the cross in order **that He might share His own life with sinful men.** While this is not the only reason for His death, we believe that every other reason centers in the above purpose—that He might share His life with sinful men. Examine with me this purpose as set forth in John 3:14-15, where we read: "And as Moses lifted up the serpent in the wilderness, **even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."** Why was the serpent lifted up in the wilderness? Because Israel had sinned, and was under the curse of sin. Without that serpent upon the tree, Israel had perished. Why was Christ lifted up upon the tree? Because man had sinned, and was under the curse of sin, which is death. Without that Son of Man upon the tree (Gal. 3:13) humanity had utterly perished in its sin. But he who believeth in Him shall not perish, but shall have eternal life. Israel, smitten with the curse of his sin, looked upon that brazen serpent, and lived. Man, smitten with the curse of his sin, looks upon that uplifted Christ thru faith, and receives the gift of eternal life. Yes, it is just as simple as that. You may look and live; you may refuse to look, and die in your sins.

"Look and live" . . . my brother, live, live, live,
Look to Jesus now and live,
'Tis recorded in His Word, Hallelujah!
It is only that you "look and live."

(To be continued)

My House Shall Be Called The House Of Prayer

By DR. V. C. Kelford

In John 2:16 we read,

"Take these things hence; make not my Father's house an house of merchandise."



Dr. Kelford

Here we have the Lord cleansing the temple and forbidding that it should be used for merchandising purposes. From this Scripture, many of God's children have taken the idea that to sell books pertaining to the gospel or the Bible is a parallel case to that for which the Lord rebuked these temple desecrators.

However we may be affected by the teaching, we must have the Lord's mind in the matter, even though it explodes some of our current notions and upsets our practices; but to arrive at the true interpretation of this Scripture we must find what is the temple of today. Is it the house in which we worship? If so, then what is meant by Acts 7:48,

"Howbeit the Most High dwelleth not in temples made with hands . . . "?

Or again in I Cor. 3:16,

"Know ye not that ye are the TEMPLE of God, and that the Spirit of God dwelleth in you?"

In the dispensation of grace, while it is true that we are admonished not to forsake the assembling of ourselves together, yet the place in which we assemble is not the antitype of the Old Testament temple, but rather as Paul puts it,

"We are God's temples."

So then, when Christ cleansed the temple of his day, he made no reference to the place of worship as we know it at this time, but the application is rather to the believer's body itself, or as we find in Rom. 12:1,

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God . . . "

It is this "holy" use of the body of the believer that Christ had in mind, and to make it otherwise puts the believer back under the old Jewish order. Wherefore we read in Heb. 10:

"For the law, having a shadow of good things to come . . . " The temple, in all its implications, here merely shadows Christ indwelling the believer, the substance or the antitype.

All of this does not mean that the place of worship as we know it today should be used for any purpose whatsoever. One cannot conceive of a reverent atmosphere being generated by some of the modern social functions so prevalent in churches today. This is entirely different from the sale of literature which makes clear and glorifies the Word of God.

What difference could there be between a man giving a sermon from the pulpit and one of his hearers making a contribution to his support through the medium of the offering plate, and taking that same sermon from the book table and contributing to its publication through the price of the book?

Again we say we would by no means advocate the use of our church buildings for anything that would hinder or grieve the Holy Spirit. And this would preclude the use of the church as a medium for the raising of money by suppers, sales, etc., etc. But the propagation of the gospel by any means whatsoever, so long as it is consistent with the teaching of God's Word, is perfectly in order.

Recent Views Of Brethren Churches



Spokane, Wash.



Juniata, Penna.



Clay City, Ind.



ATTENTION+ACTION

Who? **All** teachers in our Sunday School, **all** who who have ever been called to substitute—in fact we want **all** who wish to be of real service to the Lord in our Bible School and church to **register today for teachers training class** to begin tomorrow evening at 7:30, at the parsonage.

The above item appeared in the Martinsburg, Pa., Church bulletin, of which church Bro. Robert Miller is pastor; and was accompanied by the following insert, which we felt was worth printing:

YOU GO ON SUNDAY TO YOUR—

CLASS, but how do you go? Do you go with your lesson well-prepared and a sense of having something worthwhile to give the class? Or do you go hounded by fear that there won't be time during the singing to read hurriedly the verses on the lesson leaflet?

If the Gallup people went to work on the matter, they'd probably find that there are more cases of indigestion on Sunday morning than on any other day of the week. For that's the time when most Sunday School teachers grab their quarterlies and lay them down beside the breakfast coffee, feeling fairly certain that if they simply manage one reading of the lesson, they'll be 'way out in front of everyone else in their classes.

And of course they're right. Few people with the latest magazines around brush up on their Sunday School lessons any more. They sit like vapid vacuums in class, reading a verse apiece and calling the lesson thereby "gone over;" or they absorb listlessly the scanty comments of the teacher.

If the comments were not so scanty and were better founded, some of the problems of disinterest would be solved. Few people would think of trying to teach a high school class in Science or English Literature if they had gone through no training themselves in such courses. And yet those people shoulder carelessly the problem of bringing His Word—the greatest, most important subjects ever taught—to boys and girls and adults.

Fifteen minutes on Saturday night, or a half-hour in bed on Sunday morning, are poor allotments of time for the preparation of a lesson. It is easy to "spot" the presentation of a lesson that has been prepared in that time. It rambles, it falls flat, it piques no interest, holds no challenge, commands no attention. And it makes the assembly bell seem hours in coming.

All experts agree that the best time to begin preparation of next Sunday's lesson is the **week before!** It is to meet this need not only in our own Sunday School, but in our whole community, that we have definitely felt led of the Lord to begin a Teacher's Training Class **tomorrow evening.** This class will feature the study and presentation of the International Uniform Sunday School Lessons used in practically every denomination. Modern pedagogical methods will be pointed out, problems will be given special attention, a working outline will be presented each week, and adequate opportunity for questions will be given.

All of this takes time: Of course it does—more than 15 minutes on Saturday night, or twice that much Sunday morning. But the teacher who accepts a class with the idea that it will not take any time, plans at the outset, consciously or unconsciously, to cheat! Besides, it's a pretty safe guess that folks willing to use the time **can** find it!

Jesus warned against false prophets and teachers. Teaching only half the truth, in unstudied, ill-prepared fashion, is one method of false teaching! You go on Sunday to your class. HOW do you go? As a disciple, a learner versed in His Word, or as a time-keeper through the Bible class period?

Enroll today! Hand blank to pastor!!

(fold and tear off here)

FREE! FREE! FREE!

Teachers' Training Class Registration

(Accredited by Evangelical Teacher's Training Association, Chicago)

Name Address

If a teacher now, class taught

Will you faithfully attend each Monday evening, and do your best to do the prescribed work?

Will you please pray that the Lord will guide the teachers of the class?

THINK IT OVER



Three perfect things: God's work (Deut. 32:4); God's way (Ps. 18:30); God's Will (Rom. 12:2)

Let's All Start The New Year Right

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

Name

Address

City State

The Brethren Missionary Herald

3326 So. Calhoun

Ft. Wayne, Ind.

News from Brethren CHURCHES

ADULTS, DAYTON, OHIO

The Dayton church can again testify to the fact that our Lord answers prayer, for it has been the prayer of many of our people for some time that we might have a C.E. Society for adults. Now the Lord has seen fit to answer that prayer by giving us an adult society of earnest, sincere Christian workers, who are truly endeavoring to let their lives tell for Jesus Christ.

The last Sunday of the quarter completed our first two months of work and fellowship together. During this time we, of course, had to take time to lay the foundation of our work by electing officers, laying plans ,etc. We chose the four department plan as our plan of operation, and have the directors and committees all chosen and operating smoothly.

There has been more accomplished, however, than just laying the foundation. We have had some splendid inspirational and soul-stirring meetings composed of testimonies and prayers by our people, special music, discussions, Bible lessons, and outside speakers. Perhaps the most outstanding meeting which we have had to date was our first home missions meeting, led by Mrs. Roy Patterson. It was our privilege to have with us that evening Rev. Sewell Landrum of Clayhole, Ky., and Rev. Norman Uphouse of North Riverdale, Dayton, who told us of some of their experiences in home mission work. Inasmuch as we Dayton folks are so vitally interested in both of these mission points, the messages proved both educational and inspirational. In addition we heard of the far-reaching program of the Council when Mr. Roy Patterson, president of The Brethren Home Missions Council, presented a challenge to us who were not on the field. Our people were interested in missions before this meeting, but I know their interest was deepened because of our fellowship together that night.

What lies ahead of us as a society we don't know now, but this one thing is certain: as long as our membership continues to look to the Lord in prayer in behalf of this work, we know the Lord will continue to bless us and will make us a channel of blessing to others.

Mrs. Phyllis Towner.

YOUNG PEOPLE, LOS ANGELES, CALIF.

The young people of the 2d Brethren Church of Los Angeles, Calif, have been for the past several years very active in our Lord's service. We have, at the present time several of our group in attendance at Grace Seminary, and many others in schools here preparing for full time service. Surely the Lord has been more than gracious in sending us consecrated lives to do His work among us.

To describe our work I'll relate just one week of our activities. Of course, you know our sponsor is Miss Ruth McClain, and the Lord has marvelously used her in the lives of us all.

Dear diary: Mar. 9. Nothing really happened today. Am staying home tonight. I almost feel sorry for the kids that go to evening school at Bible Institute, 'cause they don't even get one night a week to recover. No more time for chatter now—I'm going to bed.

Tuesday, 10. Just returned from holding services at the San Pedro Rescue Mission. Sometimes I wish we went more than once a month, for the Lord so wondrously answers our prayers on behalf of those poor broken lives and souls. Tonight 17 men received our invitation to accept our Christ and walk with Him. It just makes me happy all over to see how our young people of just college age are really interested in seeing souls born into the kingdom of God.

Wednesday 11. O, am I tired! Prayer meeting and choir practice tonight. I sometimes think I should quit working so I could at least sleep during the day. Dr. Bauman was certainly good tonight He's been giving us a study in Romans, you know, and he just gets better and better. Then choir practice—and what a work-out! I sometimes wonder what would happen if our group ever went on strike, since about half the choir is from our age group. Who says young people aren't ready and willing to accept a challenge?

Thursday 12. Calling, as usual. There were six of us that went tonight. We called on the young people (unmarried) that attended our services last Sunday for the first time. You know, we've had ten new people in Sunday School class alone in the last month. Beyond a doubt this is the most successful way we have ever found to contact our new people, and now the whole church has set aside this night for visitation. We really feel quite smart, since we were the ones to originate the idea.

Friday "13," and not a bit unlucky. Tonight all of us girls went to a big district Sisterhood party. We haven't a society at our church at present, but if tonight is any indication, we will soon be boosting an up-and-coming organization.

Saturday 14. Finally we found a night open to have our installation banquet. We're starting on another six months with officers I believe the Lord chose for us; so of course we are looking forward to a time of real blessing and fruit-bearing. I do believe this was the nicest affair we have had—a wonderful speaker, rousing song service, and a time that really gave glory to our Lord.

Sunday 15. Sunday School, church, C.E. and church—a real time of feasting—and then a "sing." Our C.E. was a particular blessing to me since our leader spoke on prayer, and we had a time of wonderful communion with our heavenly Father.

But now another week is gone, and yet more important, a new week is beginning. I wonder what we will accomplish for our Lord in another seven days.

WHITTIER, CALIF.

Greetings, Brethren Christian Endeavorers, from those of like precious faith at Whittier, Calif. We are happy to be able to tell you about our Christian Endeavor work out here in sunny California. We have eight Christian Endeavor Societies in the church. It seems like a lot, but we could not get along with any less. Only this year we organized a Young Married People's Society up to 30 years of age. The primary, Junior, and Junior High groups function with an adult as the teacher. The High School operates under their own leadership with a young married couple as an advisor. The other societies: Young People, Young Married, Ambassadors (30 to 40 years), and Adults, carry on with their own elected officers. There is a General Christian Endeavor Superintendent who is elected annually by the church, who is responsible for all societies.

All groups except the two youngest groups meet from 6:15 to 6:30 o'clock for pre-prayer in their own rooms. Then the usual custom is to have 15 minutes of rousing chorus and song service, after which follows the announcements and offering. Until seven o'clock the time is taken up by a devotional period of praise, prayer, and musical special numbers. The remaining 20 minutes is taken by one of the group or an occasional outside speaker bringing an inspirational message. Once in a while we bring in an outstanding spiritual person or a gospel team for a combined meeting of all societies.

Three nights out of the month a group of Christian Endeavorers go to three missions—one the San Pedro Sailor Rest Mission, and two others in Los Angeles to take charge of the evening evangelistic meeting. A group of young men comprise the church-sponsored Jail Team, going every other Sunday to Los Angeles City Jail to preach the gospel. We have endeavored to use many kinds of tracts in soul winning work—brightly colored wrapped cellophane rolls, colored folded tracts, and Spanish tracts. We are starting a Christian Endeavor sponsored tract rack with glass shelves for the church, placing 2500 tracts of 115 different kinds of colored tracts at the disposal of every member of the church.

It was our privilege to have Dr. Dan Gilbert during this past year for a five day Christian Endeavor sponsored conference. Each of the older societies plans to have one night a month as a social evening, and endeavors to bring in unsaved friends and win them to Christ and the church.

Although the time for the annual report of the church elected secretary-treasurer of Christian Endeavor has not yet arrived, still I can say that our average attendance in all societies will be about 125 and our average offering about $5 weekly. Three fourths of all offerings are paid into a general Christian treasury, the money being used mainly for missionary and soul winning work; and one-fourth is

retained by each society to be used for whatever they desire. We endeavor monthly to send an offering, plus a substantial gift at foreign and home mission time, to our Brethren National Christian Endeavor organization.

The Lord has abundantly blessed us; yet we covet your prayers that we as Christian Endeavorers in Christ will be used even more in the winning of the lost in this coming year.

Glenn E. Miller, General Christian Endeavor Supt.

YOUNG PEOPLE, DAYTON, OHIO

Greetings from the Young People's Christian Endeavor of First Brethren Church, Dayton, O.

We have just completed an interesting and educational year of Christian Endeavor for 1941. During the past six months, the young people's society has been reorganized and a new corps of officers has been doing its best to make the society grow, both in numbers and spiritually. Our attendance has shown no phenomenal gains, but rather seems to be growing steadily, though slowly.

Our society is carrying out several projects. Usually about once a month, the entire society is invited to some member's home for a "tract rolling," and several hundred "Gospel Bombs" are wrapped in brilliant cellophane paper, later to be distributed as directed by the pastor and the president of the society. These meetings are full of Christian fellowship and fun, and at the same time a little of God's work is accomplished, we believe. Another of our projects was the assembling and printing of quite a number of chorus books, containing favorite choruses of our young people, many of them taught us by the Polman's. These books contain quite a large number of choruses, and are used in practically every C.E. meeting.

Just recently our society voted to do visitation work. We don't call it a gospel team because it is not limited to any certain persons. On different occasions, different people go in the group. Several of the number play musical instruments. We usually have a solo and a duet and one of the musical group accompanies the singing of old hymns by the entire assemblage. These visits to groups of shut-ins are very inspiring to those of us who participate, and we firmly believe that this type project is well worth the time and effort it takes to plan an interesting program.

Another phase of our young people's work is the round table discussions. These are held irregularly, but are well responded to and interesting to those who participate in the discussions. Of course this type meeting is rather informal but this leads the reticent ones to speak out more freely. Then occasionally we have an outside speaker, one who is qualified to bring a message of value. Our social activities are limited to a C.E. party about once every quarter, either at the church or at some member's home.

We are now looking forward to a new year of Endeavor for Christ. Who knows what it will bring in the way of victories for Him? In this time of world chaos and uncertainty, let us as Christian Endeavorers look to our Leader, Jesus Christ, to guide and direct us till He comes.

Harry Shipley.

WHAT TO GIVE

Nine dollars for me, and one for the Lord—
Can I spare that dollar now?
Ah yes, I have promised the tenth to Him
And so I will keep my vow.
That certainly is enough to give—
It costs so much in these days to live!

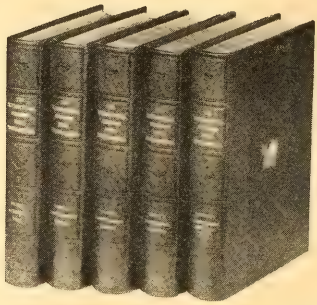
Nine dollars for me and one for the Lord—
Somehow that seems so small
When I think how He counted not the cost
But freely poured out His all!
Shall I stop with giving a tenth, when He
Has given Himself, priceless gift for me?

Dear Lord, all I have and am is thine,
Redeemed with thy blood one day;
Oh take every bit of this life of mine
And use it in thine own way!
I love thee, my Savior, Redeemer, King,
And gladly my all to thy feet I bring.

—B. L. Young.

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The Brethren Missionary Herald

Blaine Snyder 4-6-42
FREEPORT, MICH.

4 - No. 3 HOME MISSIONS NUMBER JANUARY 17, 1942



Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Prov. 27:1.

Editorials

By R. PAUL MILLER, Editor

A NEW YEAR'S MESSAGE

WHAT WILL REMAIN?

"That those things that cannot be shaken may remain" (Heb. 12:27).

When these words were first written everything was shaking. The entire Roman world was falling apart. Confusion and uncertainty were everywhere. It was a perfect demonstration that every human institution or conception of life will pass away. The old Jewish institutions were fading away. The temple was about to be torn down by Titus. The Jews were soon to be sold as slaves to all nations under heaven. The apostle unquestionably saw the terrible devastation that was imminent and strove in this epistle to prepare Hebrew Christians for it.

Not only were Hebrew institutions crumbling, but also the rest of the world was falling apart. Rome, with its mighty military juggernaut, was disintegrating through its own corruption. Grecian culture and philosophies were being abandoned, for they had been tried and found wanting. Paganism with its powerless gods was dying. Justice was practically dead. Christians were being stripped of their homes, thrust into prison, and often slain for Christ's sake. We can well understand the Hebrew Christian cry, "All is lost. Nothing remains."

Today and for years past we have seen a shaking world and its people as never before. Man's world is falling apart as this age draws to its close. The nations are in distress, as Jesus said they would be. We have evidently seen the rider on the red horse come forth with a "great sword" to "take peace from the earth" (Rev. 6:4). One thing is sure: there is no land on earth where there is really peace. 24 crowned rulers have fallen; and ruthless, inhuman dictators have succeeded them and hurled the whole world into chaos. Economic and social systems have crumbled and taken from mankind all the liberties that came with the Christian era. We have seen the homes of the world swiftly fall apart and the state take over the house, the children, the parents, and the souls of all. We have seen the dream of the post-millenialists, that the world would get better and that the age would end in complete righteousness, die of their own folly. Surely it seems that the day has come when

"God ariseth to shake terribly the earth." (Isa. 2:19).

Little wonder that the worldling should stand today and fearfully ask, if, after all this terrible shaking, anything at all should remain!

As we face 1942 with the world shaking beneath us, what can we be assured will remain when, and if, we come to Jan. 1, 1943?

God will remain. He is not dead, nor sleeping. Though nations rage and sweep over the earth; though they lift their puny fists at Him in defiance, yet,

"Thy throne, O God is for ever and ever." (Heb. 1:8).

He lives to keep His own.

And God's Word will remain. How the pompous boasts of Hitler that he would win complete victory in 1941 rise up to condemn the empty words of man. "Man proposes but God disposes." Well did Jeremiah shout,

"Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5).

The promises of man pass as a mist in the night. They are as a broken reed that pierces the hand that leans on it. They are as a snare to the foolish, for man is helpless to fulfil his own words. But God ever liveth to keep His promises and He has all power to fulfil them.

"The grass withereth and the flower fadeth, but the Word of our God shall stand forever" (Isa. 40:8).

It was the sheer joy of this victory in God that made John the Apostle write,

"The world passeth away and the lusts thereof, but he that doeth the will of God abideth forever" (1 John 2:17).

The church of Christ shall remain. History is strewn with the wreckage of religions which are the invention of men. The people who have trusted in them have gone down to a hopeless eternity. But of His church, Jesus said,

"The gates of hell shall not prevail against it" (Matt. 16:18).

The church of Christ shall ever remain because He lives to preserve it and every member of it.

"Christ is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

The hope and confidence of the pre-mellenialist shall remain. Instead of dimming its light, this hope grows brighter with every passing day. The steady collapse of every human endeavor; the dying of the nations; the despair of the world without one optimistic statesman; the failure of every scheme of self help; the wide sweep of Christ hate over the nations of the world, all confirm the words of John in Rev. 19, that the world will reach a state of rebellion against God before Christ returns. World events have steadily confirmed the words of Jesus that the world would reach such a state of collapse just before He returned in power and glory (Luke 21:25-28).

While the hope of the post-millenialists has steadily faded and died, the faith of the pre-millenialists has grown brighter and brighter. The breakdown of

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

THIS IS OUR ANNUAL JEWISH NUMBER

1941 has been an unusual year of blessing for our Jewish Mission in Los Angeles. God has greatly blessed the word. Bro. Zimmerman has been wonderfully used in bringing Jewish young men to Christ. His visit among our churches last summer was the most effective thing we have yet had to stir up our people to a deeper love and concern for the salvation of Israel. As we enter 1942 we are dedicating this, our first issue of the year, to our Jewish mission.

The article from Dr J. Hoffman Cohn, head of the American Board of Missions to the Jews, is one that will stir the heart of every reader. The report of Brother Zimmerman coming fresh from the field will be a blessing to all. If you enjoy the Jewish issue, why not drop us a card and say so? We would appreciate it.

this Satan-inspired world holds no disappointments for them. They know that the darkest hour is just before the dawn, and that the darker the world gets, the sooner will break forth the "bright and morning Star," which heralds the new day of righteousness for the world.

Oh, yes, if the world crashes in 1942, there will be much left that remains in 1943—**for the true Christian.** In fact everything he has really lived for will remain and be waiting for him, at the right hand of God. So, rejoice Christian, "for your redemption draweth nigh."

HOW OUR JEWISH MISSION IN LOS ANGELES IS SUPPORTED

Although we have told it over and over again, still we find that there are many people who have never understood how our Jewish work in Los Angeles is supported. But we are always glad to give out the word so that everyone interested in the work will be able to help intelligently.

When we first undertook the work of a Jewish testimony for Christ, we had not the slightest idea of what we could do, but we had a burning desire to do something for poor, suffering Israel. We believed that the testimony to Israel was being sadly neglected by the Christian church, and that there was blessing and prosperity for them who would bless Abraham and love and pray for the peace of Jerusalem (Ps. 122:6, Gen. 12:3). So we went ahead wholly on faith. We were struggling hard to maintain our own fast-growing mission points, and we knew that we could not take on a Jewish mission out of current funds. Therefore we decided to take the work on as a wholly extra work, entirely above and apart from our regular mission work. We would look to God to provide for this Jewish work in addition to all our regular work.

The only way we could raise such funds had to be aside from our Thanksgiving offering. So we had to plan to depend solely upon the offerings received from the Jewish conferences conducted by our Jewish speakers from the American Board of Missions to the Jews. Our people were a little slow to get started in this way of doing it, but now they are beginning to catch the vision and the spirit of it all. Our aim is to have at least one Jewish conference in each Brethren Church each year, to provide an offering for our Jewish mission work. Some of our pastors arrange for two, and are loud in the declaration of the blessing and prosperity that result from the plan. All of the offerings at these conferences, whether in cash or pledges, goes to our Jewish mission work. The cash is immediately sent to the office of the Council in Berne, by the speaker who has a special form report for it. As the pledges are paid by the individuals to their regular church treasurer, he sends them to us with the names and addresses of those paying their pledges, and then they are also sent to the work in Los Angeles.

We are asking that our folks begin praying now that somehow the Lord will provide for a suitable building in Los Angeles to relieve the crowded conditions that prevail there in the mission now. $10,000 will do the work. We have no idea where the funds might come from, but the Lord knows where it is. Maybe some heart that loves Israel will read these lines and be moved to provide such a sum as a life testimony to their love for Christ and the people who suffer so for His sake.

HAVE YOU FORGOTTEN KENTUCKY

Word has just come to us from Brother Sewell Landrum that very little clothing has been received at the mission this fall. We wonder if our folks have forgotten the needs down there. The mothers come again and again to see if anything has been received. Why not do the grand thing and send down a real package of good clothing for this winter? Ask your local merchant if he has any out-of-date clothing that is unsaleable that you could have for this mission work. Many times shoes cannot be sold, and they are worth as much in those Kentucky hills as though they were up to date. This is a chance for our Sisterhoods, Women's Missionary Councils, Christian Endeavor Societies and individuals to do a fine thing for Christ and for those who need your help.

Be sure you address them right when you send them.

Mailing address: Clayhole, Ky.
Express address: Jackson, Ky.
Freight address: Haddix, Ky.

Act now, and what you do will be worth twice as much as later.

DO YOU KNOW BRETHREN IN TEXAS?

Of late years there have been quite a number of Brethren who have moved to various parts of Texas. We are trying to find one section where there are enough Brethren in one locality to start a Brethren Church for them. Please send the exact name and address of all such to our office at once. The secretary expects to go out there soon and will try to promote such a work if it is at all possible. **But we must have names and addresses at once.**

What Our Brethren Mission is Doing

ELIAS ZIMMERMAN

Another year has passed; and as we look back we feel that we have reason to lift our hearts and voices in praise and thanksgiving to our heavenly Father for the outpouring of His rich and manifold blessings upon our ministry and labors among the lost sheep of the house of Israel. We have no startling and sensational statements to make; but we can report work quietly and faithfully done, and God's approval and blessing upon it.

Attendance

The attendance at our services on Tuesdays, Thursdays and Sundays has kept up considerably well, especially so during the winter months; this in spite of the fact that Los Angeles is a defense area, and some of our "boys" have joined the army, others the navy, and still others have found work in various defense projects. On special occasions our mission hall is quite crowded, and we often wish and pray for a bigger and better place.

Distribution of Tracts, New Testaments and Bibles

We still find the "Shepherd of Israel" published by the American Board of Missions to the Jews, the finest literature to distribute among the Jews. We get something like 1,000 every month, and we give them out freely to all who will take and read them. Jews often ask for it, read it eagerly, and pass it on to others. However, we find that the giving out of tracts and literature is not enough. It must be followed up by personal work. Nothing will ever take the place of the personal touch by well trained and efficient missionaries. We have had many requests especially for New Testaments and Bibles this year. These we give only to those who ask for them and promise faithfully to read them. The New Testament translated in Yiddish, recently published by the American Board of Missions to the Jews, is meeting with a warm and enthusiastic reception everywhere. It has met a great need out here, and we thank God for it. More than 20,000 pieces of literature were distributed in all during the year, and we know that God will not permit His Word to return unto Him void.

Visitation and Refugee Work

We had hoped and planned to do a real and definite work among the many Jewish refugees here in Los Angeles after our return from the eastlast summer. However, we soon realized how ill equipped we were for that kind of work. And, besides, we have found the refugees so scattered, mostly in Hollywood, Beverly Hills, and Pasadena, that we have found it almost impossible to go beyond the stage of visitation and relief work.

Work Among the Women

Miss Graber, our volunteer worker, is doing a splendid work among the Jewish women in their homes.



Interior of our Jewish Mission in Los Angeles, at Thanksgiving services. Mrs. Zimmerman at piano, Bro. Zimmerman standing in rear. Women with aprons were helpers in serving.

Many of the Jewish women are hesitant and even afraid to come to our regular services at the mission. The mission is located almost in the very heart of the Jewish business section. They are afraid they would be seen entering the mission, and so might be reported to their husbands or the Rabbi. We have had some Jewish women asking us if we had a back door so that they might slip in unobserved. However, Miss Graber is an experienced and fully trained nurse. She visits their homes, nurses the sick, and makes herself useful in so many ways that she soon wins their confidence and love. The Lord is indeed wonderfully blessing her in her visitation work among the women and children.

Our Thanksgiving Dinner and Service

So much has taken place during the last few weeks—war with Japan, Germany, and Italy declared; blackouts, air warnings here on the Pacific coast; and all kinds of rumors and excitement—that it scarcely seems possible that it is only a few short weeks since we had our Thanksgiving celebration in the mission. And yet the memory of it still lingers with us. It is one of the outstanding events with us during the year, so we try to make it a real day of rejoicing and thanksgiving among our "boys." To many of them it is probably the only real and satisfying dinner of the whole year. We, therefore, go to all kinds of trouble and expense to make it as impressive and helpful and beautiful as time and our limited means will permit us.

This year our long tables were beautifully decorated with flowers, red berries, and four large horns of plenty filled with all kinds of fruit: oranges, persimmons, apples, pomegranates, etc. And we had two large turkeys with all the trimmings. How the women folks managed to feed between 50 and 60 hungry people—some of them getting a second helping—is beyond us, especially so after we listened to a report over the radio that it took 15 turkeys to feed 150 soldier boys in some of our camps near Los Angeles. However, none went away hungry, and above all there was a wonderful spirit of festivity and thanksgiving in our midst. The most interesting part, however, was when the dinner was over and the tables were cleared. We then entered into our Thanksgiving service. While sitting around the tables we sang gospel hymn after gospel hymn, and then one man after another stood up and either gave his testimony or told why he was thankful on this particular day. We were deeply touched when so many thanked God for the mission, and prayed God's blessing upon all who helped to keep the mission going. Others rejoiced in their salvation of the Lord Jesus Christ.

One tall Jew with gleaming eyes pointed out with his finger the very spot in that mission where he accepted the Messiah and made public confession of his faith. And his greatest ambition and purpose in life was, he said, to tell other Jews the good news of salvation and to bring them to Christ.

Still another Jew, neatly dressed, refinement written all over his face, stood up and said: "I was here last year. I sat on the other side of the table, but I was still an unbeliever. This Thanksgiving Day I am a different person, for I have found Christ and know assuredly that He is my Lord and Savior. This is the happiest Thanksgiving Day in all my life, and I cannot thank God enough for all His loving kindness and tender mercies, and for all He has done for me."

He sat down, his face literally beaming with thanksgiving and the inward joy and peace because of his knowledge of and faith in the Lord Jesus Christ. Knowing his circumstances—how he had lost in his business ventures, was heavily in debt, and had been almost entirely without employment during the whole year, and on top of it all had a sick wife on his hands, facing a very serious operation—we were deeply moved and touched by his beaming face and true spirit of thanksgiving. We felt humbled and ashamed of ourselves, because of our condition, and our failure to rejoice and give thanks unto God continually for His goodness and grace in redeeming us through our Lord and Savior Jesus Christ. With the Psalmist of old we prayed: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:1,2).

Among those who were present at the Thanksgiving dinner was a refined Jewish woman. Apparently she is comparatively well off as far as worldly means goes. It was the second time that she had come to the mission; and we were, therefore, surprised and gratified when she got up and thanked God for such a place as this mission, where hungry Jewish boys and men were fed and taken care of. Several days later Mrs. Zimmerman and myself visited her in her home. Like a little child she opened her heart to us. Evidently she has all that her heart could possibly desire, but she told us she was not at all happy. This gave us a wonderful opportunity to tell her of Him Who alone can take away all the longings and cravings and misery of the human heart, and that "blessed (happy) are all they that put their trust (that seek refuge) in Him," her Messiah (Ps. 2:12). And just yesterday, when we visited her again and found her upset and nervous because of the war and the many rumors that Japanese planes might be bombing Los Angeles, we comforted her heart and pointed her to Him Who said: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Pray, dear friends, that the Lord may soon open her eyes to the truth, and that she may soon experience that peace and joy, which only those can have who seek refuge in Him Who is our Lord and Redeemer.

Results

From among those who took a definite stand for Christ, six were baptized by Dr. Louis Bauman in the First Brethren Church of Long Beach, and another one in the Second Brethren Church here in Los Angeles. Aside from these, we believe many went away changed men and women because of their contact with the Lord Jesus Christ in that mission which you are so faithfully supporting with your prayers and gifts. We know that your prayers and gifts have not been in vain.

NEW YEAR'S GREETINGS FROM THE BRETHREN JEWISH MISSION

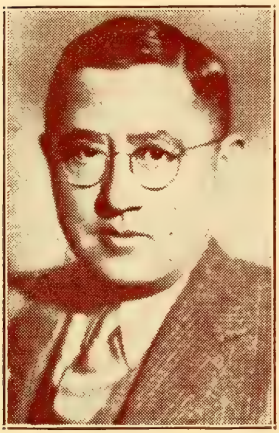
This little poem by C. M. S. came into our hands a few days ago. We liked it so much that we send it on as our greetings to you, and our wish and prayer for all our friends for the coming year.—E. Z.

"Dear friends of ours, the year is new;
We wish a happy year for you!
Whatever lies within its hand,
Easy, or hard to understand,
Whether it bring you smiles or tears,
Filling your heart with hopes or fears,
May He Who marks the sparrow's fall
Protect and guide you through it all.
The path you tread has once been trod
By Him Who is the Son of God.
Fear not the future; trust it all
To Him Who marks the sparrow's fall.
Dear friends of ours, the year is new,
God grant a happy year to you!"

To the Jew First---Hitler Believes It!

J. HOFFMAN COHN, Gen. Sec. American Board of Missions to Jews.

The devil believes it too, and together with Hitler and others of Hitler's ilk, he practises it! For has not the Jew been always first in every explosion of world hate? Is it not upon the Jew that the devil has ever been concentrating his most damnable fires and darts and destructions? And when the Pharaohs of the Egyptian bondage thought to secure slave labor for the rearing of their pyramids and their cities of treasure, "to the Jew first" was the passion which possessed their wicked souls. And "the Jew first" became the butt of Egyptian over-lordship and savagery. "To the Jew first" likewise possessed the soul and body of such an arch fiend as Haman. "There is a certain people," he told King Ahasuerus, "scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people . . . it is not for the king's profit to suffer them" (Esther 3:8). And "to the Jew first" marked a day of slaughter and vengeance in all of the 127 provinces of ancient Persia.



Rev. Cohn

And so it has been all down through the pages of secular history; banishments, exiles, wholesale massacres, burning at the stake, drownings enmasse, confiscation of property, these are the signal posts that point us through the black pages of world history, because always the world has believed that when it comes to cruelties and agonies of soul and body it must be "to the Jew first!"

And in these recent years a new incarnation of the devil himself has arisen in the form of a strutting pigmy with comic mustache, who goes by the name of Hitler; and the ruling passion of this demon's life is once more "to the Jew first!" The Jew must be exterminated not only from Germany, but from every part of the world! It must be "to the Jew first" once more in starvation, in robbery of every penny he possesses, in open murder, in fiendish torture.

It is exactly true to Bible form. God says, "I have loved Jacob and hated Esau." In other words God tells us that in His own thinking Israel comes first. But the world has ever perverted and controverted the declared purposes of God; the world raises defiant fists to the God of heaven and fairly shouts at Him, "We have hated Jacob, and have loved Esau!"

God Had a Good Reason

Which side are you on, beloved reader? Do not these solemn facts present the most potent explanation why God ruled, 1900 years ago, that the church shall ever keep this cardinal missionary principle before her, that the gospel must, and must, and must, be given to the world in one order only, and that is "to the Jew first?" If the world has to put the Jew first in its scheme of hate and destruction, think of the unmeasured shame that must be heaped up against the church which will refuse to take its position unequivocally, indeed belligerently, as a defender of this principle, "To the Jew first!" Our most elemental emotions and sentiments that speak to us of justice and fair play must surely require that if the Jew is to be first in the devil's program, certainly he must be first in the program of God's church! Is this not a logic that is water-proof, fool-proof and irrefutable? Were it not for the fact that God has stirred up those who truly and earnestly are seeking the revelation of His truth, to a concentrated emphasis on giving the Jewish Mission appeal the right of way above everything else, were it not for this miraculous fact, what a sorry plight the nation of Israel would be in today! And think what a terrible punishment God would have to visit upon those of His professing church who have dared to flout Him in His plainly declared purposes!

Our Hats Off to the Brethren Churches!

And to this opportunity the Brethren churches of our country have responded nobly, generously, heroically. And God has seen fit to bless this unquestioning faith that they have exhibited in His Word, for He has given a bountiful fruitage at your mission station in Los Angeles under that devoted man of God and his equally devoted wife, Rev. and Mrs. Elias Zimmerman.

And never in many centuries have the Jews been so tender-hearted as they are today to the approach of the gospel. They have come to our mission stations from coast to coast bleeding with the sores and the wounds of a brutal Germany; it has been our privilege to bind up these wounds and to administer the oil of comfort and healing in the name of our Lord Jesus Christ; and you may be sure that these ministries will not go unrewarded. These refugees have fallen into the lowest depths of poverty. In the old country they used to be leaders in high places, bankers, professors in universities, physicians of world achievement, lawyers. But now they have not a place to sleep nor a crust to eat. Ought it not to be the coveted privilege of every true child of God to minister to these little ones of His brethren? They will not always be down and out; they have within themselves that driving force which has explained their persistence through 4000 years of such persecutions as have crushed many another nation, and exterminated them; but this inherent God-given persistency within the Jewish heart has kept them above water throughout the centuries, and will so continue to keep them until every purpose that God has in this people shall be fulfilled to the letter.

"I Am Live Wire!"

A spare, thin Jewish refugee came to see me; he was fresh from Berlin, but he could talk excellent English, despite his foreign accent. He brought with him the portfolio of his curriculum vitae; he had been the manager of one of the largest banks in Germany, his salary had been something like 40,000 marks a year. His face, his whole bearing, was that of a master of men, a man who was accustomed to giving orders and to being obeyed. The wife was one of the most beautiful women I have ever met; she could most easily move in the very highest of social circles, and take her place among the nobility. This banker sat opposite me at my desk. "I am what you say in America, 'live wire'. In Berlin I earned 40,000 marks a year; here in America I look for job $10 a week. I will scrub floors, I will wash windows, I will run errands, I will do anything and everything to make living for my wife and child. But I will not always scrub floors; by and by my employer will

find out that I am live wire, then he will promote me and then I will rise." When we agreed to grant him $12 a week to keep him alive until he should find a job, he broke down and wept like a child. "To think" he sobbed, "that I should come to you a perfect stranger, the first time you ever saw me in your life, and you should give me this money!" But, what an opportunity this was for us to give him this visible and practical testimony for the Lord Jesus Christ!

From another grateful refugee, a mother who used to be a practising physician in Vienna, and who came to us with the husband, also a physician, and their two children, we have received many letters bubbling over with gratitude for what help this mission has been able to give to them. We have cared for this family for over a year while the mother and father are studying afresh the medical science of our country so that they might be qualified to pass new examinations, to open up a practise in America and once more to earn a living. Here are a few paragraphs from a recent letter this dear child of God sent us:

Dear Dr. Cohn:—

You certainly remember, when I came over from England last year with my children. What yould I have done, if you would not have helped me? I never forget my dear friends in England who have brought me to you. God was our convoy at sea at that dangerous time and we left all our life to His leadership.

During the last year, in which we so richly have received your Christian love, you made all of us forget those troubles we went through. Today, when you brought our children back from the camp, I cannot be quiet; I must thank you so much! And I don't thank you only for the most wonderful vacations they ever had, but also for all your humane kindness and generosity all this year.

Your noble example of Christianity has made my children forget their disappointments they had in their birthtown. They don't speak any more about their best friends in Vienna, who after one certain night behaved as bad enemies. Our children's souls which were so badly hurt, when their poor father was taken to one of the worst concentration camps, have been completely healed during this last year by the sunshine of your Christian love.

I pray that your blessed country, where there is no discrimination, may become the new home country of our children one day, and that you as a great followers of our dear Lord Jesus Christ may be to our children like a shining light, which to approach may be their goal.

Thankfully yours,

S. H.

The most important prophetic fact of the present hour for the church to keep in mind is that our Lord's coming is literally around the corner. If the Lord should take us up to be with Him before tomorrow's sun shall rise, who is going to preach the gospel here upon this earth? One thing is sure, God must have a continuing witness concerning Himself upon this earth. Do you not see the place that He has for the Jew in this dispensational program? To this Jew we must now, if we have the minds of Christian statesmen, bring the gospel message with ever intensified force, so that when we are taken out, they may seize from us the torch of gospel light, and then this little remnant of Israelites will be the ones upon whom God will depend for continuing the witness concerning Himself.

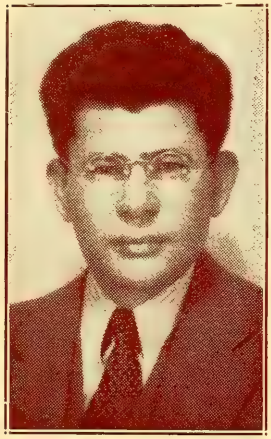


Hunted and haunted the wide world over by Nazi hate, these Jewish refugees find Christian welcome and Christian hospitality. Christmas dinner at the Brooklyn building of the American Board of Missions to the Jews. Most of these are believers. "Sweet land of liberty" never had a deeper meaning as these victims of hate thanked God for a Christmas of love and freedom, and above all, for that greatest of all gifts, the Lord Jesus Christ.

The Why and Wherefore Of To The Jew First

ELIAS ZIMMERMAN, Los Angeles, Calif.

Due to the Nazi propaganda against the Jews, the Jewish question is discussed everywhere. It is about time that the church and the Christian people take up the question in earnest: "What are we to do about the Jew?" "What is our obligation to the Jew?" The church has been altogether too indifferent to this question, with terribly tragic results, not only to the Jews but also, as we shall see later, to herself and to the world at large.



Rev. Zimmerman

"What are we to do about the Jew?" God's Word is our only but sufficient guide. Our Lord says plainly:

"Preach the gospel to every creature."

"Every creature," surely includes the Jew. About this there can be no question whatsoever. But many Christian people say, let us attend to the Gentile first—they are much more numerous, much more needy, and much more accessible and hopeful. God's reply to this is:

"There is no difference between the Jew and the Gentile, for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12,13).

The church has said, and keeps on saying by word and deed, that there is a difference, a difference in favor of the Gentile. God says there is none. Which is right? The only two forms of Christianity that have been presented to the Jewish people throughout most of Christendom, in the past centuries, have been bitter persecution and some form or other of idolatry. Have we any right to complain of the hardness or even blasphemy on the part of some Jews in their attitude towards Christ and Christianity? Can we expect a different attitude on the part of the Jewish people? Christ's command to His disciples and to us is to carry the good news of salvation to every individual on the face of the earth. And the Holy Spirit assures us there is no difference between Jew and Gentile, but that whosoever shall call on the name of the Lord shall be saved.

However, not only does our Lord command us to preach the good tidings of salvation to every creature, but He also lays down the procedure we are to follow, the method we are to carry out in obeying His commandment. Before His ascension we are told that our risen Lord opened the understanding of his disciples that they might understand the Scriptures.

"And He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

"Beginning at Jerusalem" does not mean begin at home as it is usually explained. Nowhere in the Bible, as far as we know, does the word Jerusalem stand as a synonym for home. Now, it is perfectly legitimate and right and fair for us to make such an application of this passage of Scripture; but this is not what Christ said and what He meant. What Christ did say and what He did mean was that His disciples were to begin their missionary activities in Jerusalem, for there was the center of Jewish life, the center of the religious life of the Jew, the center and the heart of the Jewish people. In other words begin with the Jew: or, as the apostle Paul, who knew the mind of Christ as no other disciple, tells us: "to the Jew first." The same Paul who once hated and despised every Jew who called upon the name of Jesus now longed and yearned that all the Jews might find salvation through this same Jesus. The same Paul who once thought it the height of folly and shame and blasphemy for any Jew to confess that Jesus is the Christ, the Redeemer of Israel, now proclaims with all the vigor that is within him that:

"Whosoever believeth on him shall not be ashamed" (Rom. 10:11), and that the gospel of Christ is the dynamo generated by God Himself unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). And Paul not only prayed for the salvation of Israel, he not only taught and preached "to the Jew first," but he practiced what he prayed and what he preached throughout his entire ministry. Read the book of Acts, and you will find that in all of his missionary activities, in all of his missionary journeys, he went first to the synagogue and preached Christ to the Jew. Even on his visit to the synagogue at Antioch where the Jews "spake against those things which were spoken by Paul, contradicting and blaspheming," he tells them,

"It was necessary that the Word of God should first have been spoken to you."

Even though he yearned for their salvation, even though his heart ached and grieved because of their stubbornness in rejecting Christ, yet he felt some satisfaction in the thought that he had done his part, that he had done his duty, that he had followed the example and the method laid down by his Lord and Savior. It is quite true that he also tells those Jews:

"But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).

And some thoughtless and ignorant Christians have grasped on this as an excuse, as their alibi for their neglect of going with the gospel to the Jewish people. "Aha, you see" they say, "even the great apostle Paul says that he is through with the Jews, that he is turning his back on them, and that he is now going to the Gentiles." But they forget that Paul is speaking here of the Jews and to the Jews of Antioch only. For soon after we find him and his companion, Barnabas, on their way to another city, Iconium, their next stopping place. And there we read:

"And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed" (Act. 14:1).

In Acts 17:1,2 we read:

"Now when they had passed through Amphipolis and Apolonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures."

While in Corinth we are told that

"He reasoned in the synagogues every sabbath, and persuaded the Jews and the Greeks" (Act. 18:4).

In Ephesus, where Paul spent three busy months preaching the gospel, we are told that

"He went into the synagogue, and spake boldly for the space of three months, reasoning and persuading the things concerning the kingdom of God" (Act. 19:8).

What does all this mean? Simply this: when the apostle Paul said, "seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," he spoke to the Jews of Antioch. The gospel was preached to the Jew first in Antioch; and since they refused to heed and to listen, Paul and Barnabas turned to the Gentiles of Antioch. But when they came to any other town they felt that "it was necessary that the word of God should first" be preached to the Jews of that particular town or city, whether that be Corinth or Ephesus or Rome. The principle, the divine order "to the Jew first" did not cease to operate anywhere else because the Jews of Antioch or any other town should reject Christ and "judge themselves unworthy of everlasting life."

Now all this that we have just said is not in contradiction with what we have said at the beginning, namely that there is "no difference between the Jew and the Gentile." Some years ago we heard a young preacher (who just left the seminary and evidently had more zeal for the Bible than insight and knowledge of the Bible) preach a missionary message on "The Jew First." At the height of his appeal and impassioned plea, one of the old deacons shouted from the back of the auditorium: "But does not the good Book say, 'There is no respect of persons with God'?" "Yes," said the young preacher, "but our great text tells us quite distinctly and unmistakably" and he began to read in his opened Bible,

"For I am not ashamed of gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

"There you are, it is as plain as the nose on your face." "Yes," shouted back the old deacon—whether to justify himself because of a deep felt conviction that he never as much as offered a single prayer for the lost sheep of the house of Israel, and that he never gave as much as a single dollar for Jewish missions in the many years of his Christian life, or whether to justify himself for not believing in the divine order "to the Jew first" we know not—"but" he yelled back, "does it not also say quite as plainly and quite as unmistakably that 'there is neither Jew nor Greek, for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12)? The preacher was quite confused and did not know what to say in answer to that, and to cover his confusion he repeated his text, after which the deacon quoted his passage again. Many of the people left the church that night, no doubt, feeling that the Word of God contradicted itself. To add to the confusion, a retired preacher stood up and said that in his view "to the Jew first" was literally fulfilled when the gospel was first presented to them. "He came to his own, and his own received him not." We mention this little incident because it presents the views and the ignorance and the misunderstanding that is generally prevailing among the Christian people, the layety as well as the clergy, in regard to the teaching of the Word of God about "the Jew first."

In the first place, there is no contradiction whatsoever in the passages quoted. All we have to do is to examine each passage in its setting. In Rom. 2:9, 10,11 the Apostle Paul tells us in the same breath, "to the Jew first" and "there is no respect of persons with God." Evidently Paul knew what he was talking about. He is speaking of rewards for good deeds and punishment for evil.

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile."

Why "to the Jew first"? Then follows the reason: "For there is no respect of persons with God." In other words, since God has given the Jews greater privileges, he has a right to demand from him greater responsibilities. Responsibility goes with privilege and ability, and chastisment and punishment is measured out accordingly. Because God has chosen the Jewish people to be His witnesses among the nations of the earth, because they are the seed of Abraham, and because "they are beloved for their fathers' sake" does not mean that He will close His eyes to the abuse of their privileges and their misdeeds and transgressions. Oh, no! "For there is no respect of persons with God." When the Jew fails and does not measure up to his responsibilities, then he gets "tribulation and anguish" first. The Gentile and even the church says "good." There is general approval. "But" adds the Holy Spirit, "glory, honour, and peace" also "to the Jew first" if he does good. "For there is no respect of persons with God."

In Rom. 10:12, where we are told that "there is neither Jew nor Greek," the apostle Paul speaks about the relationship between the sinner and God and the method by which he can find forgiveness of sin and salvation through Christ.

"Whosoever believeth shall not be put to shame."

In v. 13 we read:

"Whosoever shall call upon the name of the Lord shall be saved."

The emphasis is on the "whosoever." At the beginning of the chapter Paul tells us that his heart's desire and prayer to God was that Israel might be saved, because the Jews did not submit themselves to the righteousness of God, and were going about to establish their own righteousness. "No," says Paul, "there is no difference between Jew and Greek" faith in Christ is the only avenue of salvation, and it is the only kind of righteousness that counts with God for either Jew or Gentile.

There remains but one other passage for us to consider briefly, and that is found in Gal. 3:28.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female."

The meaning and intent of this passage is quite clear and evident when we read the last part of the verse,

"For ye are all one in Christ Jesus."

In Christ there is neither Jew nor Gentile; out of Christ "to the Jew first."

In the second place, was the divine principle "to the Jew first" chronological? Was this order, ordained by God Himself and followed by the great apostle Paul, temporary and confined to the times of Christ and the apostles? If so, where and when did this

THINK IT OVER



"Faith is the key that unlocks the cabinet of promises and empties out their treasures into the soul."

order cease to operate? Where and when was this method changed?

There is no doubt that no one can possibly put his finger on the chapter and verse, on the day and year, when the change took place; but just the same there is a general prevailing feeling among many God-fearing Christians, and even among many faithful fundamentalist ministers of the gospel, that again and again the Jew had the opportunity, and Christ and the apostles gave them the choice, and the Jews deliberately and persistently refused to believe and accept Him as their Messiah. When Pilate pointed to Him and said "Behold your King!" they cried, "Away with him, away with him, crucify him." When Pilate asked them "Shall I crucify your King?" the chief priest made a terrible, tragic choice for the nation in answering, "We have no king but Caesar;" When the Jews cried "His blood be upon us and our children" they brought doom upon themselves and their children.

Somehow there is a feeling that with Pentecost a change took place, a new order came into being, and a new dispensation was started. But we seem to forget that it was on the cross, while wounded, bleeding and dying, our Lord prayed "Father forgive them, for they know not what they do." We seem to overlook the fact that it was many days after the crucifiion that our risen Lord commanded His disciples, "Go, preach the gospel to every creature, beginning with Jerusalem." And so many of us fail to realize that it was approximately 25 years after the crucifixion and Penticost that the epistle to the Romans was written, where we are told that the apostle Paul preached and practiced "to the Jew first." Look at Rom. 1:16. There some tremendous assertions are made by Paul: (1) that the gospel is the power of God unto salvation; (2) that this power is not limited, it is "to every one that believeth; and finally, "to the Jew first." Is the first statement true today as it was in the days of Paul? Or has the gospel lost its power? Is it no longer the power of God? "To every believer" surely is as true today as it was almost 2000 years ago. How about the last statement, "to the Jew first"? Are not these three truths eternal? Or by what right does anyone claim that the first two are eternal, and the last one only chronological and therefore canceled? It is indeed a dangerous thing to handle Scripture in such a fashion, and make the word of God of none effect.

And now time and space will permit us to mention only some of the reasons why God has laid down this method for us to follow in our missionary activities and enterprises. True, to those that love the Lord all that should be necessary is to know that "thus saith the Lord," but the Word of God, has not left us in the dark on that point.

1. In Rom. 3:1 Paul asks the question:

"What advantage hath the Jew?"

And quick as lightning and definite comes the answer:

"Much every way" yea in many, many respects, but "chiefly, because unto them were committed the oracles of God."

In the ninth chapter of the same epistle he elaborates and tells us that to them

"Pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever."

Need we make any comment to all this? What a crescendo of divine music appealing and pleading with every true child of God to make "the Jew first" in his prayers, in his giving, and in his presentation of the gospel to every creature!

2. The apostle Paul gives us our second reason in the tenth chapter of Romans when he tells us why his heart's desire and prayer and longing was that Israel might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge."

This is true today as it was in the days of Paul. Paul never forgot his own zeal in persecuting his own brethren according to the flesh in his blind ignorance. Paul realized, as few have realized since, the vast amount of zeal and energy stored in the heart and soul of the Jew for God, but which was either dormant or used not according to knowledge. How he prayed and how he labored that this energy and this zeal might be used according to knowledge, in the service of his Lord and Master! This is just as true today. What a flood of energy and zeal would be utilized if the Jew could be won for Christ today! It would indeed be "life from the dead."

3. Our third reason is—no matter what all the Pharaohs and the Hamans and the Hitlers think and say about the Jews—

"They are beloved for their father's sake."

God loves them. Do you? How can any child of God hate or despise those whom He loves? How can any child of God fail to pray and to give and to labor for their salvation "first," when God says do it for the sake of their fathers, for the sake of Abraham and Moses and Isaiah and David!

4. Because the church and every Christian is more indebted to them than to any other people. The Scriptures, and the promises, and all that is dear and precious and holy to us, we have received from them and through them. "Salvation is of the Jews" said our Lord. Surely our common sense of gratitude demands some definite expression of appreciation towards them.

5. Because all the spiritual blessings that God has yet in store for the nations and the world will come through the channel chosen by God, the Jewish nation.

"For thou art a holy people unto the Lord thy God: The Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth" (Duet. 7:6). "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18).

And isn't this the reason why God has kept and preserved the Jewish people throughout their long and stormy history, when nation after nation has sought their utter destruction and extinction? The Jew still exists; and he is kept separate and is preserved to be blessed and to become a blessing to all the world.

"For if the casting away (setting aside) of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. 11:15.

6. To many of us the second coming of our Lord is our blessed hope and the bright shining light of our faith, even in these dark days of gloom and confusion and wars and rumors of wars. But how many of us realize that we are literally hindering and delaying His return because of the neglect of the church to go with the gospel to the Jew, and because of our disobedience to the divine order of "to the Jew first"? And yet this is the truth. For we are told in the Word of God that Christ came to call out a people unto Himself, from among the Jews as well as the

Remember **"It's hypocrisy to pray for what you are not willing to work for."**

Gentiles, which will make up the completed body of our Lord here upon earth. Our blessed Lord will not return until this body is complete. Now look at church gatherings and our church rolls. How many Cohens and Levis and Goldsteins will you find there? Yes, we may pray, "Lord, come quickly," but how many of us are doing our part to make it a reality? And how many of us realize that it has been Satan's master stroke all along to keep the church indifferent towards the Jew, and to get many of our ministers to misinterpret and misapply and many of God-fearing Christian people to ignore the Divine order, "to the Jew first," and so delay the return of our blessed Lord and his own doom and destruction?

7. And finally, because of the rich blessings that God has in store for those of His children who sincerely and faithfully make "the Jew first" in their prayers and missionary activities. Just the other day a good Christian friend of ours called us up, and told us how richly and abundantly the Lord has blessed her life and her home because she has made "the Jew first" a vital part of her prayers and her giving and her labors. And many are the God-fearing people and Bible teachers and ministers throughout the land who can testify to the truthfulness of it. Yes, pray and give and labor "for the peace of Jerusalem, for they shall prosper that love thee" (Ps. 122:6).

CAN YOU NAME ONE?

Roger W. Babson says, "I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one." —Watchman Examiner.

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Our Work Among Jewish Women and Children

By MISS HELEN GRABER

"Ye gave me meat . . . ye gave me drink . . . ye took me in . . . ye clothed me . . . ye visited me . . . ye came unto me"! And Christ says: "Ye have done it unto me" (Matt. 25:35-49).

It is indeed a privilege to serve God among His chosen people, Israel, in various ways, as mentioned above.

Many times I have asked myself the question: "How can the Jewish people be won to Christ?" And each time my heart responded: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Yes, it is only by that power that any soul can be won for Christ. Practical Christianity must often be exercised first before they will listen to the Word of God. Let me mention one day's experience in my visitation work.

I asked the Holy Spirit to lead me to needy souls, and to use me as it pleased Him. So I came to the mission to select suitable clothing for a young Jewish mother and her babe. Upon leaving, I noticed a Jewish woman reading the portion of Scripture in Yiddish displayed in our window. She seemed surprised to see such literature here, and was even more surprised when I offered her a New Testament in Yiddish. She accepted it; and just then the street car came, and she was gone. May the Holy Spirit, the Author, interpret for her the Word of God.

I came to the young Jewish woman with the baby. The report had come to us that she was ill. But she greeted me cordially, and said that she was feeling good. She had been frightened by the "blackout," but soon had become more calm like the rest of us. We unpacked the clothes which I had brought, and you should have seen her smile! (Thank you, friends from Southgate, for bringing the clothing. We are making good use of them.) Both the mother and the father are Hebrew Christians. And, by-the-way, the young mother accepted Christ as her Savior in our mission, and was baptised in the First Brethren Church of Whittier, Calif., by Rev. Chas. H. Ashman. Both father and mother witness for Christ as opportunity offers, and they are anxious to have the baby dedicated unto the Lord in the mission. We had prayer together, and then I left.

My next visit was at a convalescent's home The friend I came to see is an ardent witness to Jews and Gentiles about the grace of God. Several Jewish families in that apartment house are interested in the claims of Christ. While I was there, two of these women came in to talk about the things of God and Christ. One could not understand, and wondered how God could possibly forgive a murderer even upon confession of his sins. And then it was our opportunity to explain to her the meaning of grace, and that Christ died for all, yea, even a murderer.

The third stop was at a home where the father has been away for two years. The mother has night work, and the boy goes to school. This particular evening the mother was depressed and discouraged because of disappointing news received from her husband. Then the boy came home from school with a note from the nurse, stating that he had impetigo with directions how to treat it. I purchased the needed medication, bandaged the hand, and both seemed easier. "Just a bit of love." And "Inasmuch as ye have done it unto the least of these my (Jewish) brethren, ye have done it unto me."

Across the Nation - - WITH OUR SECRETARY

8 New Members for Cleveland—

Showers of blessings continue to frequent our Brethren Mission work in Cleveland, where Brother Walter Lepp recently began his pastorate. The congregation is growing numerically, financially and spiritually. Eight new members, including a family of four, were added this week following a special baptismal service Sunday, Jan. 11th. Let's continue to pray for this promising field of opportunity.

Bus for Clayhole—

The National Sisterhood has voted to purchase a bus for the Clayhole, Ky., mission. The former bus simply fell apart. The bus down there gets hard usage. It goes full every trip. The work is now suffering for lack of a bus. The sooner it can be obtained the better for the work. The bus that is preferred is one that has been used as a school bus, and is in good repair. The school boards change types of busses every few years, and these buses are still able to do good service in our mission work. If any of our Brethren have knowledge of such a bus that could be obtained, please write the secretary of the Council at once, describing the machine and the price of it. The secretary was down there a few weeks ago and the work is really suffering for lack of transportation for scores of the Sunday School attendants.

Kentucky Needs Clothing Now—

When we were in Clayhole recently the clothing room was almost bare of winter clothes. Bro. Landrum remarked that very little was coming in. We urge the Women's Missionary Councils, and others who can do so, to send clothing at once, please. It is already very late. After January very little winter clothing can be used. Please do what you can now, while the need is upon them.

Hagerstown Building Is Proceeding—



Last week in Hagerstown, we found the church building going up steadily. It was raining when we were there, but we got a couple of pictures that were not so bad. They were not so good either, for some reason. The stone work is up to the first floor, and they are going right on up as fast as they can raise the money. So far they have been unable to borrow anything, so they are just going ahead on what they can raise from week to week among themselves. These dear people are showing a wonderful spirit. The world is becoming more and more a difficult place for the church of Christ. It is almost impossible to borrow money for church building purposes at all. The government agencies will not lend to the church, nor will they allow the banks to do so except on personal security (which is a thing the young mission church generally has very little of), nor can a building and loan association be allowed to loan to a church. For a long time the secretary has hoped for a revolving building fund of $50,000 out of which loans of not more than $5,000 could be made to new works just when they need it most. It should be made without interest charge and paid back by annual appropriations from the Council from current funds. Thus the fund would always be replenished, but the church would get the help at the right time to prevent hurt and delay to the work. Well, such a fund would be a blessing to Hagerstown right now. But the pastor and his people are not dismayed by their difficulties, and are going ahead, trusting that the Lord will provide in one way or another. We praise God for the wonderful spirit manifested in our mission points.



A view of the construction work at Hagerstown with the pastor on the scene.

Back In Washington—

We were privileged to spend a few days here with Bro. R. E. Donaldson and his daughter Mabel. Bro. Donaldson is one of our directors on the Council, and it was profitable in many ways to be here. He prints, free of charge, much of the material used by the Council. He cannot do large work for his press is small. But his assistance is of great help to us. We found the Washington church going along in a fine way under Bro. Bernard Schneider. He is developing material for the ministry from among his men already. In a few years there will undoubtedly be several from this congregation to give their lives to full service for the gospel. He told us that the Washington church had set their goal at $2,000 for their Thanksgiving offering for home missions. Maybe you think that didn't make us feel good! It will be a great day for the gospel here in America when all our Brethren churches and pastors once get the real vision and passion for home missions. It is the key to every greater work we ever hope to do for our Lord before He returns.

Winchester Getting Started Again—



Rev. and Mrs. Paul Dick

As most of our readers already know, Norman Uphouse has left Winchester and taken the new work at North Riverdale in Dayton. Paul Dick and his wife have come from the Grafton, W. Va., field to take up Winchester. They have now been on the ground for two weeks, and they are already doing mighty fine. Brother Dick is getting hold of the situation and will soon be leading this people out to greater things for Christ. He is handling the radio programs in a fine way. His wife is a most accomplished pianist, and is in this way an invaluable aid in these programs. The people have already fallen in love with them and have confidence in their leadership. Pray for them and the work, that multitudes may be brought to Christ.

Uniontown, Penna.

On our way west we stopped in to see Bro. Clough for a few minutes. Sister Clough knew that we really longed for one of her good vegetable dinners, and did she give it to us! What a meal that was! Bro. Clough is still going from victory to victory in his Uniontown field. There is never a dull moment at Uniontown. God has surely glorified Himself in a great work through our brother in that city. And they are doubling their Thanksgiving offering there also!

North Riverdale, Dayton, Ohio—

This is the first time that we had been back here since the meetings we held in the tent during August. Brother and Sister Uphouse are doing a wonderful work already. They are happy in the fine parsonage which this new congregation is already buying for them. The night that we were there, the building committee was making its final decisions on the building plans. The steam shovel was ordered out on the site the next morning to start the excavation. So there is going to be a new church building in North Riverdale early next spring ready for dedication. And right in the midst of all this strain under which they labor, with a thousand needs for money for themselves, they have given over $300 for the Thanksgiving offering for home missions that others might have the gospel also. Praise God for a people like this. Little wonder that the hand of our God is upon them for good.

The Revival At Osceola—

As we write these lines we are in a campaign to reach souls in our Osceola, Ind., mission. These faithful Brethren have stuck to their guns through thick and thin, and it has been pretty thin a lot of the time! There are some mighty fine folks here, and if it hadn't been for Brother and Sister Herman Schumacher, who have never known what it means to give up, we wonder if the work would have ever come to its present place of blessing. There will be a wonderful story told in heaven some day of the faith and labors and sacrifices of laymen whose names have never been mentioned on earth.

Here we have a fine church building that is now just a year old, appropriate, comfortable, and attractive. They have just the one room, but there is plenty of space on the grounds to build to it and care for the Sunday School as it grows. And it has been growing, too. A brilliant Neon electric sign lights up the front of the church for all who pass by to read. A heavy traffic passes by on the highway No. 33 that fronts the location.

Bro. Robert Hill one of our seniors in Grace Seminary, is now pastor of this group and is doing a very fine work. As soon as he graduates from school next May, he will be able to make much faster progress in the work. There are people here by the hundred to reach with the gospel. Bro. Hill is well liked by his people and they are warm in their praise of the sermons he preaches and the fine Christian spirit he shows in the work.

So far we have had delegations from New Troy, Imbody Community church, Elkhart Baptist, and many from other churches. A fine spirit of helpfulness and brotherly interest has been manifested by other churches. But we will have to close this report here as we must go to press. The results of the meeting will have to wait till the next Home Mission Number of the Herald.

One Hour At Grace Seminary—

At the request of Dr. McClain, we drove over to the seminary and spoke to the student body on home missions, believe it or not. We enjoyed it a lot; but whether the students did, we cannot say. Anyway, those students are going to give an offering for home missions! Of all individuals who might be expected to pity themselves and keep what they have, **they** are giving that **others** might have a chance to hear the gospel. Some of those students have almost to live on love and scenery because of their limited incomes, but they are thinking of others. That is a spirit that God will reward. Right today there is one real detriment to Grace Seminary: **its student body is just one fourth the size it ought to be and MUST be to fulfil the ministry it is designed for.** Something must be done about this, pastors, and soon!

MODESTO, CALIFORNIA

We have been so busy here in Modesto that we have not had time to send our news items, but here are some of them. Since July 1 we have taken into the church 21 new members, 7 by letter and 14 by baptism. This just doubles our membership, as we had only 21 members on July 1.

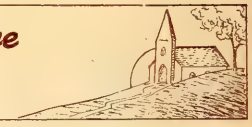
Our attendance in Bible School is about 55 average, and they all remain for church. Our attendance in the evening is about 40 or 45, and prayer meeting between 25 and 30. We took our home mission offering Nov. 23 and the amount in cash and pledges was even $425. We praise the Lord for His goodness to us.

One Saturday night recently, about 45 members and friends surprised us in our new home and presented us with a lovely mantle clock, and also with the assistance of Brother and Sister Hammers from Tracy, held a beautiful dedicatory service, and dedicated our new home to the Lord. We appreciated very much this thoughtfulness of our friends in arranging this occasion.

Ralph, Grace, and Sam Rambo.



How Brethren Missions Give to Home Missions



We are publishing the first of the gifts to our Thanksgiving offering. The reports of wonderful increases as shown by our mission churches makes us mighty proud of them. They have set a remarkable example of devotion to Christ to all of our churches. Some of our mission churches have doubled, some have tripled, and some have quadrupled their offering of last year. It is clear that churches which have come up as mission points realize how vital is the need for supporting home mission work liberally. Having depended upon such aid, they appreciate its importance to their existence. Now note the offerings from some of them.

Modesto, Calif., reporting 41 members to date, writes that they have $425 in their offering. They meet in a rented hall and have all of the burden of erecting a church building before them. They average over $10 per member.

Wooster, O., with 50 members, has sent in $328.47. This point is now two years old.

Flora, Ind., with 106 members, reports $479, and they purpose to go to $500. This work is just a little over a year and one-half old.

Cleveland, O., another mission point with 110 members, reports $425.

North Riverdale, Dayton, O., our newest baby church, has sent us $200, with $100 or more still to come. They have about 35 members.

Hagerstown, Md., has just sent us $317, with more to come. This is more than the former church in Hagerstown used to give. These dear folks are right now in the midst of the financial strain of a building program. They are now just about two years old.

Our Third Church of Los Angeles, Calif., has sent in $228, with perhaps another $100 to come. This work is now just two years old. They have just 56 members.

Mansfield, O., which is so far just a Bible Class, having not been organized into a church, meeting in a public park civic room and having a total of 50 in their group, reports an offering of $150. These people surely show the right kind of a spirit for a new church.

Ft. Wayne, Ind., a mission point which has just become self-supporting, reports an offering of $820. They have about 150 members. That is the kind of a spirit that Brethren Home Missions builds into its churches.

Berne, Ind., a country church, laid a cool $1000 on the line for home missions on Thanksgiving Sunday. This amount has now gone up to over $1100. Who said that it wasn't worth while to establish country churches? This church has a membership of about 150.

Fillmore, Calif., rises from $47 last year to $235 this year, with more coming. That is an increase of over 400%. Something surely has happened in Fillmore.

It is to be noted that all except the last three churches are mission points. What more could we ask in the way of progress, devotion, and sacrifice in our mission churches? Isn't it pardonable to be proud of such a wonderful testimony? What a fine tribute this is to the ministry of our mission pastors. We would like to mention many other splendid reports which have come in so far, but space forbids. Read the report that follows.

FINANCIAL REPORT

THANKSGIVING OFFERING

NOTE: All funds for general except those designated as follows: (N.R.D.) North Riverdale, Dayton, O.; (E) Evangelistic; (L) Literature; (Hag) Hagerstown, Md.; (C.K.) Clayhole, Ky.; (H.B.F.) Hagerstown, Building fund; (Wo) Wooster; (Ky) Kentucky.

Mr. & Mrs. W. W. Heltman, Oakland, Calif.	$ 50.00
A Friend	150.00
Dr. & Mrs. J. W. Tibbals, Panora, Ia.	25.00
Miss Ruth Kent, Wakarusa, Ind	20.00
Mrs. Velina Kent, Wakarusa, Ind.	5.00
Mr. & Mrs. Raymond Melton, Texarkana, Tex. (Dallas Center, Ia., Bre. Church)	2.00
Mrs. Ben Weaver, Nappanee, Ind.	7.00
Milford Gospel Mission, Milford, Ind.	7.00
Miss Jo. L. Morris, Anderson, Ind. (Clay City Bre. Church) (C.K.)	25.00
Mr. & Mrs. E. C. Moser, Claysville, Pa.	2.00
Mr. & Mrs. F. B. Lindower, Hartville, O.	15.00
Elizabeth, Roy and Warren Bowser, Arnold, Pa.	15.00
G. C. Brumbaugh, Hill City, Kan.	8.00
Mrs. Alice B Vanator, Warsaw, Ind. (All Miss. Points)	9.50
Mr. & Mrs. Frank Coover, Harbor Springs, Mich.	4.00
Miss Isabella Mast, Spooner, Wis.	10.00
Mrs. Grace Hurley, Sunol, Calif.	7.50
R. R. Boon, Durham, Calif.	5.00
Mrs. Barbara Musser, Nappanee, Ind.	5.00
Mrs. H. S. Enslow, Ottawa, Kan.	3.00
Mrs Seltha Dawson, Marion, Ind.	100.00
Prof. and Mrs. Herman Hoyt, (Ellet Brethren Church)	35.00
Mrs. Anna Long, Pleasant Hill, O. (N.R.D.)	1.00
A Friend (Ohio)	1.00
A Friend (Calif.)	2.00
Southeast District Rally	2.00
Mrs. Frank Sprague, Jefferson, Ia.	3.00
Lem Hildebrand, Johnstown, Pa.	5.00
1st Brethren Church, Sharpsville, Ind.	10.00
West Tenth St., Brethren Church, Ashland, O.	
Rev. & Mrs. Curtis G. Morrill	13.00
Stephen and Elaine Morrill	2.00
Total	15.00
1st Brethren Church, Clay City, Ind.	
Mr. & Mrs. J. J. Luther	5.00
Mr. & Mrs. C. C. Reush	5.00
Mrs. Lewis C. Rentschler	5.00
Friendship Bible Class	5.00
General Offering	8.13
Gifts less than $5.00	11.50
Gifts less than $5.00 (E) (L)	2.00
Total	39.63
1st Brethren Church, Clay City, Ind.	
District Missions (Sh)	2.00
Total Dist.	2.00
Mr. & Mrs. Vearl A. Denlinger, New Lebanon, O.	25.00
Pleasant Grove Brethren Church, North English, Ia.	
Estella Myers	10.00
Dwight Ertell	15.00
Mr. & Mrs. John R. Myers	25.00
Mr. & Mrs. Fred Miller	10.00
Donald Foas	5.00
Mr. & Mrs. Willis Town	5.00
Mr. & Mrs. Guy Miller	5.00
Miss Vera Miller	5.00
Rev. R. H. Kettell (CK.)	5.00
Mrs. R. H. Kettell	5.00
Mr. & Mrs. August Seifker	5.00
Gifts less than $5.00	14.00
Gifts less than $5.00 (E)	2.00
Total	111.00
1st Brethren Church, Waynesboro, Pa.	
Mr. & Mrs. John Kleppinger	50.00
Mr. & Mrs. G. E. Helman (Gen) (E)	50.00
Mrs Lulu B. Minnich	50.00
Mr. & Mrs. John Wollard	30.00
Mr. & Mrs. Charles Alter	25.00
Mr. & Mrs. Kenneth M. Heffner (Hag)	25.00

Mr. & Mrs. Ernest H. Bearinger ..	25.00
Mr. & Mrs. Franklin Harmony ..	25.00
Men's Bible Class	25.00
Mr. & Mrs. B. L. Stains (Hag) ..	25.00
Mr. & Mrs. Frank Baumgardner..	25.00
Friend (Hag)	25.00
Philathea Bible Class	25.00
Mr. & Mrs. Melvin Rock	25.00
Paul B. Miller	20.00
Mr. & Mrs. George Sweeney	20.00
Carl Q. Sheeley (Gen) (C.K.) ...	13.00
Mr. & Mrs. H. J. Rosenberger	10.00
Miss Elsie Good	10.00
Mr. & Mrs. Lawrence Young	10.00
Mr. & Mrs. J. Edw. Cordell	10.00
Mr. Charles E. Martin	10.00
Mr. & Mrs. Harry G. Peiffer	10.00
Mr. & Mrs. Lloyd Schildt	10.00
Harry Gearhart	10.00
Mr. & Mrs. Cletus L. Rock (Hag)..	10.00
Mr. & Mrs. W. E. Bearinger	10.00
Mr. & Mrs. Floyd Manns	10.00
Friend	7.00
Kenneth Leidig	5.00
Senior S.M.M. Society	5.00
Mrs. Goldie Blaha	5.00
Mrs. Lutie Koontz	5.00
Mr. & Mrs. Scott Bingaman	5.00
Mr. & Mrs. Harry A. Miller	5.00
Friend	5.60
C. C. Sheeley	5.00
Leroy Yingling	6.00
Mrs. W. B. Heefner	5.00
Mrs. R. D. Crees	5.00
Rev. R. D. Crees	5.00
Frank Baumgardner	5.00
Phyllis Stains	5.00
Walter Manherst	5.00
Edwin Hebb	5.00
Wm. H. Bearinger	5.00
Signal Lights	5.00
Intermediate C.E.	5.00
Church gifts less than $5.00	68.02
Sunday School	189.16
Total	$953.78

Brethren Church,
Clayton, O.

Mr. & Mrs. W. P. R. Shank	10.00
Mr. & Mrs. W. A. Seifer	50.00
Miss Lillie Landis	10.00
Mr. & Mrs. Beryl Whiting	10.00
Mr. & Mrs. Roy Landis	5.00
Mr. & Mrs. Chas. Loffman	5.00
Mrs Ruth Waymire	5.00
Mr. & Mrs. E. E. Zeisert	5.00
Gifts less than $5.00	6.00
Total	$106.00
C. Belle Zook, Huntington, Ind. ..	5.00

Westone Brethren Church,
Limestone, Tenn.

Mr. & Mrs. Ralph Armentrout ...	20.00
M. D. Arnold	20.00
Celia Arnold	15.00
Mr. & Mrs. J. F. Brobeck	5.00
Mr. & Mrs. O. E. McCracken ...	10.00
Mrs. J. M. Mongold	5.00
Mary Pence	50.00
V. E. Swinney	5.00
Adult C.E.	5.00
Church (Gen.) (Hag)	14.00
Gifts less than $5.00	4.25
Total	$153.25

1st Brethren Church,
McKee, Pa.

Mr. & Mrs. Van Orman (E)	10.00
Kings Daughters Class (E)	6.68
Junior Girls Class	5.50
Mr. & Mrs. W. W. Wertman (E)..	5.32
Harry Greenleaf (E)	5.00
Mr. & Mrs. Wm. Wertman, Jr. ..	5.00
Gifts less than $5.00 (E)	12.50
Total	$ 50.00

Third Brethren Church,
Philadelphia, Pa.

Women's Friendly Bible Cl. (H.B.F.)	10.00
Mr. & Mrs. Geo. Struth (H.B.F.)..	5.00
Mr. & Mrs. H. W. Shaw (HBF) ..	5.00
Mr & Mrs. J. Upright	10.00
S.S. Class No. 10 (HBF)	10.00
Mr. Jacob Muller	30.00
Mr. & Mrs. R. Adams	10.00
W.M.S. (HBF)	20.00
Miss Chrissie Dunyan (HBF)	5.00
Laymen	5.00
Mrs. Haines S.S. Class	5.00
Mr. & Mrs. Philip Pfaff Sr. (HBF) (Gen)	15.00
Jr. C.E. (HBF)	10.00
Mr. & Mrs. F. Haines (HBF)	15.00
Harry Emhart Jr. (HBF)	5.00
Rev. & Mrs. Wm. Steffler (HBF).	10.00
Mr. & Mrs. K. Kohler	10.00
Mr. & Mrs. Lee Amey	5.00
Miss Mildred Emhart (HBF)	5.00
Primary Dept. S.S.	7.50
Mr. & Mrs L. Kolb	10.00
No Name	10.00
Mr. & Mrs. Geo. Welte (HBF) ...	10.00
Mr. & Mrs. Philip Pfaff	15.00
Mr. & Mrs. J. Burns	5.00
Mr. & Mrs. H. Emhart (HBF) ...	25.00
Mr. & Mrs. C. Buchter (HBF) ...	25.00
Mrs. Kohler's S.S. Class	5.00
Mr. & Mrs. J. Wilkey	10.00
Mr. W. C. Jones	5.00
S. Romig's S.S. Class No. 3	7.00
Gifts less than $5.00	16.00
Gifts less than $5.00 (HBF) ...	3.00
Total	$343.50

1st Brethren Church,
Wooster, O.

Miss Eva Crawford (Gen) (Wo) ..	75.59
G. A. Johnson	5.00
Mr. & Mrs. Herbert Stair	10.00
J. M. Johnson	7.00
Selma Bauman	10.00
Mr. & Mrs. W. C. Martin	8.00
Mr. & Mrs. Ralph Martin	8.00
Mr. & Mrs. H. E. Holmes	15.00
Mr. & Mrs. Paul Arnold	100.00
Clark and Dwight Stair	6.00
Mr. & Mrs. Harold Jolliff	10.00
Mr. & Mrs. Harry Palmer	8.00
Mrs. N. J. Marconechio	10.00
Dr. & Mrs. C. W. Sprowls	35.00
Miscellaneous	5.88
Mrs. Clara Beegle	15.00
Total	$328.47

1st Brethren Church,
Danville, O.

Mr. & Mrs. Roy Conrad	40.00
Dorcas Conrad	10.00
Sunday School	30.00
Wilma and Nellie Magers	25.00
Mr. & Mrs. Ross Magers	20.00
Robert Magers	5.00
Mrs. Hugh Banbury	10.00
Mr. & Mrs. Basil McElroy	10.00
Mr. & Mrs. L. A. Wolford and family	5.00
Mrs. Mollie Sherman	5.00
Mrs. Sinia Wheaton & daughter ..	5.00
Gifts less than $5.00	4.00
Total	$169.00

1st Brethren Church,
Canton, O.

Mr. & Mrs. L. E. Bechtel	10.00
Mr. & Mrs. Leroy Bell	25.00
William Brothers	5.00
Mr. & Mrs. Walter Crawford	30.00
Harry Dutka	5.00
Mr. & Mrs. Earl Everhart	5.00
Mr. & Mrs. Paul Guittar	10.00
Mr. & Mrs. H. A. Heaston	5.00
Mrs. A. B. Kidder	5.00
Mr. & Mrs. Carl Knop	5.00
Miss June Marsh	10.00
Mr. & Mrs. Geo. Meiser	5.00
Mr. & Mrs. Harry H. Myers	5.00
Mr. & Mrs. Glen O'Neal	10.00
Primary Dept.	66.03
Mr. & Mrs. Guy Reynolds	7.50
Mr. & Mrs. D. E. Rice	5.00
Mrs. Lois Robinson & daughters .	25.00
Mrs. Carl Shaffer	30.00
W. A. Shankel	5.00
Mr. & Mrs. R. B. Smith (E) (Gen)	10.00
Senior W.M.C.	5.00
Ben Yoder	5.00
Young Missionary Women	10.00
Miss Vina Snyder	30.00
Loose offering	6.82
Gifts less than $5.00	22.00
Mr. & Mrs. Emlyn Smith	5.00
Mrs. Willa Ocheltree	5.00
Total	$372.35

1st Brethren Church,
Tracy, Calif.

Mr. & Mrs. Wm. Ryhiner	50.00
Mr. & Mrs. E. E. Lehman	35.00
Mrs. Geo. E. Pepper	10.00
W.M.C.	5.00
Mr. & Mrs. W .R. Lehman	10.00
Mr. & Mrs. J. B. Coykendall	10.00
Mrs. Nellie Carter	5.00
Mrs. Alice Wampler	5.00
Mr. & Mrs. A. G. Hennington ...	5.00
Rev. & Mrs. Tom Hammers	5.00
Mr. & Mrs. C. H. Clary	5.00
Mr. & Mrs. Warren Coykendall ..	9.00
Gifts less than $5.00	8.60
Total	$162.60

1st Brethren Church,
Portis, Kans.

Mr. & Mrs. T. N. Garner	45.00
Mr. & Mrs. Paul D. Brumbaugh ..	31.00
Mr. & Mrs. D. E. Brumbaugh	15.00
Mr. Charlie Knoll	15.00
Mr. & Mrs. W. L. Brumbaugh...	10.00
Mr. & Mrs. Elmer Angell	5.00
Mr. & Mrs. L. W. Stewart and family	5.00
Mr. & Mrs. T. R. Monroe	5.00
Misses Maggie & Emma Peterson	5.00
Vernon C. Cone	5.00

Geo. E. Cone	5.00
Mrs. Geo. E. Cone	5.00
Gifts less than $5.00 (Gen) (Ky).	25.40
Total	$176.40

1st Brethren Church, Aleppo, Pa.

Mr. & Mrs. Wm. Cook	35.00
Sunday School	30.85
Total	65.85
Mr. L. E. Long, Waterloo, Ia.	30.00

Henry Weimer family, Remington, Va.

Trinity Brethren Church	5.00
Mrs. Nellie Kistner, Morrill, Kan.	1.00
Mr. & Mrs. R. F. McBride, Troy, Ohio	15.00
Bessie E. Morgan, Hagerstown, Md.	2.00

Brethren Missions, Camden, O.

Rev. Sylvester Lowman	5.00
Congregation	21.00
Total	26.00

1st Brethren Church, Sunnyside, Wn.

Mrs. E. W. Reed	5.25
Lucile Reed	5.00
Robert I. Reed	5.00
E. W. Reed	5.00
John Weeds	10.00
Noah Miller family	10.00
Esther Keller	5.00
Miss Mary Hostetler	5.00
Truth Seekers	5.50
Mrs. Grace Turner	20.00
A. L. Murray	5.00
Joyce L. Strout	7.00
Bessie Turner	10.00
Mr. & Mrs. Floyd Turner	20.00
C. H. Padgham	5.00
George Miller	10.00
Mrs. John Fuerst, Sr.	10.00
Mrs. Opal Ball	5.00
Mr. & Mrs. Cecil Shockley	5.00
Mr. Everett Morgan	10.30
Berean Class	10.30
Mr. & Mrs. W. H. Morgan	16.00
F. W. O'Neal	5.00
Don M. Hadley	5.00
Mr. & Mrs. Raymond Whitfield	5.00
Mrs. T. R. Muir	35.00
No names	23.90
Less than $5.00	23.80
Less than $5.00 (E)	2.50
Mr. Fred Wescott	20.00
Total	$313.95

1st Brethren Church, Sunnyside, Wn.

Miscellaneous	
District Missions (Harrah)	10.00
Foreign Missions (Dunnings)	15.00
Total	25.00

West Homer Brethren Church, Homerville, O

Mr. & Mrs. Harold McDaniel	20.00
Mr. & Mrs. Glenn McFerren	20.00
Mr. & Mrs. O. C. Trapp	35.00
Mr. & Mrs. John Correll	10.00
Mr. & Mrs. T. E. Hastings (Gen) (E)	60.00
Mrs. Lelah Kissell	5.00
Mr. & Mrs. Roy Hopkins	15.00
Birthday offering	7.87
Miscellaneous	47.13
Total	$220.00

Campbell Brethren Church, Lake Odessa, Mich.

Mr. & Mrs. Lester Miller (Gen) (N.T.)	5.00
Mr. & Mrs. Lyle Hayes	5.00
Mr. & Mrs. Morris Carter	5.00
Lelah Groff	15.00
Mr. & Mrs. Charlie Darby	10.00
Mr. & Mrs. Edgar Strong	5.00
Meredith Darby	5.00
Rev. & Mrs. Blaine Snyder	10.00
Mr. & Mrs. Calvin Nash	8.00
Mr. & Mrs. John Allarding	10.00
Mr. & Mrs. Henry Groff	10.00
Mr. & Mrs. C. L. Henney	7.00
Mary L. Henney (Gen) (N.T.)	5.00
Mr. & Mrs. R. G. Price and family	15.00
Mr. & Mrs. Russell Price	5.00
Church offering	16.34
Gifts less than $5.00	7.23
Total	$143.57

Grace Brethren Church, Vinco, Pa.

Russell Havener Family (L) (Gen)	6.00
Rev. & Mrs. Ord Gehman	10.00
Gifts less than $5.00	7.50
Total	$ 23.50

Leamersville Brethren Church, Leamersville, Pa.

Clair Gartland	5.00
Mr. & Mrs. Lewis Walls	5.00
Ray Dively	5.00
Jacob Dively	5.00
Church offering	12.42
Total	32.42
Mr. & Mrs. B. H. Showalter, Palestine, W. Va.	5.00

1st Brethren Church, Falls City, Nebr.

Mrs. Harriet Kimmel	15.00
Mr. & Mrs. H. J. Prichard	15.00
Mr. & Mrs. J. H. Grush	8.00
Mrs. Amelia Kimmel	1.00
Total	$ 39.00

Carlton Brethren Church, Garwin, Ia.

Mrs. Opal Lowry (E)	10.00
Lawrence Judge	5.00
Sr. & Jr. C.E.	5.50
Rev. H. E. Parks	5.00
Glenn Thurston	5.00
W.M.C.	5.00
Micah Hall	8.00
Miscellaneous	28.46
Ken Winterowd	5.00
Total	$ 76.96

1st Brethren Church, Beaver City, Nebr.

Mr. G. B. Seibert	42.00
Miss Helen Seibert	10.00
Mrs. Emma E. Atwood	10.00
Mrs. Viva Kitchens	25.00
Mrs. Myrtle Little (E)	1.00
Mrs. Maurice J. Davis (E)	1.00
Total	$ 89.00

Yellow Creek Brethren Church, Hopewell, Pa.

Priscilla L. Zimmerman	10.00
Congregation	4.00
Total	$ 14.00
Mrs. W L Puterbaugh, Milledgevile, Ill	50.00
Mrs. Anna Burns, Milledgeville, Ill.	3.40

Grace Brethren Church, Hagerstown, Md.

Rev. & Mrs. L. L. Grubb	35.00
Mr. N. E. Rottler	32.00
Mr. C. Frank Myers	25.00
Mr. & Mrs. A. H. Williams	25.00
Mr. & Mrs. H. G. Finfrock	15.50
Mr. & Mrs. E. G. Reese	15.26
Mr. & Mrs. H. D. Riley	13.50
Mrs. N. E. Rottler	12.30
Mr. Calvin L. Miner	10.50
Adult C.E.	10.00
Bible School	10.00
Mr. & Mrs. W. S. Bostetter	9.00
Miss Josephine Hungate (E)	7.75
Mrs. Ethel Irving	7.45
Mr. & Mrs. Chas. Angle	6.85
Mr. & Mrs. Roy S. Long	6.65
Mr. & Mrs. Henry Biser	5.40
Mr. & Mrs. H. P. Stickler	5.24
Mr. Abner Gearhart	5.00
Della & Edgar Baer	5.00
Mr. Hubert Stover	5.00
Marilyn Grubb	5.00
Miscellaneous	45.00
Total	$317.00

1st Brethren Church, Buena Vista, Va.

Mr. & Mrs. Wiley S. Johns	10.00



FROM A TITHER

Don't Read This If Money Talk Bothers You!

A Northern Montana church had a church building valued at $5000—no prayer meetings, 25 in Sunday School, and a congregation of about 20. Six years later they had a $40,000 church building, an $8,000 parsonage, and a membership of 300. The pastor's salary was raised from $500 to $1800. They have 62% of their membership in the Tither's Band and 14 in their life service class.

How does this compare with your church?

Mr. & Mrs. George R. Smals	20.00
Rev. & Mrs. Edward Bowman	43.00
Mr. & Mrs. E. L. Lynn	5.00
Mr. Charles A. Lynn	10.00
Mr. & Mrs. Harry Ballard	10.00
Mr. & Mrs. Jim F. Lynn	20.00
Gifts less than $5.00	7.50
Total	$125.50

1st Brethren Church, Ankenytown, O.

Mr. & Mrs. Arrie	5.00
Reta Brubaker	10.00
Edna Hardman	5.00
Mr. & Mrs. C. A. Beal	5.00
Mr. & Mrs. W. H. Leedy	10.00
W. S. Moses	5.00
H. M. Bechtel	5.00
Drushall Brothers	5.00
Rev. R. D. Culver	10.00
Mr. & Mrs. Robert Reed	6.00
Mr. & Mrs. Will Cook	6.00
Gifts under $5.00	54.26
Total	$126.26

1st Brethren Church, Dallas Center, Ia.

Mr. & Mrs. Chas. A. Royer	15.00
Mr. & Mrs. Gordon Carter	15.00
Mr. & Mrs. J. O. Gring	15.00
Mr. & Mrs. Glenn Hoover	10.00
Mr. & Mrs. Jess De Brest and family	7.00
Mr. & Mrs. J. Lloyd Wenger	5.00
Mr. & Mrs. Noah Hawbaker	5.00
Mr. & Mrs. Conrad Grief	5.00
Mr. & Mrs. Kerman Wenger	5.00
Mrs. Louise Fitz	5.00
Mr. & Mrs. E. B. Robinson	5.00
Mr. & Mrs. I. R. Kilgore	5.00
Mr & Mrs. Irv. Herr	5.00
Rev. J. S. Cook	5.00
Mrs. Clifford Swensen	5.00
Gifts less than $5.00	25.19
Total	$147.19

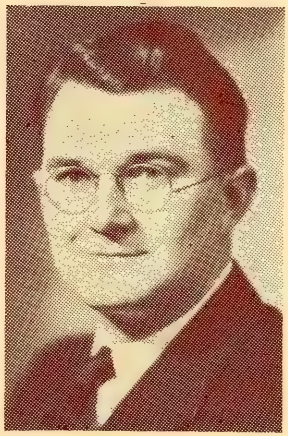
To be continued next month.

Respectfully submitted,

R. PAUL MILLER, Sec.

MEET REV. FLOYD W. SHIERY

Rev. Floyd W. Shiery is now the writer of the Lesson Expositions in The Bible School Quarterly (International S. S. Lessons) which is published by The Brethren Missionary Herald Co. Inc.



FLOYD SHIERY

Brother Shiery is doing graduate work at Dallas Theological Seminary, and is pastor of a church near Dallas, Texas.

Other writers for this quarterly are: Dr. Alva J. McClain, President of Grace Theological Seminary, Winona Lake, Ind., who writes "Points and Problems" on the lessons; Rev. Herman A. Hoyt, Professor of Greek and New Testament Grace Theological Seminary, writes "Word Pictures In The Word."

Managing Editor, Rev. Leo Polman, Secretary of Publications.

We would welcome inquiries for samples from those who have not been using this publication. See it in its new dress!

Write for free sample to:

THE BRETHREN MISSIONARY HERALD CO.

3326 South Calhoun St., Fort Wayne, Ind.

Reports From Mission Churches

GOD'S BLESSING ON FLORA

We the members and pastor of the Grace Brethren Church of Flora, Ind., extend greetings to the readers of The Brethren Missionary Herald. We are setting forth in the following paragraphs some of the great blessings which God has bestowed upon us here in recent months. It has been one year now since our new church building has been completed, and great and wonderful have been His workings here among the children of men, in the past 12 months.

OUR FALL REVIVAL

For our fall revival the congregation called one of our own elders, namely, Bro. William Clough, pastor of our church in Uniontown, Pa. Bro. Clough came during the month of October and led us in a splendid meeting. How we thank God for men who preach with conviction, who preach with compassion, men who preach boldly, and yet in a Spirit-filled manner, as did our brother in a two weeks' meeting. The Spirit of God worked in a mighty way so that definite decisions were made for Christ. The Evangelist and the pastor made many calls during the series. Scores of homes were contacted, and the gospel was presented to many in the community. Bro. Clough labored very earnestly and very fervently, pointing men and women to the Lamb of God which beareth away the sin of the world. Much prayer ascended to God in behalf of these meetings; and God heard and answered, for 7 decisions were witnessed. Several of these followed the Lord into the baptismal waters a week after the meetings had closed. We rejoice greatly for this time of revival; many made new decisions in their hearts to serve the Lord more earnestly. We hereby thank Bro. Clough for his untiring efforts while in our midst. Eternity will reveal the real results.

A SHORT MEETING IN BUENA VISTA, VA.

During the third week in October it was our joy to preach for a few nights in our Brethren Church in Buena Vista, where our Bro. Edward Bowman is the pastor. The interest was keen, and the attendance good from the beginning. The Spirit of God worked in a definite way, and as a result a number of souls found Christ as their Savior. Our fellowship with the Brethren at Buena Vista was very sweet, and we shall long remember our short visit with them. We thank our Bro. Bowman and his people for the privilege of serving them in such a meeting. We pray that God will con-

tinue to bless and use the Bowmans, as He has in the past, so that many shall find Christ as Savior, that a strong church might be built up to the glory of God.

A FOUR-IN-ONE SERVICE

November 9 marked an important mile-stone in the history of our church here at Flora. This was the date set for our Anniversary Day, our Home Coming, our Rally Day, and also our Home Missions Day. We had an "All-Day Service." Bro. Herman A. Hoyt was our speaker. During the morning service he preached upon the timely subject, "When Is It Time to Harvest the Wheat?" At noon, the congregation with friends and acquaintances of the church gathered about the tables in the basement for a fine dinner, which had been prepared by the ladies of the church. At the 2 o'clock hour we again assembled in the main auditorium for the home missions service. The Bible School was in charge of this service. First the children's department gave a program centered in the general theme of home missions. Each class in order presented then its offering for home missions. After the children had brought in their offering it was counted, and it amounted to $41.81. At this point Bro. Dyson, General Superintendent, took charge and called on each of the adult classes to present their offerings. Each class representative spoke a word as he brought the offering of his class Thus our entire home missions offering was given entirely through the Bible School, and each class was held responsible to raise as much as possible. After all the classes had reported, it was found that $300 had come in in cash, and that the pledges amounted to nearly $120. We certainly rejoiced over such a fine offering, and praise God that He made hearts willing to give To date our offering stands at $423.81; we have set our goal at $500 and still hope to reach it. This great day closed with a splendid evangelistic service at which Bro. Hoyt brought the message.

OUR FALL COMMUNION

On Thursday, Nov. 13, our membership met in the basement of our church to observe our fall communion. What a joy it was to see the young with the old gather about the Lord's Table to commemorate the death of Christ our Savior. The Lord was very near and precious to all of our hearts. At the close of the service several testified to the joy of having again been privileged to meet in this capacity. We had 67 in attendance. We left with the Lord's joy in our hearts and with the determination to proclaim the Lord's death until He come. May all of His children be found faithful in these days of spiritual need, is our prayer.

Yours because of Calvary,

—Henry Rempel, pastor.

NEW TROY, MICH.

WHAT HAPPENED BECAUSE ONE GIRL STAYED AT HOME

It was her birthday. Some friends were stopping through on a journey. She was hoping they would invite her to go with them and help her celebrate the day. The friends came and went and did not once mention her birthday. As a result, she was at home feeling very blue and perhaps just a little sorry for herself when the minister came.

Now this girl was a Christian, but she was not going to church; she was not yielded to the Lord's will, and she was not in fellowship.

The minister had come for the special purpose of inviting her to the tent meeting that evening. He gave her the invitation and left.

That evening, the girl and her friend were at the tent. They came again the next night, and the third night, and for almost every night during the meetings.

One evening, at the close of the service—the invitation had been given, the benediction pronounced, and the people were leaving—the young man came to Bro. R. Paul Miller, the evangelist, and told him he wanted to get right with the Lord. He had been a church member all his life but now for the first time the message of salvation was made plain as it fell on listening ears. Two nights before he had gone home and thrown away his cigarettes. Now he came to accept Christ as his Savior and Lord.

He immediately felt called of the Lord to give his life in full time service in the Christian ministry. He could never make up his mind before to enter any field. He could not be settled or satisfied, but now there came assurance and peace in a steadfast resolve to go where the Lord might lead. He is planning to enter Bob Jones college this coming semester to begin his preparation. The few months of waiting have tended to strengthen rather than change his purpose.

The girl never made an open renewal of faith, but her life during the past few months have given evidence that fellowship with her Lord is restored. She is an exceptional artist and had great hopes of making a name for herself. Before, whenever she was asked to use her talent for the Lord, she would refuse. Now she volunteers to help whenever possible. She has yielded her talent to the Lord, and hopes to study so that she can use her talent to His glory. Both of these young people are planning to be baptized and enter the church.

The girl's family were Christian and counted our church as their church, but they were not coming regularly. They began to come to the tent meeting, and have become more and more interested in the work of the church. The mother is trained in working with children, and has volunteered to start an Intermediate C.E. society. Then, too, they are a help in reaching the older young people.

OTHER ITEMS OF INTEREST

The attendance, in the services, has grown during the past few months. On Rally Day, we had an attendance of 76 for S.S., and about 90 for the home mission play which was given the following hour. The Sunday after Rally Day there were 65 in Sunday School. Last Sunday the attendance was down a little, but it was still double the attendance for a year ago on that Sunday.

One thing which has been especially gratifying is the church attendance. There are always some children who leave after Sunday School, but during the last few weeks since the tent meeting, a number come in so that the morning church attendance is as large or larger than the Sunday School.

—Russell Williams, pastor.

THE THIRD BRETHREN CHURCH OF LOS ANGELES

As we come to the end of 1941, we would like to tell the brotherhood of the work of the Lord in this part of His church. We are very grateful to all who have, by prayer and gift, helped to make this work possible. We are trying, under the leadership of the Holy Spirit, to be faithful in the place of stewardship where the Lord has placed us.

This congregation has always held a very warm spot in our hearts; for it was while we were serving the South Gate church that we had the privilege, with the Brethren of that church, to begin this as a mission point entirely under the control of the South Gate Brethren. The work was begun Apr. 1, 1938, and remained associated with the parent congregation for a little more than a year before it became an independent congregation.

When, on June 1 of this year, we were given the unanimous call of the congregation and of the Home Missions Council to assume the under-shepherding work of this church, we felt definitely led of the Holy Spirit to accept. So now we are just completing our seventh month of work on this field. During that time the Lord has wonderfully solved several problems that existed within the congregation at the time of our coming. For this we thank Him, for there was no future for the church so long as those problems existed, and no limits to what might be done for Him once they were removed. So, you can see why we rejoice in Christ Jesus.

Just as we came unto this field, the congregation had a business meeting and revised the church roll, not desiring that the new pastor should begin his work with more names on the roll than there were members. We appreciated this very much. After that meeting there were 37 names left on the roll, most of whom have been active since we have been here. We have added by letter and baptism those who have desired membership in the congregation. One has been lost by death. At the time of this writing there are now 63 members, with several awaiting baptism and membership. For all this evidence of growth we praise our Father in heaven; for although we plant and



Sin is the thing that puts hell into a soul, and that will put the soul into hell.

water, the increase is all of Him.

During this time the financial condition has been completely changed. Then there was difficulty in getting sufficient money to keep all bills paid; but now they are paid on time, several fine special offerings have been received and given out for God's work and workers. The saints find great joy in giving when they know the cause is worthy. In addition to the regular payments on the property we have paid an extra $200 during this time. The home missions offering, in cash and pledges, is now a little more than $325. We are now planning for our offering for Grace Seminary.

The church is paying for, and sending to each home represented in the congregation by a member 16 years of age or more, The Brethren Missionary Herald. This paper and this plan is proving to be a great blessing in the various phases of the work. (We thank the Lord that we have a church paper of which we are not the least ashamed and for which we offer no apology whatsoever.) We recommend this plan to other mission churches especially.

We are very happy, also, in our relationship with The Brethren Home Missions Council. The help that the denomination is giving to us, by way of this Council, is most heartilly appreciated. We are now looking forward to the first two weeks of March, when we shall have Bro. R. Paul Miller with us for a revival-evangelistic campaign.

We covet the prayers of the intercessors that we may prove faithful witnesses in this part of this great city, where thousands live within a mile radius of the church house; that this war and black-out scare shall not hinder the work; that the Lord will bless Bro. Miller and the church as they work together for souls in March.

Conard Sandy, Pastor.

God is so holy and just that He demands the penalty of His broken law to be paid. God is so gracious that, to save us from paying it, He came forth in the person of Jesus. God in Christ went to the cross that there He might take upon Himself the guilt of the whole human race, and thus unveil the passion of His heart for a world of sinners. There the penalty was fully paid, and now God is just, and yet the Justifier of those who believe in Jesus. We are justified by His blood. The cross is God's grace in action.

—Frederick P. Wood.

The cloud that seemed so dull and gray
Is ladened, bringing answered prayer;
Henceforth "be not dismayed" nor fear;
Faith sees the "substance" all the way.

The cloud has been to thee God's test,
And will disperse as on you go;
The rainbow's in the cloud; look up,
And see God work for you His best.

—Nellie A. Moyes.

Just read this !!!

You can make your Brethren Missionary Herald permanent by having your copies bound each year. You will remember the sample which was on display at our book table during National Fellowship week at Winona Lake last August.

If enough subscribers want their copies bound, the cost will be only $2.25; otherwise it will run $2.50. Copies, in either case, are to be furnished by the individual.

Send your back copies in **today to The Brethren Missionary Herald Co., 3326 S. Calhoun St., Ft. Wayne, Ind.**

Jan. 1942 — News Briefs From Our Workers

The following item, of interest to all who uphold our missionary work in prayer, appeared in the Dec. 21 bulletin of the First Brethren Church of Long Beach "A special request for prayer goes forth to those who know how to lay hold on God and who are interested in our foreign work. Under our board, there is a very fine national pastor in Argentina by the name of Pereira. As you read this calendar, his wife is in a hospital in RIO CUARTO, ARGENTINA. She is the victim of a tumor that may be cancerous. She and her husband, valuable national missionaries, need our prayers in this hour of trial." Let us pray that the Lord will heal her completely, if that be His will.

Another missionary item of vital interest to all concerns BROTHER AND SISTER ROBERT WILLIAMS, who were denied passports after they were returned to America following the Zamzam disaster. A few weeks ago we rejoiced to learn that after considerable effort on the part of our foreign board, passports were finally granted the Williams. They have returned to the east after a tour to the Western churches, so as to be on hand as soon as passage can be secured, and their freight replacing that lost on the Zamzam, is in Philadelphia. Mrs. Williams is supported by the Waynesboro, Pa., church, in whose bulletin of Dec. 28 we read "Permission to sail for Africa is again revoked by U.S. BRO. ORVILLE JOBSON wants us to pray for a plane to take him back to his post in Africa. Talk about courage!" Surely, as the age draws to a close, Satan is doing his utmost to block all missionary efforts. Let us pray that God's work be not hindered, and also pray "the Lord of the harvest, that He will send forth laborers into His harvest."

Two new young people's organizations were recently started at the MEYERSDALE, PA., church, one for young people 15 years old and un in charge of the pastor, Bro. Orville A. Lorenz, and the other for those from 7 to 15 in charge of Sister Lorenz. The first Sunday nearly 50 were present, and an increased attendance is expected. The Meyersdale church has also recently organized a teacher's training class for present and prospective teachers in their Bible School.

The First Brethren Church of DAYTON, O., has undertaken to supply about 100 Bibles which Bro. Sewell Landrum needs for his work in the public schools at Clayhole, Ky. This same church, in its drive for subscriptions to The Brethren Missionary Herald, has reminded its members, "For the small cost of about the equivalent of two sticks of chewing gum a week, you can have The Brethren Missionary Herald. It comes regularly into your home, and it is worth many times that amount to any family that is interested in the work of The Brethren Church."

Bro. A. H. Williams of the HAGERSTOWN, MD., church, sends this recent communication, "Praise the Lord! Home missions offering $307.79; goal set, $200; still coming in. Capacity house tonight—folks eager to hear the true Word." Not only is this church to be commended for its splendid mission offering, but a publication offering of $66.85 was received in December for The Brethren Missionary Herald Co. This exemplary giving comes from a home mission church which is in the midst of a building program.

On Christmas Sunday, open house for the members of the LA VERNE, CALIF. congregation was held at the home of the pastor, Bro. Donald Carter. This open house, the pastor stated, "is being held as a change from the customary sending out of greeting cards."

The Grace Brethren Church of HAGERSTOWN, MD., is offering to pay $2.50 toward next summers camp fee for all its young people who have a perfect attendance in Bible School from Jan. 1 to July 1. Green Mountain Camp, the Brethren young people's camp headquarters for this district, is having some improvements made, among which are a new swimming pool, a large new playing field, and a drinking fountain.

The war has necessitated some drastic changes in our churches on

the WEST COAST, as can be seen from the following items taken from church bulletins

LA VERNE, CALIF.—"Because of the present emergency, it shall certainly be our duty as a church to cooperate in every respect with the authorities regarding air raid precautions. The ministers of Brethren churches in Southern California favor conducting all evening services at a later afternoon hour until conditions merit the return to the former time. Therefore, unless otherwise announced, Sunday evening services shall be at a time before dark."

GLENDALE, CALIF.—"During this time of emergency, and until further notice, our evening service is to be unified with the Christian Endeavor program and will meet at 4:00 P. M., closing by 5:30. The following schedule will be observed: 4:00 P.M.—Christian Endeavor societies will meet in their respective rooms for prayer and discussion—no song service. 4:30 P.M.—Christian Endeavor does not dismiss, but will assemble in church auditorium for vesper congregational song service and message by the pastor Due to the existing emergency and air raid precaution, we will combine our Bible School and church Christmas program. It is to be held next Sunday afternoon at 3:45 P.M. We realize that this is not the most convenient time, but feel that it will be for the best under existing circumstances."

LONG BEACH, CALIF. (1)—"The Greatest Black-out of All Time" —that will be the pastor's subject for the service that is to begin promptly at 3:30 P.M. today. Remember, this is the daylight service that is to take the place of the regular evening service. Whatever we do in the winning of this war, we dare not ease up on our spiritual efforts. A material victory would profit us little if in winning it we lose our souls No Christian Endeavor services this evening—all Endeavorors should attend the afternoon church service at 3:30 P.M. in lieu of their own service this evening . . . No general Christmas program will be held this year, due to the present national emergency. Certain departments of the Bible School, however, will conduct Christmas programs in their own assembly rooms next Sunday morning"

The First Brethren Church of DAYTON, O., has adopted the plan of having its members make their contributions toward home and foreign missions a weekly matter. Half of the year the offerings in the "missions" side of the regular offering envelope go toward the donor's home mission offering and the rest of the year toward foreign missions. The pastor, Bro. R. D. Barnard, has termed this an "easy way to give a large offering." Through this plan over $500 in accumulated gifts were on hand for home missions before the annual home mission offering was taken.

The WHITTIER, CALIF. church reports that over $1,000 of their $1,500 goal for home missions was received on Thanksgiving Sunday. That, we are told, was the largest first day amount received for years.

BRO. AND SISTER FRED TAYLOR, whom those attending the last National Fellowship of Brethren Churches will remember for their musical contributions, have been serving their Lord in the Pacific Garden Mission, Chicago. They wrote their home church (Long Beach 1st), "More people have turned to the Lord in meetings in these last three days (since the U. S. was drawn into the war) than in weeks preceding the news." The Long Beach bulletin, in commenting, states, "We are hearing such news from other sources also. What opportunities for witnessing Christians now have! Let us be up and doing, for 'the night cometh, when no man can work'."

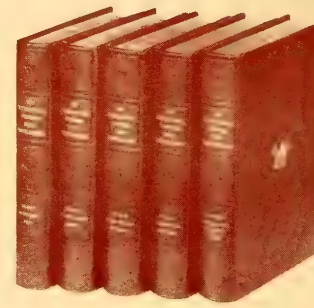
From what we are able to learn, some very fine watch night services were conducted throughout the brotherhood on New Year's Eve. Among the special services which have come to our attention are the one Norman Uphouse, pastor of the North Riverdale church at Dayton, O., conducted at HAGERSTOWN, MD.; the one at GLENDALE, CALIF. where testimonies of refugees from Germany and songs by a converted Russian opera singer were special features; and the one at FT. WAYNE, IND., in which testimonies from those received into the church during the year played an important part in the reception for new members, and in which the new prayer chapel just completed was dedicated by Bro. Herman Hoyt from Grace Theological Seminary.

Don't overlook the notice elsewhere in this magazine that you can have your Brethren Missionary Heralds bound. If you want to take advantage of this offer, send in your copies immediately.

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Introducing . . . Your W.M.C Officiary



A Message from

MRS. HOMER A. KENT

National President

W.M.C.

Dear Sisters:

The New Year lies before us—a new year fraught with promise of victory; a new year holding out the blessed privilege of serving when days are difficult; a new year in which to walk closer to Him; a new year in which to study the Word and fellowship with others and thus grow in grace ourselves.

The threshold of the new year permits us to look backwards as well as forwards. We can look back and recognize our failures, our weaknesses and our neglect of Him. We can see our disappointments as well as the manifold joys and blessings which have been ours. Surely it is a time of rejoicing and praise "that hitherto hath the Lord helped us." We are strengthened and emboldened to go forward with every confidence, knowing that "when He putteth forth His own sheep, he goeth before them."

We covet for every council a greater yieldedness, a more earnest willingness to serve, and a deeper passion for the lost souls of men and women.



MRS. EARL VIRTS

Literature Sec'y

It has really been a pleasure to serve as Literature Secretary during the last few months. It has made me realize that the W.M.C. has a very important part to play in the work of our church.

My desire is to fill this office efficiently and to cooperate with you all in every way. In working together, may we bring glory to His name.



A Message from

MRS. W. A. OGDEN

Dear Women of the W.M.C.:

These are surely critical and yet wonderful days in which we live. In troubled times people are more willing to receive a word of testimony and spiritual help. May we be constantly in prayer and alert for opportunities to witness for our Lord, ever watching for His return.



Greetings from

MRS. H. W. KOONTZ

Greetings from the financial department of The Brethren Women's Missionary Council. It has been a heart-warming privilege to record the gifts that come because of your liberality, and to realize that as we send this money forth we are a part of the Lord's work in many places and phases. These offerings prove that you have done as the Macedonians did, who "first gave their own selves to the Lord," for dedication of self means dedication of possessions and pocketbook too. May we all press on to greater heights of godly living and giving till Jesus comes.



Greetings from

MRS. ORVILLE LORENZ

Every work, small or great, is a challenge to the inner forces of the one to whom it is given. The work of The Brethren Women's Missionary Council is a challenge to every woman of The Brethren Church. Let us meet it unitedly with prayerful lips and willing hearts—remembering

Only one life—'twill soon be past
Only what's done for Christ will last.



The Editor

MRS. R. E. GINGRICH

Sees Victory

Dear W.M.C. Members:

Greetings for a happy new year!

May we approach the tasks that await us with confidence. We stand upon the threshold of a new year in a world torn by turmoil and chaos, but we need not fear. Victory is ours because we are in Him.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

W.M.C. PROGRAM FOR FEBRUARY

PRELUDE

PRAYER CIRCLE—Use requests by National Prayer Chairman

BIBLE STUDY—"But God" (Study V from Paul's letter to the Ephesians, by Prof. Homer A. Kent)

SPECIAL NUMBER

MISSION STUDY—"Mukti" (A study of the life and work of Pandita Ramabai, by Mrs. Norman Uphouse)

MISSIONARY HYMN

DIARY—By Mrs. Wagner

SONG—"Take My Life, And Let It Be"

BENEDICTION

NOTE: You will notice in your program booklet that the topic which should appear under "Open Doors" this month, has been substituted by the topic "Mukti," the March topic. Due to the change in the publication of our material we were not able to supply the topic listed in your program booklet. That topic will appear in the next issue.



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"Let Your Requests Be Made Known Unto God"

MRS. EDWARD D. BOWMAN, Buena Vista, Virginia

1. II Chron. 7:14—Pray for a real spiritual awakening among the members of your local Council.

2. Mat. 28:19-20—Pray for Brother and Sister Sickel as they return to their work in South America.

3. Phil. 4:13—Pray that the native pastors and workers in Africa may be strengthened to carry on their work, thus relieving the missionaries on the field.

4. John 15:16—Claim this promise for the Brethren young people who are in school preparing for God's work.

5. I John 5:14-15—Pray that the directors of the Home Missions Council may have wisdom to carry on that great work.

"IT IS USUALLY not so much the greatness of our own trouble as the littleness of our spirit which makes us complain."—Jeremy Taylor.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

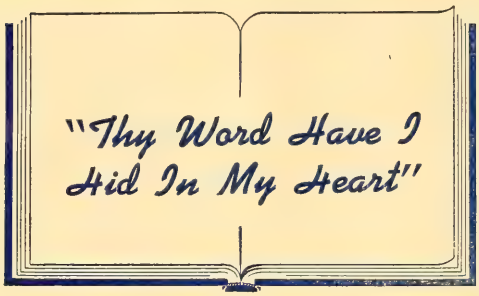
QUIETNESS

"Be still and know that I am God;"
That I Who made and gave thee life
Will lead thy faltering steps aright;
That I Who see each sparrow's fall
Will hear and heed thy earnest call.
I am God.

"Be still and know that I am God."
When aching burdens crush thy heart,
Then know I form thee for My part
And purpose in the plan I hold.
Thou art the clay that I would mold.
Trust in God.

"Be still and know that I am God,"
Who made the atom's tiny span
And set it moving to My plan,
That I Who guide the stars above
Will guide and keep thee in My love.
Be thou still.

—Doran.



"BUT GOD"

Or,

"WHAT GOD HAS DONE WITH THE MATERIAL FROM WHICH HE IS BUILDING THE CHURCH"

Ephs. 2: 4-10, 13-22

By HOMER A. KENT, Grace Theological Seminary

In our last study in the Book of Ephesians, we noted from chapter 2 the character of the material from which the church is being built. We saw that the material was extremely inferior. Man in his natural state, apart from a divine work of grace, is dead in trespasses and sins, under the dominion of Satan, walking after his own pleasure, a child of wrath, without Christ, an alien and a stranger to grace, without hope and without God.

"But God" did something with the material which He found. The account which we have in Ephesians 2 shows man's natural state to be altogether hopeless. Then we come to the two words "but God" and the whole picture is changed. Two similar words are also found in the chapter. After telling the far-away position of man before he found Christ, the apostle stops and presents the other side of the picture. "But now" (v. 13) "in Christ Jesus" all is changed.

A Glorious Transformation

When in Florence, Italy, some years ago, the writer visited one of the great art galleries where is a remarkable statue of David, the sweet psalmist of Israel. He learned the interesting story connected with this magnificent work of art. At first the great piece of marble was mutilated by an incompetent sculptor. It seemed irreparably marred and work upon it ceased. Then the Senate of Florence voted to have Michael Angelo see what he could do with it. He complied, and the result has drawn the admiration of countless thousands who have come to see the masterpiece produced from a block of stone supposed to be ruined beyond repair. But this is nothing in comparison to what God has done in reclaiming lost mankind. Man was in a hopeless state, **but God!** It is the wonder of the hosts of heaven what He has done in man's salvation.

What God Has Done

In vs. 4-10 and 13-22, note 12 things God has done in the redemption of lost mankind:

(1.) **He has "Quickened us together with Christ"** (v. 5).

He has given us spiritual life. By grace we are now alive "in Christ." All that this includes will take an eternity to unfold. Whereas the believer was once dead and in the grave-clothes of sin, he is now alive unto God through our Lord Jesus Christ. Let us pray that John 10:10 may be more fully realized in our lives.

2. **He has given the believer a place "In the heavenlies,"** vs. 6-7.

In a very wonderful sense it is true that when Christ ascended into heaven, every believer ascended with Him. For we arose from the dead with Him and we also ascended with Him. The believer is "in Christ Jesus." We have a new position before God "in Christ." We have a new standing. We have access now into His immediate presence. See Col 3:1. Some day when Christ comes we shall come into a fuller possession of what is already ours, but right now every believer is seated with Christ at the right hand of the Father.

3. **He has "Saved" us,** vs. 8-9.

Wonderful word is the word **"Saved"!** It is connected with the very heart of the message of the Bible which is the Book of salvation. We who once were lost are now saved from the guilt and penalty of sin. And more than this, the believer is constantly being saved from the power and habit of sin in his daily life and one day shall be saved from the presence of sin when Christ comes.

4. **He has created us for Service** (v. 10).

We are **"His workmanship."** Literally, we are his "handiwork." From the same Greek word comes the word "poem." The Lord has saved us for service. He has ordained that we should walk in good works. What a glorious privilege it is to be called to work for God!

5. **He has made us "Nigh by the Blood"** (v. 13).

How nigh to God is the soul made by **the blood?** As nigh as Christ Himself because the saved soul is "in Christ."

> "Near, so very near to God,
> Nearer I cannot be;
> For in the Person of His Son,
> I'm just as near as He.
>
> Dear, so very dear to God,
> Dearer I cannot be;
> For in the Person of His Son,
> I'm just as dear as He."

6. **He has made Jew and Gentile "one new man" in Christ** (vs. 14-15).

This is one of the great "mysteries" of the Scriptures. God is now forming His church out of both Jews and Gentiles who accept Christ as Savior. The church is a new creation made up of people of every race and nationality.

7. **He has brought about our reconciliation to God** (v. 16).

It is clear from this passage that it took nothing short of the cross to bring about the possibility of such reconciliation. Sin had separated man from God. The blood of the cross is efficacious to take away the sin and bring man into fellowship with his Maker.

8, 9, 10, 11. Space forbids that I should more than mention the next four things God has done for the believer, namely, (8) He has made us recipients of **peace** (v. 17); (9) He has provided us with **access to God** (v. 18); (10) He has constituted us **fellow citizens with the saints** (v. 19); and (11) He has constituted us members of the **household of God** (v. 19).

12. **Finally, He has constituted us part of that great invisible temple of God, the church,** whose foundation and cornerstone is Christ, abiding inhabitant and whose is the eternal Spirit (vs. 20-22). Each individual believer is a part of that holy temple. It is the fairest and noblest institution in the world. None shall ever prevail against it. There is nothing so worth belonging to as the church.

"Open Doors" - Mukti

By MRS. NORMAN UPHOUSE

Ramabai, the daughter of a learned Brahman, had an unusual life for a girl of her day in India. Her father, a widower, while at a religious festival, met and married the nine year old daughter of a Brahman pilgrim. That very day he started with her to his home 100 miles away, and the child-wife never saw her parents again.

Some years before he had studied with a noted teacher in the city of Poona; and daily, as he studied, he could hear his teacher's wife learning to read also. He was impressed with the fact that a woman might be taught to read, and tried to teach his wife. She, however, did not wish to learn and his mother forbade the lessons, so he gave up the attempt. Now he began to give his new little wife lessons in Sanskrit. His mother again forbade, so he departed from her house and built one of his own where he taught his wife to read.

Here three children were born, two daughters and a son. Ramabai, the only child who survived, was born in April 1858. Her mother was her first teacher, but later when her father found how apt a pupil she was, he became her teacher.

When Ramabai was nine her family left their home and spent seven years in pilgrimage, visiting shrines and temples and sacred rivers. They were welcomed by the priests because of their gold, but later when a famine came and their money was gone, the priests drove them away with harsh words and curses. The suffering among the poor families became intense, and Ramabai heard her first call for service when she saw the suffering among the women and children, especially the child widows.

Ramabai spent the next few years travelling through India lecturing. She had the degree of Pandita or teacher conferred upon her. This was the first time any woman of India had been honored thus.

Ramabai married in 1880, and because neither she or her husband believed in Hinduism or Christianity, they were wed by civil rite. At the end of 19 months of happy married life, during which time a little daughter, Manarama (Heart's Joy), was born, her husband died suddenly of cholera. Of his death Ramabai says, "This great grief drew me nearer to God."

As a widow Ramabai again took up lecture work, and formed a society to promote the education of children and to discourage child marriage. Branch societies were established all over India.

During this time the Holy Spirit was at work in Ramabai's heart. She became definitely conscious of God's guidance, and longed for a deeper knowledge of spiritual things. She wrote a book entitled, "Morals for Women," and with the proceeds of its sale determined to go to England. She and her little daughter were cared for by the sisters in St. Mary's Home at Wantage, and there she came to know the truth of Christianity. She accepted the Lord Jesus as her personal Savior; and on Sept. 29, 1893, she and her daughter were baptized into the Church of England.

After three years given to study of English, she received an invitation from a cousin in Philadelphia saying, "Come over and see me graduate from the Medical College. Come see these American women, they know how to do things."

Ramabai visited America; and in Philadelphia she took up the study of the kindergarten system; and on her return to India opened a school for child-widows. The school increased in numbers, many widows coming to escape the sufferings and persecution of their homes.

Each morning before the day's tasks were begun, Ramabai and her daughter had family prayers in their room with the door open. At first the girls stood without and listened to the Christian hymns, and later they entered and sat on the floor during the morning prayers. When the directors of the school heard she was leading the girls to know the Lord Jesus and many of them were embracing Christianity, they threatened to take the child widows away from the school. Ramabai did not stop teaching Jesus Christ, and the Board of Directors closed the school. However, the incident was published all over India, and the child widows, realizing they had a friend, came flocking to her. The Lord provided the means and she continued her school. A great storm had threatened her work, but in that storm God sent His great blessing.

Ramabai realized she was not sufficient for her task but she learned to depend on her Lord. When the terrible famine broke in 1896, she went into the stricken area and brought hundreds of girls to her home. She did this with the permission of the British government. But the city officials of Poona, where her home was located, said, "You cannot bring those women and girls here, for they are from famine districts and have all kinds of diseases. Take them away."

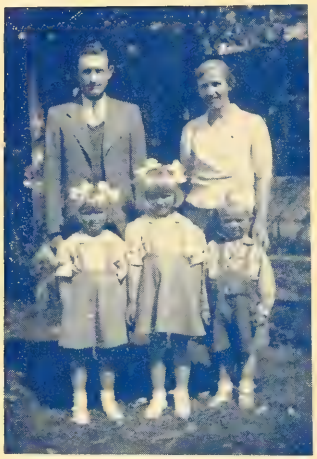
What should Ramabai do? Then God's hand was revealed. A few weeks before a friend from America had sent some money with which she had purchased 100 acres of land about 30 miles outside of Poona. To this farm she took the girls and women, and there they camped in the fields.

Friends from England and America, hearing of the work, sent money; and a settlement was built which they called Mukti (Salvation). Here the women and girls were housed and fed and trained. They were taught sewing and cooking, farming and weaving, and also typesetting. Beside all this, they spent many hours in the school room. Many were led to accept Christ as Savior and became earnest Christians.

As day by day God led Ramabai on in her work, so her faith and workers increased. At one time $1,500.00 was needed to complete some of the buildings; and early one morning, Ramabai and her Christian girls gathered for a day of fasting and prayer. All day long they prayed, and when the sun set they rose and sang, "Praise God from Whom All Blessings Flow." Then they went to their evening meal and to sleep. That same night in a city in America a man could not sleep. God was speaking to him, and in the morning he sent Ramabai a check for $1,500. So God answered Ramabai's prayer.

Ramabai went to be with her Lord on April 5, 1922, and "she being dead, yet speaketh"; for all over India her children in the Lord rise up and call her blessed. In humble homes are happy Christian wives and mothers, who, without Ramabai's aid would have died of starvation or lived a life of shame in some temple of India. Scores of Bible women, trained in Mukti, are today giving the Bread of Life to their less fortunate sisters. Nurses, who learned from Ramabai the joy of service, are bringing relief to suffering womanhood. Teachers in the schools of cities and villages of India are opening the eyes of the mentally and spiritually blind.

"How Beautiful are the Feet of Them That Preach the Gospel - - "



NOTE: For a few months, we are to have as our missionary letter a diary provided by Mrs. R. C. Wagner. Our prayer is that these glimpses of the life of a busy missionary may serve as a real challenge to our W.M.C. women. The picure at left shows Mr. and Mrs. Wagner and family.

Monday, Aug. 25th—

Had our devotions and mate as usual this morning, and after a bite to eat began the day's work. Got the setting hen and her 13 little chicks into their new living quarters, then started on the washing. I wonder when my woman will learn to do things the way I tell her instead of exactly the opposite. Have explained to her that we wash white, light colored, and fast-colored clothes in the machine; and what does she do but spend half a day this past week washing all of her white, or nearly white, clothes on the board; and today she brings me her colored things, including a red coat and a red dress. But today is her birthday so we'll not say anything this time.

Since we were celebrating a birthday, we decided to eat the noon meal together with the Cavegnos. Mr. C. prepared the barbecue and they furnished the bread, while we furnished salad and oranges. Ate out-doors picnic fashion. Then after I got the clothes picked in, I made an angel food cake and an orange cake, and so about 5:15 p. m. we had bread, butter, jelly, honey, cake and chocolate together. This served as the evening meal for both families. I washed up the dishes and had the girls wipe them so they won't forget how, and that gave the Cavegnos time to go to their evening class.

Haven't had time to have school for the girls today, so sent Elena to school both morning and afternoon. Had to get a letter written to Mrs. Dowdy and a few lines to my mother to let her know we are all right, and then set the hose going in the front yard. Got my share of the ironing and some mending done this evening. Tonight the parrot died.

Tuesday, Aug. 26th—

Have not been able to settle down to anything very definite this A.M. Gave the girls some school work and tried to keep Victor quiet enough so they could concentrate a little. Taught Maria (my woman) how to make bookmarks out of little Scripture texts and ribbon. She got through with her other work early enough to do some darning for me too. Got dinner.

Wrote two letters this P.M., then got the children ready to go up town. Called to see why two of my S.S. children have not been coming and made another visit. Got supper. Prayer meeting tonight with nine present.

Wednesday, Aug. 27th—

Have had devotions with the children and have them tucked off to bed, so maybe I will be able to write a little. This morning, besides giving the girls their schoolwork and the preparing of a simple meal, typed

50 invitations for our S.S. which we hope to have on Sunday mornings instead of afternoons from now on. We want to encourage the children themselves to hand out these invitations, in the hopes of reaching many new children who are too much entertained on Sunday P.Ms. to come then. My mornings seem so short for the work that needs to be done, but I am so thankful for the burden of prayer that the Lord is laying upon our hearts. May God keep us ever faithful to our morning watch with Him.

This afternoon, made a poster for the bulletin board announcing the change of time for the S.S., extra classes for Sunday P.M., and the change of hour for all meetings. Also prepared a stencil for the mimeographing of some more copies of the simple statutes governing the women's and girls' organizations. And now will try to write some news items from Almafuerte for the women's section of the new church paper, "Heraldo Misionero Argentino." What a relief it would be if one of our women or girls would do such writing!

Wonder when I'm going to get at all the sewing I was going to do this week.

DISCOURAGED? NEVER!

Discouraged I must never be:
I have a Lord Who cares for me.
The trials that come my faith to test
I count as precious. He knows best!

Tempted, I can ever stand
Upheld, clasped by His mighty hand.
My strength's but weakness; His I take
And find a sure way of escape.

Tried as by fire, I trust His Word.
Hast thou not known, hast thou not heard
He giveth power, increaseth strength?
His love's past measure: bredth, depth, length.

—Mary Catherine Zuck.

What Have ? You Done?

Our Bible Coach In Argentina

Centuries ago the Master sent His servants out into the streets and lanes, the highways and hedges, to gather in the lost. Today no more effective manner of literally obeying that same command can be found than through the instrumentality of the Bible Coach. Its workers are able to reach lonely places and carry the good seed to scattered farms and hamlets many miles from the railway, which would never otherwise have opportunity of receiving the message of life. They also have the privilege of preaching the Word to multitudes, through its loud-speaking system, who would never have been persuaded to enter a church or hall.

To the Latin-American people, the missionary, on first acquaintance, is a suspicious character; the Book he brings a forbidden one, his message of the evil one. Various dire predictions are made as to the character of events that take place within the mission walls. We have, so it has been said, as one of our rites, a processional about the statue of the Virgin Mary, and each person spits upon the statue as he files past; and we also perform black magic upon the unfortunate boys and girls who come to our Sunday Schools. And so the ball of suspicion rolls about the missionary at his entrance into the community. You can easily see why the people, many times, are slow about coming to us in our halls; but through the Bible Coach we can go to the people with the message. In the open-air, hidden by the shadows of night, they can listen unafraid, and the confidence of many is won.

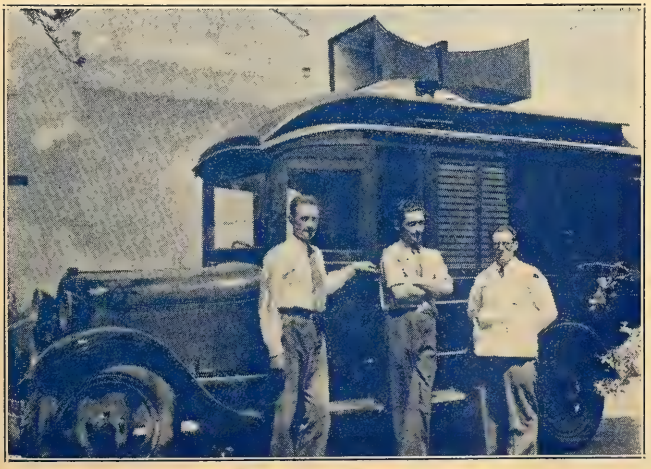
Our field in Argentina in which the Bible Coach operates is a large one. Taking Rio Cuarto as a center, to the east we have 250 miles with towns from 6 to 15 miles apart; to the south there is an equal distance; to the north, 150 miles to the capital of Cordoba; and to the west about 100 miles. In all of this half of a large province, there are but the few established missions of The Brethren Church, with the exception of one or two towns in which believers of other denominations are carrying on. This is but one of many such fields in Argentina, comparatively untouched by the Christian message. The opportunities for Bible Coach work are enormous.

Picture, with me, the Bible Coach wending its way across the great Pampa of Argentina; its route unmarked by any road signs; over rough roads, here and there over-run by sand dunes, or converted into veritable lakes during the rainy season; through towns, many of them as alike as two peas in a pod. But whether the town be large or small, the procedure of the Bible Coach is the same as each town is reached. A report must be made to the Police Department as to their business, and to the Municipality for permission to use a certain corner for the meeting. We thank God for the fine cooperation we are finding these days on the part of the authorities in most towns. The workers then find a room in which they can be housed. The Coach itself furnishes them with folding cots, bedding, cooking utensils and other necessary articles. About sundown the Coach is out, going up one street and down another, drawing the people from their homes with the unaccustomed sound of music from the loud-speaker, then announcing the hour and place of the evening meeting. At the hour announced the Coach is taken to the spot selected, the curtain made ready, and with the first notes of music the people begin gathering. Soon there is a large crowd about the Coach, with many more standing in the shade of trees and buildings, where they probably hope to pass unnoticed. In addition to these are the many within a radius of three or four blocks around the Coach, who cannot help but hear even if they remain in their homes. Colored slides are thrown on the screen and the message of salvation given through the loud-speaker.

The following morning the colportors are on the street, going from house to house with the Bible, doing personal work and giving out tracts and leaving some portion of the Bible in every home. After several days the Coach moves on to the next town, hav-

THE BIBLE COACH
Showing the Loud-Speaking Equipment

The Workers Are
Ricardo Wagner
Antonio Gamarra
Domingo Reina
(L. to R.)



ing been an inspiration and help to isolated Christians and to groups of believers. Many who had bought Bibles, perhaps years before, and had put them away because of lack of interest or understanding, now have them out reading them; having been brought, through the meetings, to a deeper appreciation of the value of the Scriptures. Men and women of all walks of life have been dealt with. Many hear for the first time of a Savior, able to save to the uttermost. It is impossible to estimate the results of this great work; only eternity will reveal that to us. Contacts made through this work open the door to meetings in the homes, and this later expands to meetings in the halls and an established work. Space will not permit to tell of the many precious souls we have known personally, many now in glory, who first came to know the Lord through the Bible Coach work. The work in Hernando, Tancacha, Huinca Renanco, Alejandro and other parts, all had their beginning in the work of the Bible Coach.

South America has long been called the Land of Opportunity. In a spiritual sense it has never been more so than it is today. There is an open door, and a willing ear is lent to any voice that professes to speak with authority on ultimate things.

This condition presents a challenge, and constitutes a supreme opportunity for the forces of both light and darkness. That the latter is taking up the challenge and embracing the opportunity, there can be no doubt. Spiritism, theosophy, and kindred cults, are making enormous strides. The Church of Rome has not failed to be alive to the possibilities. Rome today, more afraid than she has ever been of the evangelical movement, is out combating it in two ways—by imitation of our methods, and renewed persecution and intolerance. Institutions similar to ours have been set up. Editions of the Gospels, of course with Roman Catholic notes, have been circulated to compete with the work of the Bible and Missionary Societies. Missions are held by preaching friars, sometimes in tents, in an effort to undo the work of the missonary. In connection with these, we have known of the priest actually performing baptismal and ceremonial rites, gratis; this, of course, in imitation of the missionary.

Today is indeed the day of opportunity in the Land of Opportunity for the Bible Coach. This great work presents a challenge to the women of the W.M.C. who have undertaken this year to contribute to its support. Will you keep its wheel rolling? Remember, there is no people in all the world more in need of the gospel than these dear deceived people of Latin America!

—Loree Sickel.



ALL W.M.C.'s

Your literature secretary is entirely out of W.M.C. programs and Dime Collectors. Requests have come in from various councils for more of both. If your group received more of either than you need, please send them at once to Mrs. Earl Virts, 2816 James St., Ft. Wayne, Ind.

W. M. C. & News

GREETINGS TO ALL W.M.C. MEMBERS FROM THE INDIANA DISTRICT

Fort Wayne, Ind., Dec. 15, 1941.

On Oct. 8 the Indiana District met at the Fir Brethren Church at Dayton, O., for our Rally Day, ar we will say that the Dayton ladies made us welcon with such an enjoyable day that it shall long be r membered by all who attended.

The registration committee reported an attendan of 90 with eight different Councils represented: Bern Peru-Senior and Junior, Clayton, Flora, Winona Lak Fort Wayne, Dayton and the U. B. Church of Phillip burg.

The meeting opened with a welcome by Mrs. R. Barnard and a response by Mrs. Leila Polman. Du ing the day a number of specials were given by ladi from the different Councils; and Bro. R. D. Barnar pastor of the Dayton church, gave a message with illus tration by flannelgraph of "Jesus and the Woman a the Well," which was very much enjoyed. Our Na tional President, Mrs. Kent, gave a very inspirin message.

The noon luncheon was a "bring your special dish with all the extras supplied by the Dayton ladies; an it's putting it mildly when we say it was a sumptuou dinner.

At the business session the following officers wer elected: Pres.. Mrs. Leila Polman; Vice-Pres., Mr Henry Rempel; Sec'y-Treas., Mrs. Bertha Stevens.

Suggestions were made and a vote taken to provid our missionaries in Africa with silverware—a servic of thirty-six to be used in their conferences.

The day closed all too soon, with plans to meet th following year at Berne, Ind.

In His Service,

—(Mrs.) Bertha Stevens, Sec.-Treas.

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The Sisterhood of Mary and Martha

SMM

Christ, the Hope of the World

Please Notice!!

A change has been made in the office of **General Secretary.** The new secretary is **Lorraine Dyer.** Her address is **540-14th Street, Washington, D. C.** Send your news to her from now on; and please do! You have failed us this month by not sending any news. Let us help the new secretary by telling what we are doing in our own society. The S.M.M. officiary is found on page 41 of the Conference Number of The Brethren Missionary Herald.

PRAISE THE LORD! JUNIORS

Two new Junior Sisterhoods since National Conference—and both of them wrote about their societies and their offcers!

Let's Listen to Waterloo, Iowa Speak—

"We have had two meetings and we can surely see the workings of the Lord in it all. We had six at our first meeting and 12 at the next. We are very much interested and are reaching those outside our church who are unsaved. We are bringing our things for the Kentucky box and have started our scrap books. We are saving tinfoil and are going to make some attractive mottoes to place in homes for Christmas, thus giving a testimony. We want to be real soul-winners, so please remember us in your prayers. And we would be thrilled to hear from any of the other Sisterhoods too. Our officers are: Pres., Norma Jean Schrock; vice-pres., Lola Deits; sec'y, Jeanne Azbill; treas., Peggy Lane."

Now a word from our other thriving "baby": Fremont, O.

"We just organized in October with 11 present. The second meeting increased to 14. We are having such a good time working on our scrap books. We take them to our monthly meetings, and work on them after our devotional period and business. Our officers are: Pres., Helen Miller; vice-pres., Virginia Ash; sec'y., Ruby Koontz; treas., Nancy Beier; patroness, Mrs. Phillip Simmons; ass't patroness, Mrs. Carl Brooks."

And the Fremont group sent yours truly some samples of the program booklets and invitations they are putting in their scrap books.

May 1942 find many more Junior groups organizing and reporting. Don't forget your financial goal at this time. Jan. 31 is the dead line. What about your Bible reading? The winter months when we have to stay indoors so much is a good time to catch up. Remember, our big goal is—**Every Junior Sisterhood a banner society this year.** Will you help us reach it?

Yours because of Calvary,

—Aunt Mabel.



BIBLE HIGHLIGHTS

The 3 chapters; 61 verses; 1,559 words in the Second Epistle of Peter contain a timely message!

At present, we face a new year brimming with new adventures and responsibilities for the Christian. What shall be our **goal?**

For the present, fruitful lives (1:8); for the future, an abundant entrance (1:11); both of which are based upon our past escape from corruption and our partaking of the divine nature (1:4).

We can realize this goal by possessing our possessions (1:3); by claiming the promises (1:4); and by progressing in the Christian life (1:5ff).

In 1:5-17 the Holy Spirit draws a picture of the Christian life in full bloom. From the seed of faith springs forth the stem and leaves of virtue, knowledge, etc., which blossom into the flower of love that will bear the fruit of the Spirit.

II Peter and II Timothy are very similar. Both writers are facing death. Both have a vision of the last days. Both are concerned about those they shall leave behind.

1:18 is very interesting when read in the light of Matt. 17:1-8. Suppose Peter's request to stay upon the mountain top had been granted!

Against what shall we **guard** ourselves in the days ahead? We must guard ourselves against the persuasive ways of the false teachers which are so prevalent today. They are vividly described in chap. 2. (Compare this chapter with the Epistle of Jude).

Peter is not speaking of Christians in 2:20-22. The Bible speaks of Christians as sheep, not dogs and pigs.

Our **guide** for the new year is the Word of God (3:1 ff). The Lord is not slack concerning His promises, and of them we dare not be ignorant. If the Word ever becomes common to us, or we become calloused to it, we will become careless in our Christian living.

Therefore, as we read our Library Books every day, let us look for Him on every page. Let us let Him have the 'last word' in our lives.

BETHANY CAMP

Announcing

Praise the Lord! Word has just been received from William Retts, executive assistant to LeTourneau, stating, "We are glad that it has been possible to arrange the schedule to give you the dates Aug. 31-Sept. 1 for your youth conference." So on to Bethany—where all national Brethren youth organizations and young people meet.

Mr. and Mrs. Leo Polman, directors again this year.

Christ the Hope of the American Indian

Chorus—Christ, the Hope of the World.

Prayer

Scripture—Psalm 8.

Hymn—Till the Whole World Knows.

Prayer Session

I—Introduction

Wendell Phillips has said, "It is the Indian race that the people of the United States will most dread to meet in the awful day of judgment."

361,000 of the United States population are Indians, composed of 300 different tribes, the largest of which is the Navajo Indian tribe numbering over 50,000. The Navajo Reservation. "America's Foreign Field," is situated in the big desert lands of northern Arizona, New Mexico and Utah.

They are not a village people but nomadic and pastoral. They are widely scattered over a vast area of 17,000,000 acres of land, which makes it very difficult in reaching them. They are a primitive and backward people. Few, especially in the section where we are located, can speak, read or write any English. Their own language is unwritten. Thousands of boys and girls of school age are out of school, for education is not compulsory. One of the great tragedies of Navajoland is that, usually, those who have gone to school must return to the homes and ways of their people, and finding themselves unable to battle the customs and traditions they sink to the same level.

II—Superstitions and Fears—No Hope

The worship of some 300 created things is the religion of the Navajo Indians. Ceremonials are held in the hogans by medicine men of the tribe, who are their leaders and priests. These divine dreams, practice witchcraft, dispense medicine made of native herbs and other substances believed efficacious, and use occult power to drive out the demons causing bad dreams, disease and death. Their practices are unscientific and often cruel. The religion is pagan. Superstition, fear and despair are the daily lot of those who have no hope outside of their tribal teachings. The dying are carried outside of their hogans to die, lest their dwelling places become the habitations of demons which bring death. Truly they are a people "having no hope and without God in the world" (Eph. 2:12). A medicine man little knew that he was telling the truth when he said to us, after the light of God's Word had shined in, "It seems that we are all in the darkness. We do not know what we worship. Yes, it would have been different had we had **the Book**."

Lying on the ground by the door of her hogan was an aged Navajo woman, blind and sick. Her bedding was a ragged quilt and a dirty sheepskin. In her hands she held a cold flat rock, and whenever a pain came through her abdomen she would muster all the strength which she had in her feeble body and massage herself with it. Groans and words came at the same time. Over and over again she repeated, "C' in-dih bagan-go" ("To the home of the devils I am going"). Her tears fell fast, and an appeal was made to the lightning, a Navajo deity, to save her. What was her hope? Why must she die this way—in the land that boasts of its allegiance to the One Who loved her and all Navajo Indians?

III—Christ, the Only Hope of the Navajo Indians

Heb. 2:15 gives us a picture of the condition of the Navajo Indians: "Who through fear of death were all their lifetime subect to bondage." Rom. 1:23,25 also describes them and their worship. Heb. 2:14,15 tells us that our Navajos might be delivered from this fate, for the Lord Himself died to "destroy him that had the power of death, that is, the devil."—Mrs. B. H. Stokely.

Special number.

IV—The Price of Being a Girl in Navajo Land

She had grown up in a hogan. She had enjoyed the petting of mother and father and the teasing of brothers and sisters. She had enjoyed herding the sheep as she grew older. The great Navajo country with its rocky mesas dotted with small trees, and the far reaching vistas of uninhabited land, were loved by her. But in her heart was a dream, a dream of finding out what lay beyond the confines of the reservation.

Small wonder then, when the Navajo policeman went through the reservation seeking for children to fill the great government schools that she responded Her father, an old medicine man named "My Bones," was willing; for he thought of her return later, educated and able to teach the people many things. And she would be much sought after by the men of the tribe, and would bring him more profit than an uneducated girl.

So she found herself whisked away from the hogan in a car, and when she reached her destination she had seen many things—a city, trains, buildings, many cars, and many, many white people. For eight long years she lived in this school and was happy. Then her folks wanted her to come home. They needed her, for her mother was not well. This word came through the trader or some other white person. She had forgotten the customs of he people. She did not realize that now it was time for her to help her people by accepting a husband and his gifts to them.

It was hard for her to lie down on the sheepskins at night to sleep. It was hard to trudge miles daily over the rough country with the sheep as herder. Worst of all were the advances made by an old medicine man. One night she heard her parents talking. Yes, it was true; they were going to marry her off to that old man. He was willing to pay well for her. That would never do! There was Edgar at school and he was going to marry her!

Much struggling of mind and heart resulted in a decision. She would appeal to the missionary lady, and perhaps she would let her come to live with her. For many months Lilly, for that was her school name, lived with the missionary family. She accepted Christ as her Savior and was baptized. She learned to pray and she loved to read her Bible.

Then she was taken away by her people. And she was sold into marriage—not to the old man but to a young, uneducated, non-Christian man whom she did not love or respect. How could she? Had he not been in jail for wronging her sister? The missionary man went to plead her cause with her father. Two days of work along this line resulted in failure and disappontment. Lilly was to live with the man. "What if she did not love him? She would learn to make the best of it." He had married off the other sister when she was 13 years of age to an old medicine man whom she had not loved. He had been paid well for her in horses, sheep and jewelry, and he needed these things because he was getting too old to work.

So Lilly lives in a hogan. She spends her time in herding sheep and learning again to weave. She cooks over the fire on the earth floor, and sleeps in a sheepskin. She is 20 years of age. Her future has been decided for her. She wonders and hopes.

Do You Love America?

Some thoughts from a sermon recently given by R. D. BARNARD, Dayton, O., to his Church

YES!

If you're at all worthy of saying, **"I am an American,"** you'll love the America that gives you freedom and protection. But America is facing the most critical period in her history. Human resources alone are insufficient. Our President has repeatedly uttered a plea to God for His guidance and help. Can all Christians in America do less?



Rev. Barnard

God and Man Judge Nations Differently

Daniel 2 tells how man sees the Gentile nations of this earth—they are seen as glorious—**"Thou art this head of gold."** Bright shining metal to which the nations are here likened would illustrate all the pomp and pride with which nations of this world see themselves. But, Daniel 7 sees things as God sees them: **"And four great beasts came up out of the earth."** God sees the nations of this earth as they really are—rapacious, ravenous beasts, bloodthirsty and cruel. **But,** God has planned a **"Way of Blessing,"** or a **"Way of Sorrow"** for the nations of this earth; yes, even **for our America.**

"Blessed Shalt Thou Be—"

Read all about it in Deut. 28:1-14. Of course it was a promise given to Israel, but even a casual reading will reveal that there are principles involved that will bring **blessings to any nation** that meets the requirements. And what are the requirements? **"If thou shalt hearken unto the voice of the Lord thy God,"** is the condition mentioned at least five times in these few verses. God really judges nations on three things: right attitudes **toward God** (Ps. 33:12); right attitude **toward God's people** (Matt. 25:13 ff); right attitude **toward righteousness and sin** (Prov. 14:34).

"Cursed Shalt Thou Be—"

is the part of Scripture we would rather not read, but it's just as truly Scripture. Read all about it in Deut. 28:15-68. And there's a condition that will bring this sorrow and curse upon America just as certainly as the conditions mentioned about bringing blessing. **"If thou shalt not hearken"** is mentioned many times in these 53 verses. Read them! Then pray that America shall not so turn a deaf ear to God as to bring this wrath upon our fair land.

Lying, Swearing, Stealing

Killing, committing adultery, wine, drunkenness, and forgetting God, are mentioned definitely as the things that bring the displeasure of God—**see Hosea 4:1-11.** Now look out across America and stand with me in fear for the judgment and sorrow that is certain unless **our** America turns to the right and judges her sins.

Nineveh, a Great and Wicked City

was condemned of God to destruction for her sins. Read about it in Jonah 3. But after the sentence was pronounced and announced by Jonah, the city repented in sackcloth and ashes; they cried unto God. God withheld His hand of judgment and the city was saved. O, that America would follow the suggestion of our President and **"ask forgiveness for our shortcomings of the past."**

God Chastens Those Whom He Loves

Read Heb. 12, and see this teaching for yourself. God must love America because of the millions of sincere believers who live here, with the permission and favor of America. If we don't repent, God's chastening hand **must** come upon us to make us turn again to Him. England had almost forgotten God. Before this war, churches were empty; ministers were disheartened. Then the chastening hand of war came, churches were leveled to the ground. Then, the worshippers came—hundreds of thousands of them. They're now worshipping in caverns and tunnels. England is turning to God. **Pray God that our people here in America may turn again to God before He must lay His chastening hand upon us.** He will chasten us as certainly as we continue in our sin and in our negligence of the things of God.

May God grant that the day may soon come when girlhood shall be freed of such experiences! That will come as you pray and give for these lost souls.

THE NAVAJO'S CRY

"Carest Thou not That We Die"

God of all life. Thou Who dost live
Beyond the stars, beyond the sun and moon,
Beyond the stretching curtains of the night,
Beyond the sunset's glow, the midnight's gloom,
For Thee we search! To Thee we make our cry,
"Carest Thou not that we die?"

For many moons our people roamed at will
Across these mesas, plains and desert sands.
Our life was free, no evil did we fear
Until there came a people cruel and strong.
Broken and scattered now, yea, sick we lie,
"Carest Thou not that we die?"

We had no hope, no friends, no Savior God
To lead us from our bondage to the light.
Our old men searched in vain for help, and then
Turned back in anguish to the gods they knew.
These could not them suffice!! Great God, we sigh!
"Carest Thou not that we die?"

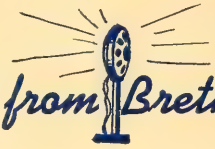
We die! Those whom we love we lose! At night
We bear them off into the brush for fear
Of spirits, haunting ones, who seek our doom.
They die alone! They moan! We writhe and groan!
We look for help, then helpless sink, and cry
"Carest Thou not that we die?"

—Edith M. Stokely.

THINK IT OVER



A man may be at his wit's end but he need not be at his faith's end.



THE DEATH OF CHRIST

(Continued)

By REV. R. E. GINGRICH, Pastor, Ellet, O.

That Christ died upon the cross is an established fact in human history. That it was necessary for Him to die upon that cruel tree is an explicit doctrine of the Christian faith, and essential to the work of redeeming lost sinners. In our last study on the theme, **"What I believe and Why?"** we declared our belief in the necessity of the death of Christ as it occurred. Having established that necessity in our thinking, we shall now endeavor to set forth **the meaning of the death of Christ.**

There are at least six primary ideas set forth in the Word of God to establish the meaning of the death of Christ. We shall set forth four of them in this particular study. They embrace:

The death of Christ was a ransom price paid to release the sinner from just condemnation.

Upon one occasion, as recorded in Matt. 20:28, Jesus declared: "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The meaning of a **ransom** is clearly set forth in Lev. 25:47-49. It gives instruction as to the course of procedure to be followed in the event a Hebrew, struck with misfortune, sells himself into bondage. A kinsman may pay a price which will redeem or ransom the one sold into bondage. Three important elements appear in this account. (1) a man has **sold himself** into bondage. That is what man has done—sold himself into bondage to Satan thru sin. (2) A price may be paid to release the enslaved person from his bondage. That is what was done when Christ died upon the cross. His shed blood was the ransom price that was paid to release enslaved humanity from the bondage to Satan and sin. It has been said that sin is a slave market in which sinners are "sold under sin" (Rom. 7:14); there souls are under sentence of death (Ezek. 18:4). Christ, by His death, buys sinners out of the market, thereby indicating complete deliverance from service to sin. He looses the bonds, setting the prisoners free, by paying a price—that price being His own precious blood. (3) The one who is to pay the ransom price to set the captive free, was to be a kinsman. That is what Christ had in mind when He clothed Himself with humanity. He thus became our Kinsman-Redeemer. Identifying Himself with humanity, becoming a kinsman thereby, our precious Lord placed himself in position to ransom us from the cruel bondage into which we sold ourselves thru sin. An awful price did he pay as our kinsman when he made possible our release from bondage! That price was his very life—precious life! There was no release until the price was paid. There was no release unless the enslaved sinner accepts his release at the hands of his Kinsman. Some accept with deep appreciation their liberation. Others reject that proffered grace and remain in their bondage. Which are you this fateful hour?

The death of Christ was a propitiation for our sin.

This is an aspect of the death of Christ which, tho appearing often in Holy Writ, is little understood by the mass of Christendom, we fear. God has been outraged by the sin which man committed against Him. His anger has been kindled against rebellious humanity. His holiness, His justice, His wrath demanded judgment. What did that judgment entail? "The soul that sinneth it shall die" (Ezek. 18:4) was his sentence. Nothing less would appease His righteous anger. Into the breach appeared God's beloved Son. He presented Himself to bear the full penalty for outraged holiness, received that penalty in its full fury in His own body, and thereby appeased and led God to be favorably disposed toward the sinner. Thus it is declared in 1 John 4:10: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." The penitent sinner, burdened with the sense of his sin, sensing the wrath of God upon his soul, seeing in the shed blood of God's own Son the only means of appeasing the wrath of God against sin, looks to Jesus, receives him as his Savior, and realizes that now the wrath of God is turned away from him forever. My friend, have you looked to Jesus' blood to cover your sin and appease the wrath of God?

The death of Christ reconciled God to man.

The sin of man destroyed the amity between God and man. To remove that enmity that now existed, God sent His Son by Whom He reconciled us to Himself. Thus it is written in II Cor. 5:19: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. . . . " What blessed ministry that was! Thus it was that the enmity felt by God toward man was now removed, and divine favor toward sinners that repent was extended. God is no longer angry at sinners, unless they reject his means of reconciliation. Then there is no choice left but to execute upon them the just penalty for their sin. In Christ the sinner is brought into perfect harmony with God, the debt is paid, the disability all

removed, and a new relation to God is sustained. Oh, that lost and condemned souls would receive Jesus Christ as their Savior, and be at rest with God, reconciled and at peace!

The death of Christ was a substitutionary death.

While substitution is not a Biblical word it is a Biblical truth. It means the replacement of one person or thing for another. In reference to the death of Christ, it signifies that the righteous judgment of God against sinners because of their sin was borne by Christ, as He substituted in the stead and room of the sinner. This truth appears clearly in a Scripture which we have already presented in this study, Matt. 20:28, the last part of which reads: "And give Himself a ransom for many." A critical study of the word translated "for" will reveal that it means "in the stead of," and hence signifies substitution. Jesus gave Himself in the stead of many." He took their place, He bore the penalty they deserved. He suffered the just punishment they merited. He received the full fury of God's wrath against sinful men. Jehovah laid upon Him the iniquity of us all, transferring our sin upon Him and His righteousness upon us. That's what the death of Christ means. Has it become effective in your life?

It was because He loved me so,
When lost in sin and steeped in woe,
Christ did for me atone;
He cast a pitying glance on me
And said, I died for thee,
To claim thee for my own.

He washed my sin-stains all away,
And turned my night to bright noonday
By His own blood applied;
The longing in my heart was stilled,
The aching void His presence filled
And fully satisfied.

In loving kindness none can tell
He deigns within my heart to dwell,
This friend so kind and true;
I want the whole wide world to know
My Savior Who has charmed me so,
Then they will love Him, too.

(To be continued)

A dear old saint, who had seen much trouble and was in dire need, was asked if she ever felt like murmuring. She replied, "When I do, I just ask the Lord to put me in the easy chair and keep me quiet." The visitor, seeing no easy chair about, asked what she meant. "My easy chair," she said, "is Romans 8:28, 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose'."—Selected

NEWS BRIEFS From Our Workers

At this writing Bro. William Gray is conducting a revival at the ALEPPO, PA. church. This church, for some time, has been without a pastor.

The ELLET, O. church, of which Bro. R. E. Gingrich is pastor, has adopted Garner Hoyt as their personal missionary to Africa. Bro. Hoyt and his wife hope to be able to secure passage to Africa shortly after his graduation from Grace Theological Seminary this spring.

From Bro. Stanley Hauser we learn that the GRAFTON, W. VA. church is holding two prayer meetings weekly, a cottage prayer meeting on Monday evening, and the regular mid-week prayer service at the church. Bro. Hauser is acting as supply pastor until the arrival of Bro. Randall Rossman, who has accepted the call of the Grafton church and is closing his pastorate at Altoona, Pa.

Bro, H. W. Nowag, pastor at LISTIE, PA., writes, "The Listie church recently held a two weeks' evangelistic meeting under the leadership of Rev. Kenneth Ashman. A number of reconsecrations and confessions were the visible results. Every phase of the church and community life was richly blessed and strengthened by the Scriptural sermons and tireless work of Bro. Ashman."

On two successive Sunday evenings during the holidays, the evening church services at the First Brethren Church of DAYTON, O., where Rev. Russell D. Barnard is pastor, was in charge of young people of the church who were home from college. Each of the services concluded with messages from two of the young men.

The First Brethren Church of LONG BEACH, CALIF. has seized another opportunity to preach the gospel. Services are held Sunday evenings at 9:30 on the Pike.

By the time this magazine reaches you, REV. AND MRS. LEO POLMAN expect to be well on their way to Southern California, where they are scheduled for revivals at the Long Beach (1st), Los Angeles (2d) and Whittier churches. Between meetings Bro. Polman plans to visit other Southern California churches in the interests of The Brethren Missionary Herald publications.

Pastors desiring to have Brother and Sister Polman can write them in care of 1st Brethren Church, Long Beach. Dates available are Feb. 23-27, Mar. 16-20. The Polmans will be using, in their meetings, the rare instrument, organ chimes, as well as the vibra harp and accordian. Their daughters, Elaine and Joyce, will accompany them on this western tour.

The Church on the Hill program, sponsored by the Ghent Brethren Church of ROANOKE, VA., and broadcast weekly at 8:30 Friday A.M. over WSLS, has begun its second year on the air. 59 programs were given during the first year. During the first 11 months, 155 letters and cards were received by people who listened to the broadcasts. Many dozens of the Gospel of John, the book of Romans, and the booklet, "The Reason Why," were sent to those requesting them. Through this radio ministry, thousands of lives were touched, which the church otherwise could never have reached.

A white gift offering of $137 was received at the First Brethren Church of PHILADELPHIA, all of which goes into the building fund. Digging for the new building is expected to begin soon. Notes and mortgages involved in the purchase of the property were burned on New Year's eve as a part of their watch night service.

Good reports of the service conducted in SOUTHERN CALIFORNIA by the gospel team from Grace Theological Seminary have come into the Herald office. Several were saved in their meetings in Los Angeles County, and a church at which they had not yet appeared informed its congregation, "We are told that their program will 'just thrill you.'" The team is headed by Bro. Harold Mayer, middler at the seminary.

Special Meetings Now In Progress

JAN. 24-25—At Portis, Kans., conducted by Rev. Leo Polman.



THE MAGNIFY BROTHERHOOD

Of The Brethren Churches of Southern California

The Men's Brotherhood of the La Verne Church conceived the idea of the Brotherhoods of all the Brethren Churches of Southern California meeting for a time of fellowship, and thereby having a closer knit relationship among the laymen of these churches.

At the cordial invitation of the La Verne Church, some 200 men met Oct. 17, 1938. That was the birth of the organization whose name is the title of this article. With Cecil Snyder of the First of Los Angeles as president, this first meeting was the foundation of a group of laymen, banded together in Christ to do and plan in prayer beyond even the fondest hopes of the instigators in La Verne.

We praise our Lord for the part He has given us in His plan, and we look joyously ahead to what He may have on the program for us in the future. Believing that this brief resume may be useful to some other district desiring to start a similar movement in their area, we are forthwith presenting some of the highlights in the three year life of the Magnify Brotherhood.

The usual routing of forming a Constituton and electing officers was taken care of in a surprisingly short time, considering the size and scope of such an organization. The Lord placed little in our way as an avenue of endeavor until the formulating stage was passed. Then we heard a call from Modesto for a tent and Bro. R. Paul Miller told of one in the Missionary Herald, so these men raised $165 to meet that need. After Modesto used the tent, we found the size to be prohibitive for our use in evangelistic work, so these same men raised an additional $150 to put a 20 foot strip through the middle, making the tent 20 feet longer and capable of seating 300 people. After Men's Magnify of the First of Long Beach donated the lumber for seats, we find ourselves preparing to furnish seat ends and then the tent will be fully equipped.

The District Mission Board has the standing offer of the use of this tent any time, any place, rent free, set up and taken down at the expense of the Magnify Brotherhod. In between calls from them, any church in this district has the same offer. South Gate has already availed herself of this opportunity, while Fillmore has her name in for a date starting Jan. 20.

Fostering inter-church sports, recreation and fellowship for the Brethren young people is another type of service in which this band of men find themselves engrossed. Since the forming of a Brethren Young People's Convention, the Magnify Brotherhood has on their minutes a definite plan to cooperate and further in any way possible the program of this convention.

Should you read our constitution, these items are outstanding:

1. An annual picnic for all Brethren in Southern California.
2. Regular meetings the third week of January, May and September.
3. A definite missionary objective.
4. No elder can hold an elective office. A pastor-counselor is selected every year.
5. A Central Council, made up of one representative from each Brotherhood and the elected officers, is the governing body empowered to transact business.
6. Each meeting must have inspirational singing, testimonies, prayer and a devotional message.

Should further information be desired by any readers of the Herald, I would be only too glad to impart more detail.

Yours in His service,

—L. W. Marvin, Pres.

FILLMORE, CALIFORNIA

Since our having come to the field as pastor of the First Brethren Church of Fillmore, it seems that time has been pretty well utilized, and therefore, no "News from the Field" has been sent. However, we do want all to know that God is blessing our church, for which we praise Him. At the annual business meeting another call was extended to the pastor, the call extending to July 1943; and to the great surprise of the pastor, by unanimous vote he was called with a 10% increase in salary.

The members of the Fillmore church are to be commended for the fine way they are standing in back of their pastor in full support of the work. They rallied to his call for a great home mission offering, and gave the largest offering in the 23 years of the church's history. The Lord is blessing us and we are meeting all our financial obligations in a fine way. He is also blessing with real treats. During the past few months we had with us Brother and Sister Jobson and family; Brother and Sister Williams; and perhaps the outstanding blessing was our Day of Prayer. Beginning at 5:00 A.M. and continuing until 6:00 P.M. found one to a half a dozen people in the pastor's study on their knees in prayer. The day was closed with the quarterly communion service. Many commented that it was the best communion that had ever been conducted in the church. For these blessings we give praise unto the Lord! During the last few months there have been seven decisions for the Lord, five of them first time confessions.

On Jan. 2, 3, 1942, the Brethren Student Volunteers Rally of the Southern California District, was held at the Fillmore Church. The Grace Seminary Gospel Team was in charge of most of the rally.

Our Christmas program was a most unusual one, being worked with a public address system. The pageant "Bethlehem" was presented with the use of an actual reproductive scene of Bethlehem. In addition to this, slides were shown in conjunction with the pageant to illustrate the program.

The Fillmore church extends greetings to the Brethren.

—Arnold R. Kriegbaum, pastor

The Conscientious Objector

By R. I. HUMBERD, Martinsburg, Pa.

Christians often bring reproach upon the name of Christ by their inconsistant lives. This is also set forth in young men whose lives have differed but little from that of their worldly companions until they are confronted by military duty, then they claim the privileges of the conscientious objector. Recently there came to my attention a very remarkable case that would be well for both young and old to ponder.

For eight years I have taught Personal Evangelism in the Altoona School of the Bible. One of the graduates now attends my class in the Hebrew Mission. His zeal for the Lord is unequaled by anyone I know. He has led scores to the Lord from the streets and other places in Altoona. He has ten helpers in his follow-up work, for he endeavors to anchor thoroughly each convert. When the Bob Jones College perfected an organization of over 100 young people in Altoona, this young man was selected as president.

Recently I missed him for two evenings at the class. Last Monday, however, he was there again and had a very remarkable story to tell. He had become convinced of the tremendous need for work among the soldiers, so he enlisted in the army.

All went well, and his physical examination was so perfect that the physician remarked about his steady nerves. Finally he came to the last test; a specialist on the nerves was to test the reactions of his mind. Again all went well and he about to pass when, for some reason, the specialist asked a very unusual question,

"What do you do in your spare time?"

"Seek to lead men to the Lord," was the reply.

The specialist was puzzled and asked for an explanation. But it was too much for him, and he called in two others of like profession. For half an hour the young man faced the three worldly wise men. He told them that they were all right physically and their mind was sound, but that they were dead spiritually. He told them of his own former life and how it had changed four years ago when he was saved. He quoted Rom. 10:9 "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised hm from the dead, thou shalt be saved." When he asked them about accepting the Lord, they reminded him that he was not conducting the examination.

1900 years ago, Paul was charged with turning the "world upside down" (Acts 17:6), and with a similar excuse this young man was rejected from the United States army. It would probably be difficult to find, anywhere in the records of the United States army, another instance where a young man was rejected because they feared his influence upon his fellow soldiers.

I have all sympathy with a conscientious objector, for that was my position in the last war; and the yellow cards and acts of self-appointed patriots so worked on my nerves that it was not until recent years that I have been able to hear the National Anthem without a violent mental reaction.

My position hung mainly on the words, "Thou shalt not kill"; but a study on the covenants has revealed that these words refer to personal vengeance and not to governmental executions. A few years ago I had an article of two or three columns in one of Altoona's leading daily newspapers on "Capital Punishment." Once there was to be a debate on Capital punishment in the Altoona High School. One student, who was planning to debate against it, read my booklet on "The Covenants" and changed her mind and debated for it.

These are indeed hard times. I have brought three young men up to manhood. I gave them to the Lord before they were born; when lo, to my utter disappointment, the government has called, and one is now in Camp Lee, Va., as a non-combatant conscientious objector, and is baking bread for the army in place of passing out the bread of life, as I had so longed that he would do. It is well, however, that we know what the Scriptures say and anyone interested in the words, "Thou shalt not kill," can find a short discussion in my booklet, "Capital Punishment," which can be secured for 15c from the Brethren Missionary Herald Co.

Remember that since there are five Saturdays in January, there will be no Brethren Missionary Herald next week. The Herald is published four times monthly.

TRYIN' TO GET TO HEAVEN

by your good works? Well, here's the best you can expect:

"A telegram from George, dear."

"Well, did he pass the examination this time?"

"No but he is almost at the top of the list of those who failed."—(Revelation).

Did You Know---

You can have each year's copies of your Brethren Missionary Herald bound in an attractive volume (like the one on display at our book table at Winona Lake last August) for only $2.25 if enough sets are sent in to be bound at one time. In case we do not receive enough sets to secure them at this low price, you can still have your copies bound for $2.50 In either case you furnish the magazines.



From A Tither . .

A Calcutta merchant met a misfortune in his business. A missionary was visiting him to interest him in some mission work. The business man handed the missionary a check for $250. At the moment the business man was handed a cablegram. Reading it he looked troubled. "This cablegram tells me that one of my ships has been wrecked and the whole cargo is lost. It makes a very large difference in my affairs. I will have to write you another check," said the business man. The missionary understood perfectly and handed back the check for $250. The check book was still open, and the business man proceeded to write the missionary another check and handed it to him. On receiving the check the missionary was amazed. It was a check for $1000. He said, "Haven't you made a mistake." With tears in his eyes, the business man said, "No, that cablegram was a message from my Father in heaven. It read, 'Lay not up for yourself treasures upon earth'."

Need more be said?

If you have money tucked away somewhere, and you want it to be safe and to produce interest and to do good, did you ever think about loaning it to mission churches for their building programs? In the years of depression one bank in six failed; one hospital in 47; one business in 22; but only one church in 2234 closed its doors because of the depression.—Dayton, O. (1st) Bulletin.

Write Leo Polman or R. Paul Miller if you want to get in touch with churches in building program.

Sometimes the pastor envies the doctor. When a person gets sick he immediately decides to go to his doctor for help. The doctor never has to be running after sick people all the time. But with the pastor everything is just the opposite. He believes that he has the cure from the Word of God for all spiritual diseases. People are spiritually sick everywhere, but instead of them seeking help by going to the pastor for a personal interview, the pastor has to be running after them. And many times he is humiliated by the fact that such persons will elude him, if possible. The pastor's business is to help men, women and young people with their spiritual problems. He will be found to be sympathetic, able to be trusted not to tell your problems to others, and capable by means of the Word of God to help those who really want to believe and follow the Bible.—Ghent Brethren bulletin, Roanoke, Va.

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morning. Note Brother and
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picture, just this side of the
e lad who is reading his paper.
Blaine Snyder 4-6-42
FREEPORT, MICH.
VOL. 4
NO. 5
The Brethren
Missionary Herald
FOREIGN MISSIONARY ISSUE - FEBRUARY 7, 1942

Editorials

By LOUIS S. BAUMAN, Editor

BY COURTESY OF "LIFE MAGAZINE"

The pictures of the Zamzam in this issue were taken by the photographer of the **Life Magazine** who was on board the boat. The Germans confiscated his films and pictures, as well as his camera. For some reason or other the Nazis decided to return these items to Mr. Scherman and sent them to the State Department in Washington. The State Department returned them to Mr. Sherman, and the **Life Magazine** printed its second **Zamzam** issue containing these pictures. Surely the readers of **Life** were not more interested in that boat than we Brethren folks are who had six adult missionaries, besides two little children, thereon.

Therefore we requested permission of the **Life Magazine** to use these picttures, and our request was very courteously granted.

EXTRA COPIES THIS ISSUE

Anyone desiring an extra copy or extra copies of this special Zamzam issue of the Herald can obtain such by sending for the same to our office, 1925 E. 5th St., Long Beach, California. Pastors who may desire to distribute a number of these magazines to their members, or friends who are not subscribers for the Herald, should be sending for them at once. The supply necessarily is limited; therefore, "first come first served."

This issue is not our regular Easter Offering issue. That special Easter issue will also be sent free, as usual, to all pastors, churches or church organizations desiring them. The special Easter number will go into the mail the first week in March.

It isn't too early to drop us a card and let us know how many copies of the special Easter number you will want. Doing this will enable us to give a closer estimate of the extra number we will need to print.

"HANDBOOK OF MISSIONARY FACTS"

The copy has been prepared and forwarded to our good printer in Cleveland, Ohio, for the new Foreign Missions Handbook. Brother Miller promises to rush this handbook into print and get it into the mails at the earliest possible time, so that all pastors desiring to make use of this handbook in the various organizations of our local churches can have it in good time before Easter. These copies will be furnished, as heretofore, free of cost to our churches. It will be a complete, yet concise up-to-date history.

Brother Jobson and Brother Sickel both have spent a lot of time in helping to make this a better handbook by far than our first one. The maps appearing therein have been carefully drawn by Mrs. Raymond Burch of Long Beach, under the supervision of the superintendent of our work. Miss Geraldine Judd, our Office Secretary, has given a lot of time to research work with the idea of making the handbook exact with reference to the historical data therein.

It will be impossible for us to scatter these handbooks as freely as we do some of the rest of our literature. Nevertheless, every member of the Foreign Missionary Society is entitled to one, and beyond that a reasonable number will be furnished free to the pastors to place as they deem advisable. Orders for them can be sent in to the office here in Long Beach now.

STEREOPTICAN LECTURES AVAILABLE

We are glad to announce that we have ready five lectures, illustrated by stereoptican slides, for use in the churches of the Brotherhood. If you would like to present one or more of these lectures before your Church or Missionary Society, or any other organization within the Church, you may make arrangements for the use of the same by writing to our office, 1925 E. 5th St., Long Beach, Calif.

Brother Orville Jobson, while on furlough in Long Beach, made a through perusal of all the foreign mission stereoptican slides that were on hand, and prepared five most interesting and helpful lectures explaining the pictures. Anyone may give this lecture by simply reading the descriptions of each picture.

The titles of the various lectures are as follows:

Lecture I: "Opening The First Station of The Oubangui-Chari Mission." (These pictures give something of the history of the beginning of our mission work in Africa from the year 1921 to about 1935. 59 slides.)

Lecture II: "Building A Mission Station." (These pictures show just how the missionaries go about putting up a building in Africa, showing the buildings on the various stations. This is a shorter lecture, and it is suggested that it be shown along with one of the other shorter lectures. 40 slides.)

Lecture III: "Travel in Africa" (showing the various means of travel. 40 slides.)

Lecture IV: "Village Scenes in Africa" (38 slides.)

Lecture V: "Chapel, Church, School & Hospital Activities." (Very interesting. 47 slides.)

We hope to announce a similar series of lectures on our South American field later on.

We believe these lectures will boost your Easter Offering. Order early.

PASTORS ATTENTION! IMPORTANT!

Only 57 more days until Easter! ! ! Have you sent in your order for Missionary Offering banks and dime folders? If not, please fill in the card which was sent you IMMEDIATELY and drop it in the mail box. Due to the present national immergency there may be some delay in the filing of our orders for these items from the publishing houses; hence, the need of knowing as soon as possible how many wil be required. If you failed to receive an order form, simply address a postal to our office indicating how many banks you can use, how many dime folders for either 10 or 30 dimes, and how many extra copies of this **issue** of the Brethren Herald you wish.

Send your order to: **Louis S. Bauman, 1925 E. Fifth St., Long Beach, Calif.**

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

PLOWING

Mission work is like breaking new ground. It is hard labor, but it is necessary. The first missionaries are the ploughmen who toil and see no harvest. But their work tells for all time.

ANOTHER FAR SOWING:

A certain little girl had been promised a handsome Bible for her birthday. On hearing a missionary tell of the need of Bibles in India, the child asked if she might not have two Bibles, each half as costly as the one her mother was planning to give her. Her mother consented, and the little girl wrote her name in one of them and gave it to the missionary to send to India. Years afterward a missionary was telling the story of the love of Jesus to a few women, when one of them exclaimed, "Oh, I know all about that. I have a book which tells me these things." She brought the book to her teacher, who, on opening it, saw to her amazement her own name on the fly-leaf! It was the very book which she had given many years before. It had led to the conversion of its owner, and through her influence to the conversion of many in the town where she lived.

ONLY MOVING

A bright little girl of about eight summers was wisely teaching a bit of a brother some two years younger than herself to master the difficult art of riding a bicycle. After many fruitless trials the little lad steadied himself as he wobbled from side to side and proudly shouted: "I'm moving! I really am moving!" His sedate bit of a sister eyed his movements calmly, and coldly replied: "Yes, you are **moving,** but you are not **going!"** How true this is in the Christian life. Bishop Fowler used to put it in this terse and homely way: "Lots of folks are like a yard engine, that toots its whistle, rings its bell, and makes a lot of noise, but never goes anywhere."

"Who will go?" We are told to go—to "get a move on us"—to go into all the world and preach the gospel to every creature!

THE EDITOR IS PUZZLED

We have just glanced over a sermon by a young Methodist minister, in which he makes the statement: "The divine purpose of the coming of Jesus, and the task to which He gave Himself, is to tell men that they **are,** and to enable them to **become,** the sons of God." Just why our Lord should have striven "to enable men to **become** the sons of God" when they already **"are** the sons of God is rather puzzling to us. Sometimes we feel like saying: "Ain't ministers funny?"

JAPANESE THEORY OF THE CREATION OF MAN

The Creator rolled together a lot of clay and shaped it into a man. Put it in an oven to bake, but forgot to take it out. Result, the man was overdone, and this produced the negro race. So, the Creator tried again, made another man, put him in the oven; took him out too soon. Result, the white race. Then, the Creator tried it again. Experience having taught Him, this time He took the man out at exactly the right minute. Result, the yellow race, the Creator's perfect man, who is destined to rule the whole earth!

The authority for this weird philosophy, or theology, is Dr. George Dewey Blomgren, who states that this is taught in all seriousness in Japanese schools to the children.

THE DOOR OF OPPORTUNITY WIDENING IN LATIN AMERICA

World Dominion reports that the Brazilian penal code, which came into force with the opening of this new year, 1942, enacts severe penalties on many persons who "publicly jeers at anyone because of his religious belief or function, or hinders or disturbs any religious ceremony or act of worship." Apparently, the authorities of Brazil are sincere in their belief that every human being has the right to worship his God according to the dictates of his own conscience. That is religious freedom.

From all sides, come reports that conditions are becoming more and more favorable toward the progress of the gospel in Latin America. Practically the entire continent of South America, as well as Mexico and Central America, has taken their stand with the United States in the tremendous battle now in progress for human freedom, the liberty of the press, and of speech, and of religion. South America has been a very difficult country in which to carry on evangelical work, because of the opposition of the priests of Rome. But, since Papal Rome has shown her sympathy with the Fascist Government of Italy, it may be that the day is near when the grip of the Papacy upon the Latin America will not be so firm as it has been in years gone by. Perhaps, if our Lord shall tarry, our faithful missionaries, who have labored with apparently so little results, will yet see the dawn of a mighty revival that will sweep the South American continent. Let us keep on praying! Keep on believing! Keep on toiling!

RELIGIOUS EDUCATIONAL MOVEMENT REGARDED WITH SUSPICION

What was advertised as "an enlarged meeting of the North American Administrative Committee of the Worlds' Sunday School Association" was held July 13-15, 1941, in the Chula Visda Hotel Cuernavaca, Mexico. A report of this Sunday school conference was sent out from 156 5th Ave., New York City, by the Worlds' Sunday School Association. Glancing through this report, the eye of the editor caught this statement:

"Due to lack of adequate contacts and interpretation—and original training—large numbers of pastors and other church workers regard the religious educational movement with suspicion or indifference. This must be corrected by a more effective training in seminaries and Bible training schools."

What about correcting this situation by a return to the faith on the part of many of the leaders in the Worlds' Sunday School Association?

GIVING HALF OF WHAT WE HAVE

How often we hear people say, "Oh, if I were only rich, I might do so much! If I had as much money as such a man, I would use it better than he does!" Perhaps they are not giving nearly as much as they might of what they have. The United Presbyterian published a story that illustrates this: One native said to another, "If you had 100 sheep, would you give 50 of them for God's work?" He replied: "That I would. I would be willing to give 50." "If you had 100 cows would you be willing to give 50 of them to the gospel work?" "Oh, yes, I would," was the prompt reply. "But you would not do it if they were 100 horses would you?" "Oh, yes, I would. You would see that I would." "But if you had two pigs would you be willing to give one of them?" The man's countenance fell, and he quickly replied, "No, I wouldn't. You know I have two pigs; then why do you ask me that?"

(Continued on Page 11)

Easter Offering 1942

The Easter Offering, 1942, is just ahead. Many pastors, fully conscious of this fact and conscious of the fact that of all times this is not the time to be laying down upon the task of making Christ known to the nations, are already preparing in deadly earnest to tackle the job of providing the wherewithal to keep our foreign mission work thoroughly alive and properly sustained.

In the near future, pastors will receive the usual notifications as to the Easter offerings through the mails, together with suggestions for supplies that they may desire to use. However, as per a notice elsewhere, foreign missionary dime containers, boxes, barrels, etc., may be obtained immediately by those who have not already sent for them.

In the opposite column we are printing a list of all Brethren Churches that contributed "$300 or over" during the **six months** from January 1, 1941, to June 30, 1941. This was a "short year." Our previous report to the Board, covered a period of eighteen months instead of twelve. This was due to the upheaval in the Church, and is a matter of common knowledge to all Brethren people.

We are printing this list of churches, not because these churches deserve praise any more than our numerically weaker churches. The figures will call to mind, however, to our stronger churches the mark at which they must shoot if they intend to reach or surpass their Easter offerings of one year ago. Of course, these figures show in some cases a larger offering than what was known as purely the Easter Offering, due to the fact that **they cover a full six months period,** in which, of course, the Easter Offering was the big thing.

With all due respect to the fine offerings the churches listed herein gave, it must be remembered that **in the sight of the Lord** some of the smaller churches did even better than these. From a sacrificial standpoint, if we can speak of sacrifice, their gifts were even greater. We say this for the same reason that our Lord said as He watched the well-to-do cast in large sums, the widow "hath cast in **more than they all."**

The pastor of the First Church in Long Beach has a son who is the pastor of the Second Church in Los Angeles. This particular son seems to know only too well the meaning of the words "per capita." He likes to compare the offerings of his church from time to time with the offerings of his "dad's" church, and then talk about that thing that financial folks call "per capita"!

Well, he has about persuaded us that the only fair thing to do at the close of the fiscal year (July 1, 1941 to June 30, 1942) is to publish a list of the churches that give the largest amounts "per capita." "Honor to whom honor is due."

But, after all is said and done, none of us have wherein we may boast. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

We are publishing a summary of the District Offerings for the six months period from January 1, 1941, to June 30, 1941, showing the entire amount contributed during this "short year." The total, as will be note, is $46,480.86. Can we do it again? God helping us, in spite of the stress and extra expense that is upon us due to the turmoil of war—WE WILL! **God's work must be done!**

All money received in our office on and after Feb. 1st, 1942, will be regarded as a part of the Easter Offering. Individual Brethren sending in their offerings direct, will please indicate the congregation in which you hold membership. Your offering will then be added to the total coming in for that Church, thus helping the local Church to reach its goal.

Louis Bauman, Sec'y-Treas.
1925 East 5th St., Long Beach, Calif.

ALL CHURCHES GIVING $300 OR MORE IN THE "SHORT YEAR" JAN. 1, '41 TO JUNE 30, '41

Long Beach, (1st) California	$11,218.80
Philadelphia, (1st) Penna.	2,426.34
Dayton, Ohio	1,983.50
Los Angeles, Calif. (2nd)	1,924.88
Johnstown, (1st) Penna.	1,684.94
Whittier, Calif.	1,590.83
Washington, D. C.	1,227.71
La Verne, Calif.	1,214.11
Sunnyside, Wash	1,165.13
Berne, (Bethel) Indiana	1,087.00
Waynesboro, Penna.	1,078.78
Fort Wayne, Indiana	835.36
Roanoke, (Ghent) Va.	818.47
Philadelphia, (3rd) Penna.	810.00
Long Beach, (2nd) Calif.	676.23
Listie, Penna.	635.00
Glendale, Calif.	631.17
Mundy's Corners, (Pike) Penna.	533.60
Conemaugh, Penna.	518.32
Covington, Va.	516.03
Cleveland, Ohio	479.28
Waterloo (Grace) Iowa	476.36
Los Angeles, (1st) Calif.	469.66
San Diego, Calif.	467.69
Ashland, (W. 10th St.) Ohio	460.51
Turlock, Calif.	460.00
Rittman, Ohio	442.27
Akron, (Ellet) Ohio	428.31
Uniontown, (1st) Penna.	419.11
Sterling, Ohio	402.30
Meyersdale, Penna.	379.99
Canton, Ohio	375.45
Winchester, Va.	372.33
Dallas Center, Iowa	348.80
Flora, (Grace) Indiana	322.82
Homerville, (West Homer) Ohio	320.65
Southgate, Calif.	304.00

SUMMARY OF DISTRICT OFFERINGS JAN. 1, '41 TO JUNE 30, '41

Southern California District	$19.298.76
Pennsylvania District	9,736.39
East Central District	3,462.18
South East District	3,881.14
Indiana District	3,226.85
Ohio District	2,165.00
Northwest District	1,624.95
Central District	1,511.85
Northern California District	669.45
Midwest District	494.67
National Miscellaneous Offerings	409.62
Total	$46,480.86



Of 55 high-explosive shells fired by the Nazi raider at the "Zamzam" without warning, worst damage was done on port side amidships. First hit took away aerial. Three men at right were wounded by explosions under smashed lifeboat and beside door above German motorboat. Germans are taking off baggage, provisions, liquor, as hold slowly fills.

His Wonders On the Deep

By MISS RUTH SNYDER, Conemaugh, Pa.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep (Ps. 107:23-24).

(Miss Snyder was one of the six Brethren missionaries aboard the ill-fated Zam Zam)

Zam Zam! What a name for a strange ship with its interesting past, its inglorious present, and its loudly lamented end! During World War I, this ship operated as a British troop ship. After the war, it was sold to an Egyptian company, which used it as a "pilgrim ship" to transport devout Mohammedans to Mecca. In the city of Mecca, according to Mohammedan belief, is the well of water which Hagar saw when God opened her eyes, as we read in Genesis 21. This well, for the Mohammedan, is a very sacred spot in a very sacred city. In their own language, this well is called **Zam Zam**. Therefore it was very fitting that this ship should be the Zam Zam.



Ruth Snyder

World War II interrupted the pilgrimages to Mecca; so the **Zam Zam** turned to other business. One day her new affairs brought her into New York with her amusing Mohammedan crew. She was described as "the funniest ship on the ocean."

When she left New York, Mar. 20, 1941, there were on board 323 souls. In addition to the crew, there were the passengers, who can be identified in four distinct groups. There was a group of British people, victims of the war in one way or another, who were setting out for a safer and happier life in the outposts of the Empire. Another group was made up of men, whose commercial interests were taking them to far places. Third, there were the ambulance drivers who were setting out on a merciful errand. The last, and largest, group was made up of the missionaries and their families.

Among all these people were many religious groups. There were Jews, Mohammedans, raw heathen from interior Africa, pagans of all sorts, Catholics, and many groups of Protestants. Among the irreligious group, perhaps there were those who hoped that some god of the many represented there would be able to hear

GOING - GOING - GOING - GOING - G-O -N -E







Miss Byron, in dotted array, watches her precious outfit and other earthly belongings go down into Davy Jones' Locker









dreadful experience of getting pretty wife and two babies through shelling of *Zamzam*, into lifeboats nto the German raider, Belgian Engineer Uyttendaele is weak and shaken. He ended in Nazi prison.

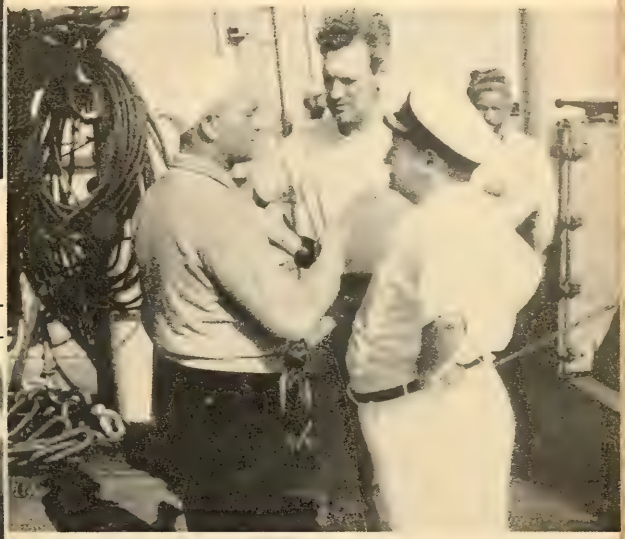
LING AWAY 33 UNHAPPY DAYS



er boredom of sitting, day after day, plunges the 17 Canadian Catholic priests into depres-



LIFE Photographer Scherman (*right*) and his ocarina join missionary band. Words on guitar: "My Best for Christ" and "Jesus Saves." Favorite hymn: *Rock of Ages*. Below: *Dresden* Captain Jager, *Fortune* Editor Murphy and *Zamzam* Captain Smith in a daily negotiation on treatment of captives.



ON THE GERMAN PRISON SHIP AT SEA

Victor Johnson makes Chinese checkerboard



Tobacco buyer Smith makes crude washboard



and answer the prayers of his followers for the safety of the ship. There was One Who proved His mighty name.

This trip for the missionaries was an unusual one. On board were many of the calling, so it was possible to have daily prayer meetings. Many were the hymns sung on deck during the blackout. These moments of Christian fellowship will long be remembered.

There were other ways in which the trip was not so pleasant. One such thing was a fleeting glimpse of the cook! How was one to get service from a steward, who spoke neither English nor French—only **"Gyptan"**? The horrors of the dish washing process were not a subject for the table. Sheets, towels, water—all were part of the general confusion. There were times when the passengers declared the greatest "peril on the sea" to be in the dining-room.

Easter Monday brought something new to discuss. Why had the ship turned suddenly west? Why, as the sun went down, were we facing it? Would we ever again see a sunset? That night the blackout was more eerie than usual, for some unknown danger lurked out there in the darkness. As the next morning dawned peacefully, the tension relaxed. Tuesday, Wednesday, we are safe! Early next week we will be in Africa.

Thursday morning, Apr. 17! The sun was just peeping over the rim of the ocean when we realized even in the midst of our drowsy comfortableness that the **Zam Zam** had become a target in World War II. Jump out of bed into coat and slippers, but above all—**do not think.** Do not think of the walls that might collapse on you! Do not think of the shrapnel which may strike you! Do not think of a pool of blood around a wounded man in the corridor! Do not think of the wailing of babes so rudely awakened from sleep! Do not think of a sinking ship! Do not think of a drifting life boat! Do not think of tongues blistered with thirst! Do not think—!

If this be The Valley, it is beautiful with promise; for over the side of the wounded ship, drifting and sinking life boats, people struggling in the water, the watching Germans in safety on their ship, and the fluttering swastika, the Lord was gracious and placed a rainbow! To each saved heart came that peace that passeth all understanding.

We thought of the Apostle John who has told us of a "rainbow" he saw round about the throne of God (Rev. 4:3). In the midst of judgment, God set His bow to speak of mercy and hope. That da-- for **us,** God set His testimony to remind us of His faithfulness. We thought of the day when God will set His throne without the rainbow. How glad we were that

The Protestant Missionaries conducting a Prayer Service in Hatch No. 2 at 8 A. M. Again Brother Morrill appears at the center in the bottom of the picture, still hanging on to the old hat. Little wonder that the officials declared that the "Zamzam" Missionaries "were a resourceful, united group which stood up well under troubles."



in the midst of disaster there was a rainbow for us!

At that scene, it was six o'clock in the morning. At home, it was midnight. Somewhere on a sick bed, a saint felt led to pray for some missionaries on a German raider. She prayed. It was midnight! What if she had not heeded the Spirit?

Then came the ordeal of facing the Germans. What might they do to us? Is it possible to make a ladder long enough to reach from this tossing little boat to the deck above? When the difficulties of the ladder proved too much, it was a German seaman who helped. On those watching curious faces above, there was not a smile of amusement. There was only one question: "Where are you from?" Amazement registered on their faces at the answer: **"United States"!**

Below we went into the bowels of the ship. How gracious God had been! Not one missionary, not one child, had received so much as a scratch from the shelling. Of the other groups of passengers, each had one who was seriously wounded. The attack had come with daylight. During the dark of the night, the raider had followed our vessel. At six o'clock every morning the Catholics had held services in the lounge. The lounge that morning became a charred mass of ruins. Who held back the attack until daylight? Who permitted the attackers to do their work before six o'clock? Is it any wonder that another prison heard hymns sung as these things became known to us that morning there in the hold of the **Tamesis?**

That day passed. Night came. In the hold of the raider ship we were "bunked down" for the night. On one side of a canvas were the women and children; on the other side, were the men. Midnight brought the torture of an alarm. Never again will we hear a certain type of automobile horn without associating it with a life belt! There was only one way of escape, and that a single doorway which was now locked and deserted by its German guard.

Overhead was the sound of running feet. Locked in that hold were souls whose only thoughts were of death. Life had been sweet; but if now death were to be our testimony, then He would supply the needed grace. Moments dragged. A guard appeared who told us that a ship had been sighted, and if there was any danger, they would let us out. He then vanished into the unknown parts of the ship. When he soon reappeared, it was to say that they had met the ship to which we were to be transferred the next day. We crawled back into our bunks and began to long for the morrow.

The **Dresden!** As we saw it tied up with the **Tamesis,** we wondered: "What now?" During that day the Germans went busily between the two ships. Flying overhead were many sea birds whose presence might reveal our hereabouts; so the birds were doomed. As the machine gun did its work among those birds, I was haunted by some lines read many years ago when a child in school: "Instead of the cross, the albatross about my neck was hung."

During the afternoon we were transferred to the **Dresden.** As we boarded that little ship, a peace and calm only from above settled upon us. It was with a shock that we realized that no longer could we be individuals in this affair, but we were part of a group moving under orders from our captors. We began to realize that it means something to "stand in line." Never again until we reached New York did we make individual decisions. Perhaps to some of us, this was our keenest trial, having worked so hard to be able to think!

Night found us all crowded in some way. Quarters for 25 people now accommodated 105 women and children. Somewhere in a hold of the ship, the men were put to work making their own beds. Our own cabin was furnished for one person. Mrs. Morrill, Elaine, and Stevie, were given the bed. Two thin straw mattresses (?) served Miss Byron and me with beds. With various contortions, we were able to get into our beds. The only pain each one was spared was that of seeing himself!

That night, Steve was a sick little boy. The exposure of the morning before had left him very ill. Everyone else had quieted down for the night. The doctor had visited Steve and done all he could do. Human resources were exhausted; but still he screamed. What that screaming might do to the tired nerves around us, we did not know. We felt helpless and hopeless. Mrs. Morrill said: "Let's pray!" In a short while, the baby was sleeping. Thus, in the smallest things the Lord was good.

That night was long! As the gravity of our present situation confounded us anew, we were filled with despair. In the awful darkness of that hour, hope seemed futile. In the midst of the deepest distress came this thought from the Lord: "Is anything too hard for God?" No, nothing would be too hard for Him—noe even the blockade! It was that night's experiences, that returned in memory hour by hour to comfort us when hope again seemed vain.

Morning again! Oh, how sweet was that daylight! Routine soon filled our unoccupied time to chase by the hours more quickly. There was Steve, who without shoes, could not walk on the cold decks. He had to be passed from one pair of tired arms to another. The meager store of clothing had to be frantically washed in a desparate attempt to be clean and normal. The human mind seemed resourceful when pushed; so each one was soon busy with sewing, knitting, crocheting,—those things that keep women contented.

Days slipped by with their slippery diet, in spite of the fact that we were sitting on a ship which seemed to be parked in the middle of the ocean. To be on a week's vacation is one thing. To sit for a week in mid-ocean, on a German boat, is another proposition! At last the word was passed around that we were waiting for the supply ship.

Why did we wait those days in the waters with only the spouting of the whales to vary the hours? Only God knows certainly. However, we were told later by the captain and the first officer of the ship on which we returend to America, that, had we not gone through the blockade while the British were looking for the Bismarck, we would never have gotten safely through. No doubt this fact, humanly speaking, was a factor in our safety; for the last few days, while the **Dresden** slipped through the blockade, the **Bismarck** and the **Hood** were already engaged in their momentous game of tag. "They that go down to the sea in ships . . . see . . . His wonders in the deep."

One great daybreak brought with it the **Tamesis.** As we saw these two ships again together, a rainbow was in the sky. It brought fresh courage, and the assurance that our deliverance was to begin.

That day the **Dresden** received more supplies, and its involuntary "guests" received false hopes. Several cases of eggs were brought on board. Now we had



Curtis G. Morrill, Topped Off with a very familiar old hat, looks upon the eggs somewhat skeptically. Next to him is another missionary apparently looking for a date on said egg! The young man gazing into space, almost directly above Brother Morrill, is Brother Williams.

heard that the **Tamesis** had been to sea a year and a half without putting into port. That story seemed too "tall" until we sat down to our first meal of those eggs! Having smelled the eggs, we are inclined to believe their story! Our false hopes centered in a promise that the Americans would not be taken through the blockade. Alas for us! As some one else so aptly expressed it: "Their psychology worked."!

Each day brought new manifestations of His faithfulness. Little hearts were comforted for lost toys and clothing. Older hearts found comfort for lost hope—the greatest of losses. Material possessions seemed nothing; but what of Africa's great need for the gospel? To Romans 8:28, we fastened all our hopes!

Even the weather itself was ample proof of His faithfulness. As we sat in the calm South Atlantic, we had a calm sea. One night it changed and the ship began to roll. We thought of our crowded condition, and sea-sick people. Sea-sickness is one disease which needs a lot of room! Here there were no comforts for the sick. We took our fears to the Lord. Soon the waves were still. "He maketh the storm a calm, that the waves thereof are still" (Ps. 107:29).

Never again did we have rough seas until we reached what they were pleased to call "the danger zone." Then the sea grew rough. With the memory of our former experience, we once more went to the Lord for the same purpose. To our great disappointment, the storm grew worse, and not less. As we passed those few hours in bewilderment as to why the Lord had not answered as before, we learned a fact that was news to us. **We were told that a submarine could not operate if the sea is too rough!** Then we realized that sometimes we ask, and we have not, for we ask amiss. As the waves piled higher, we could more than share the joy of the Germans, who were delighted with the storm. We knew Who had sent the storm: They thought that they were "lucky." "He commandeth, and raiseth the stormy wind, which lifteth up the waves" (Ps. 107:25).

One night, just at sunset, we were filled with more than the usual let-down that came with the darkness. In a few minutes we were to go below and be locked in for the night as usual. This night was especially hard, for our little ship was running away from some danger. How gracious of the Lord to place His bow again in the ship in that hour of need. We went to our quarters with peace; for, God was still on the throne.

Each day brought its blessing of Christian fellowship. Never will we forget our first Sunday on the **Dresden.** Everyone turned out for a service that afternoon. Even the captain of the ship listened with others of his men. So now they are without excuse, having that day heard the gospel of grace. A rainbow in the afternoon sky was the only background for the minister as he quoted: "Yea, though I walk through the Valley." As the strains of **"Faith of Our Fathers"** drifted across the waves, many silently wondered if, indeed, it would be "to death."

Having found the advice of the apostle Peter very timely we girded up the loins of our minds. In speculations on the future lay a snare to doubt; so we lived moment by moment, trying to let the Lord keep our minds in perfect peace. We felt that we had experienced somewhat of Peter's thoughts when we spoke of the "trial by fire." At least we had been under fire, and our faith had not been in vain. It was to Peter's epistles that we turned for comfort when we could borrow a Bible. One day, I read aloud: "The end of all things is at hand." So, with new zest, hope, and energy, we awaited each tomorrow.

May 19, after almost six weeks at sea, we saw the coast of Spain! **Over that beautiful shoreline was a rainbow!** We felt that now we could understand the joy of ancient Israel in the pillar of fire and the cloud. All that day, a rainbow appeared from time to time. At sunset it was just before us.

May 20, we were at port in occupied France. Over the flapping swastikas, the rainbow graced the morning sky. We had not wanted to come to this place; but now we were silently reminded that "His kingdom ruleth over all."

That afternoon we were taken to Biarritz. Of our experiences in France much could be said. We heard of their need for butter, flour, meat, potatoes, coal. We saw the despair that came with defeat. We heard the tramp, tramp, tramp, tramp of booted feet, and the haunting strains of their marching song, as the troops of occupation paraded the streets of the city. Everywhere the conquerors were in evidence.

One day a lady called to me. When I answered, she said: "Lady, when you go back to America, send us flour and milk for our babies!" It was hard to explain to her just why this was impossible. She said: "Yes, I understand!" Often I have wondered if I could have understood, had our positions been reversed and it had been I whose starving babes would soon be joined by another little mouth to be fed!

The Word of God tells us that the "curse causeless shall not come" (Prov. 26:2). Before we left France, we had an experience which we believe indicated the cause for the sufferings of France. One of the young ladies had lost, among other things, a French Bible. Thinking that it would be easier to replace this Bible in France than in America, three of us went from book store to book store looking for a Bible. The shop keepers would point with pride to their English books, but of French Bibles there was a dearth. It was not possible for this lady to replace her lost Bible. Everywhere they seemed amazed that anyone should want to read the Bible. Finally we were told that it would be impossible to purchase a Bible in Biarritz. Evidently France had not been reading the Word of God. Had the people honored this Word, perhaps they would not now stop Americans to beg for food.

Those long, doubtful days, in sad France, at last ended. Saturday morning, May 31, we got on busses to start our long journey to Lisbon. Never have any children anticipated a visit to grandpa's like young and old looked forward to this trip. At last the busses moved, and we were on our way. From the busses we went to a train. Those last few moments in occupied France were long. Outside, a German guard paced the platform. "Good-bye to you and your fellows!"—for the primitive train is moving! Just one long breath and we were in Spain! The last day of school could not compare with this! It was then that old reserves were cast aside and we rejoiced together.

That day we spent in San Sabastian. The luxury of a bath in **hot** water was a thrill. Dessert for dinner gave us a stuffed feeling. The supplies of poverty-stricken Spain seemed riches to us weary refugees.

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EDITORIALS

(Continued from Page 3)

"LET US CARRY ON"

Under the above caption, we are reprinting in this issue an article by Dr. Jesse R. Wilson, the Home Secretary of the American Baptist Foreign Missionary Society. This article has just appeared in "Horizons Abroad," issued by The Student Volunteer Movement, New York City. It was also published as Section Two, of "The Intercollegian" January, 1942. It represents the spirit and thought of the true missionary forces of the Christian church, in this desperate hour when some are wondering if the foreign missionary forces will be able to "carry on" during this time of international stress. One thing sure, as yet we have had no defeatist talk among Brethren ministers, or even the laity. Let us hope we shall hear none. God is on His throne. Have we faith to believe that His Spirit will continue to operate in the breasts of His own, war or no war? Yes, **"Let us carry on! God does!"**

A "GREENHORN"

Our good brother, Harold L. Dunning, may class himself as a "greenhorn." However, for a young man who has just been on the field one year, his keen analysis of the native mind, as is revealed in his article printed elsewhere in this issue, makes it evident that he has been studying his job. Apparently the job of the missionary is to penetrate the darkness of the heathen mind, so that the light of the glorious gospel of our Lord and Savior, Jesus Christ, may completely expel that darkness. The fact of the matter is, it is not alone the benighted beathen of Africa who lack a real consciousness of the nature of sin; but more and more the lack of a consciousness of sin seems to be possessing the minds of the people in so-called Christian America. Don't fail to read Bro. Dunning's article.

SAFE IN AFRICA

Just as we were about to go to press, the mail brought us the first letter written by Mrs. Minnie Kennedy after the arrival of herself and her two missionary companions in Africa. Her letter reveals the fact that a trip across the ocean these days is certainly fraught with great dangers. It also reveals that God is able. He kept His own, who were on the Zamzam, from a watery grave. He has kept His own again as they traveled the dangerous pathway. He can stir the waters, or He can still them. Her letter also reveals that in traveling on small freight vessels, which are furnishing the only possible means of travel for civilians these days, missionaries have to go through some things that are harder to pass through than even the dangerous waters. Sin is a horrible thing! Read Mrs. Kennedy's letter elsewhere in this issue.

(Continued from preceding page)

Soon we were on another train "speeding slowly" toward Portugal. Now we were "somebody"! We were riding cars reserved by the American Red Cross. As we went in and out of tunnels, climbed up mountains, looked down into deep narrow valleys, we could have enjoyed the Pyrenees better had we not known that a "hot box" had developed in our nice private car—first class!

Our next trial was to have to abandon our coach. Baggage went rapidly out the windows. Soon all were out in the pouring rain. There we waited until another car was hooked onto the train. Back we went, but alas! This coach was much smaller. Some of us had to go back thru the train to the 3rd class. That night we spent with singing, drunken Spaniards. Others of our traveling companions were Jewish refugees from Germany, whom we met again to our joy on the **Mouzinho.** Traveling 3rd class in Europe is an experience to be dreaded; but having done it, we would not have missed the fun for the proverbial farm in Spain.

Sunday. We crossed into Portugal. There we encountered the experience of presenting our passports to a man in civilian clothes. We would not have worried, had not our advisor from the American consul been greatly agitated by our action. We did not breathe easily again until those precious documents were again in our hands.

That afternoon, as we traveled on toward Lisbon, a rainbow appeared over the rocky fastness of Portugal! To some of us, it brought joy and peace. To others it was an omen of "bad luck." What a picture it gave us of the gospel, which is a savor of life unto life, and death unto death (II Cor. 2:16).

Monday morning we arrived in Lisbon. From there we were taken to historic Cintra, to hotels where we awaited word from home. That word came from the State Department. We must return to America!

How were we, unknown and in humble circumstances, to obtain passage to America? Thousands of wealthy refugees are crowded into Lisbon, which city is known as the "escape hatch of Europe." There was nothing too hard for the God of heaven.

June 10, 26 of us boarded the **Mouzinho.** Here we were crowded into 3rd class quarters. Third "class" is a misnomer for there was no **"class"** to it! Sanitary conditions were unspeakable.

Our fellow-passengers interested us as much as we interested them. If we went by faces, we were in Egypt on the **Zam Zam!** We had our wilderness wanderings on the **Tamesis** and **Dresden.** Now, by looking around, we could believe that we were in Jerusalem! It was our privilege to travel with Jewish war refugees from all over Europe.

Each afternoon we tried to teach heavy tongues of little boys to get our difficult English **"th",** for they were eager to have us teach them English. Adults and children met daily for classes with the Americans. Our greatest privilege was to speak the language of heaven to these people and speak of our Lord.

The Americans were the most popular passengers on board. These poor Jews were amazed that we could laugh after our experiences. They had not even smiles. We had the Savior and they did not. Therefore, we could laugh while they were sad.

On Sunday, we had a service in the lounge. It was crowded to capacity. Many Jewish ears heard the story of the cross. God had not set us aside, but turned our feet another way.

In our group was a German-speaking young lady. In conversation with an elderly German Jewess, it was her privilege to lead this old lady to the Lord Jesus. Truly, "God works in a mysterious way, His wonders to perform." Had the **Zam Zam** reached Capetown, who would have witnessed to this woman?

So, "He bringeth them unto their desired haven" (Ps. 107:30). May 21, we reached New York! It was exactly three months since we had left. During that time we had traveled an estimated distance of 21,000 miles. Now the words of the Lord Jesus became real to us. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).

It was little Elaine Morrill, who, one night, on the **Dresden prayed:** "Dear Jesus, you know all about the **Zam Zam;** but I don't care any more, for I have other things to play with now!" We older ones share her sentiment. It is not toys which have comforted us; but we were comforted by the everlasting arms which have proven such a safe refuge. He has bared His mighty arm in our behalf. He has proven His name to be a strong tower into which the righteous may run.

There's nothing that can sever me from the love
of God;
No want, no pain whatever, no famine, peril, blood.
Though thousand foes surround me, and in their
base design
A sheep for slaughter count me, the victory still is
mine!

"OVERSHADOWING WINGS"

Nearly three milleniums ago a prophet of God wrote: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea," (Isaiah 18:1,2). Many believe that we have in this passage a reference to Great Britain and some believe that America is the land of the overshadowing wings.

However that may be, a careful reader of current events in these perilous times cannot fail to be struck by the large number of instances in which God seems to have spread shadowing wings over His own. One such striking incident the reader will find related by the missionaries who passed through the terrible experience of living for more than a month as prisoners on the German raider. They verily believe that God spread his rainbow over them. The **Elim Evangel** is authority for the following illustrations of the above truth that occurred among Chinese Christians in the terrible experiences that they have been passing through.

From Honan: "The wings of death have visited our city, many buildings being destroyed and people killed. Several of our Christians had narrow escapes, but none was injured! One was running with a friend when a bomb fell close behind. Suddenly he stumbled and fell flat. His unbelieving friend was killed by shrapnel, but he himself was unhurt."

From Kiangsi: "Seven bombs landed on our mission compound, destroying the chapel, part of the church, school building, and boundary wall. Of the seven bombs, only one failed to explode, and that one weighed 200 lbs. and fell but twenty feet away from a shelter in which fifteen of us had taken refuge."

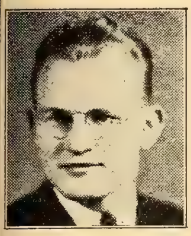
From Szechwan: "The visitation here was very terrible, with heavy toll of life. Bombs fell on three sides of us. Two doors away a bomb dropped, killing several, and causing fire to break out. As we were getting some of our possessions out of the house, expecting it to fall at any moment, planes came over and dropped

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Prayer Needs Here In Africa As Realized By a Greenhorn

By REV. HAROLD L. DUNNING, Yaloka, F.E.A.

The wings of the morning were just beginning to grow on the eastern horizon. Over three quarters of an hour before, Voloungou, the native evangelist who took this trip with me, had awakened me, calling "La aga aoue," which means "The sun has arrived." Through the white vapors of that rainy season's early dawn, black naked shadows could be seen hurrying to a little hut just opposite the one in which I had been sleeping. Into that dim grayness I ventured, and I was greeted by "Balao, Monsieur," from several throats as I stooped to enter that small mud hut. In it were gathered about 23 natives ranging from 15 to 50 years of age. They were the Church of God at Selegoro.



Harold Dunning

Three days before, I had arrived at this large village, while out on my first itineration trip alone in Africa. I was as green as the new, tall grass around me, and this was the first village at which I had stopped to work. I had arrived just at dusk, and being very tired of body from a long trek by bicycle and foot, had turned the meeting into the very competent hands of Voloungou.

Feeling our utter incompetence, we constantly raised our hearts in prayer during these three days. From the very first meeting we felt the Spirit's moving among the people. We preached, did personal work, and taught converts. As we sat in that hut viewing this little group, we could say God had indeed been faithful. Many Christians who had fallen away were restored. Several heard and heeded the call for the first time. All those who professed faith, both new and old, were dealt with personally. Those whose previous profession had shown no fruit, and who now refused the call to repentance and faith, we rejected. Those who obeyed from the heart the Word, were dealt with and given as much instruction as time would permit.

Now in this early dawn, in response to our call, the believers in good standing in that village were gathering for prayer, and for the great purpose of making some form of church organization through which they might be mutually nourished and built up, and might witness of Christ in that center of heathenism.

Short and stumbling were the prayers that went up that morning, but they were prayers to the true God and in Jesus' name. Prayerfully two of their number were chosen to become "big brothers" to watch and care for the flock of God. Finally, through the damp morning air came the call for work; and after a brief prayer for God's protection of that little flock, we filed out into the mist that was now brightened by the first rays of the sun, to go to the place where the villagers gathered to receive instructions from the chief concerning the day's work. Here, before they separated to go to the various allotted jobs, I again made known His name that is mighty to save.

Soon after these black forms disappeared along the many paths leading out to their various gardens, we finished packing our road equipment; and after giving instructions to the porters concerning our next stop, we rode away, leaving that infant church in the everlasting arms. From my heart, the prayer was rising that soon the way might be opened for us to visit them again.

Many such morning dews have come and gone since then. In fact, almost two months have passed. We have sent word out for all the "big brothers" to come into the station and attend the Junior Bible School. As we enrolled those that came, I saw one from this village. Where was the other? Our inquiry brought us the sad information that he, as well as several others of that little group, had counted the reproach of Christ too dear.

How sad! Had we been mistaken, and only supposed that God had worked? Had the response been only the artificial effect of the presence of a white man? No, we who had been there, and had prayed, and had heard the natives pray, and had seen the struggle going on in the hearts of men as they listened to the Word, know better. God had worked, His work had been real. Why then this falling away?

The answer to that question is the purpose of my writing this article. May I say that here, even more than in the homeland, experience counts. Knowledge of the spoken language may be acquired by listening and studying with other missionaries and native teachers; but knowledge of what goes on in the native mind, knowledge of his habits, can be gained only in the class rooms of experience. This I keenly realize; and, therefore, would not trust my own judgment, if it were not that I have heard these very judgments advocated by those who have been long enrolled in these classrooms.

The first prayer need is that soon we might experience a mighty movement of the Holy Spirit. The calling, converting, and consecrating of men is a spiritual work, and only the Spirit of God can perform it. Unless God does this work in Pentacostal power, we labor in vain who seek to accomplish it. The missionary or native evangelist is but the tool of the Holy Spirit. Unless the tool is used by the spiritual Master-Mechanic, it is utterly impotent, and becomes but a dead weight that must be supported.

The African mind has no concept of sin's seriousness. It recognizes the evil of certain social sins on society, but has no idea of sin's guilt before a holy God. In fact, a holy God is a foreigner to him. That sin is hateful to God, and that He must condemn each and every sin, are concepts still very faint, even to those who are classed among the most promising converts. Since the coming of the Word of God into the land, they had gained some knowledge of God in the face of Christ. They know "He so loved the world that He gave His only begotten Son;" but why He gave His Son, they have no clear idea. True, they can say, "For our sins;" but when asked what is so terrible about the things have done that made it necessary for God's Son to die, they look at us with a blank look. Why? Those who know, say, "They have no concept of the sinfulness of sin."

Yes, many have seen the light and have faith in Christ. They believe He died for their sins; yet, not understanding the seriousness of sin, they can see no reason for not sinning when they think it might bring them some advantage. They think, "God will forgive. Is it not His business to forgive?" They have no no-

tion of the obligation placed upon God, because He is God, of judging sin.

Some will refrain from open sin because they think it displeases the white man. They desire to stay in his favor because of their jobs, or other worldly ambitions in the heart. Others have gone through the mill of adversity, and have come to realize that God really does not like sin. They have found that the way of the transgressor is hard. These, therefore, refrain from sin, through a fear of its punishment; but in their hearts, there is no knowledge of why it is that God does not like sin. The sinfulness of sin is foreign to them.

Some are beginning to see the meaning of sin, but these are few in number. Therefore, our first great prayer need is that God will lay bare His arm, and through the power of His Spirit, bring upon us the conviction of the sinfulness of our sins. Until this is realized, the grace of God, the gift of righteousness through the blood of Christ, and the power of God available for the deliverance from sin, will be only dimly seen.

Will you pray with us that God will make the sinfulness of sin real to these poor sin blind souls? Will you praise God for the many, many of them that, though they see so imperfectly, yet their faces are turned toward the light of the glory of God in the face of Jesus Christ, and they have a hunger for the true and living God within their hearts? These are your African brethren. Will you who prize the name "Brethren," intercede on their behalf at the throne of grace?

The other prayer need is that the Holy Spirit will call to the work consecrated, trained native workers. Only the native really knows the native mind, the native language, the natives attitude and response. A good native catechist can do much more effective work than a white missionary. But he must be a good one; and that means one who is really consecrated, and one who is trained in the message of the Word, and in the method of handling that Word in effective Christian service.

Here is perhaps the most apparent need of that small church at Selegoro. Of the 23, only two have any knowledge whatsoever of reading, and these cannot read with any great intelligence to speak of. Within the next few months, unless God raises us some consecrated native catechist to go there, they will hear the Word read and taught intelligently, perhaps three or four times at the most. Can one wonder that they soon fall away, or, to use their word, "forget the way"?

I believe their way of describing it is more Scriptural than our. See Matt. 13:1-23. The native memory is good (above the white man's); but this message is so utterly strange, so disconnected from his village thinking, that unless he receives some real grounding in the Word, he soon forgets what he has heard and falls back into his former village life. True, within his heart, if he has truly turned to the Light, there is the seed of God; and as he walks in the way of the village again, there is a new consciousness of wrong-doing; but unless this is given intelligent interpretation to him, he soon ceases to feel its sharp prick. Thus it lies weak, from lack of necessary nourishment, until awakened to new vitality by the next visit of the messenger of God with the message of God.

But, you suggest, why does not the missionary go more often and teach such groups of people? The reason is that there are literally hundreds of such vilages that must be reached and only one or two available to reach them. Some of these villages, off on bush paths, they tell me, have never been visited even once by a missionary. In fact, this "greenhorn," after his first little experience, is amazed that as many villages are reached as have been.



Marc Volongou, Pastor at Yaloke

This very village of Selegoro had not been white wissionary in three or four years. To go to preach there takes two days for the round trip, which must be made by bicycle or push; and much of the way the bicycle must be pushed or carried, and the way covered by foot. No, the missionary can never effectively evangelize this land. If it is to be done, as God has commissioned, then it must be done by native evangelists who are consecrated and trained.

The Lord Jesus has given to us a wonderful promise in Matt. 9:37-38: "The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He is God's given promise that cannot fail; and it is just what we need. God is ready to work, He is willing to work, and He will keep His promise. Will you have a part in that work? Will you fellowship with Him in the bringing of the gospel to these poor people? Will you join with Him in the sending of a worker to that village of Selegoro? Money is not needed, the native church will pay his salary. Prayer is the thing that is needed. "Pray ye" (may God help us to see this as His personal call to each of us!) "the Lord of the harvest"!

In the French school, there are several young lives being trained; in the vernacular school there are others being taught to read; in the Junior Bible School, there are over 40 young men taking the course; at Bozoum, in the Central Bible School, there are others taking advanced work. Will you pray for them? Will you pray that the appeal of this world will not allure them into sin? Will you pray that they will each meet the first and foremost requirement: **a real consecration**.

At our last Native Workers' Conference, held three months ago, an event happened which will reveal the need for the spirit of consecration among our workers. One of our most intelligent and talented young catechists, on the very last day, while in the very process of professing his consecration and call of God to the work of evangelism, took from a Mahammedan trader a charm, which is supposed to help him secure a better job (one with more pay and higher prestige in the eyes of his brothers). After a while God, in answer to prayer, convicted him of this; and he has just come to confess it since the Junior Bible School commenced. He burned the charm in front of the church last Sunday.

When Dr. Taber dealt with him, he found that the

boy had no sense at all of the sinfulness of dabbling in native or Mohammedan charms. He thought that God did not like it, but why it was sinful—a knowledge of the jealousy of God—was utterly unknown to him. The fact that he was professing consecration and a call of God to preach the gospel, while at the same time seeking for a better position in this world system, to him, was perfectly natural and legitimate.

Others are daily being trained, daily being brought to the place where they can teach others; and they are lured into worldly jobs by commercial companies, who desire trained help, and who offer to pay them large salaries. Only the burning heart that was in Jeremiah can guard them during those temptations, and this heart comes only when the Holy Spirit brings about real consecration in their lives.

While thinking on the reason for the revival that stirs our chapel points—not only when the missionary is able to visit, but also when Voloungou is able to spend a day or two there—we have come to feel that the real answer is the fact that the catechists in charge are incapable of "feeding the flock of God." The reason is that they lack training in the message of the Word and the way to handle it. What has been accomplished in training workers has amazed and thrilled us. That missionaries have been working hard is very evident. When one begins to realize the problems faced in the taking of these raw idolators, unable to read, whose thinking has never transcended very far above the animal quest for a livelihood, and the bringing of them to their present condition, one must worship the God of wonders. Much, however, remains to be accomplished. A great need for more trained workers still remains.

The Lord is able. There are many whom He has given us. Daily they are tempted and allured by all the devices of the wicked one. The heat of these temptations is hardly realized by us, they are so severe. I shudder when I wonder how many church leaders back home would be able to resist them. Yet, several of these black jewels stand. They are the fruit of your prayers. Will you bare more fruit?

Selegoro, and many, many villages like Selegoro, are waiting for a teacher. The harvest is plenteous. Will you pray the Lord of the harvest to send a consecrated trained native catechist to them, and through his ministry, bring conviction of sin and the meaning of salvation by grace to their sin-darkened, Satan-dominated minds? "Pray ye the Lord of the harvest!"

"OVERSHADOWING WINGS"

(Continued from Page 12)

their missiles on the other side of us. However, thank God, all of us were preserved."

From Shensi: "I had almost finished preaching when, all unexpected, an air-raid alarm sounded. Oh, the sound of these sirens is nerve racking! We took to the dugouts immediately. There were two bombings that evening, and the last one was far too near us for comfort. The planes dropped bombs to the right of us, and then to the left, but the place where we were escaped."

From Anhwei: "The city was almost entirely destroyed. Amid the smoldering ashes many charred bodies could be seen, whole families having been overtaken by destruction. But among the killed and wounded there was not a single Christian. And, most wonderful of all, was the preservation of our church building. A falling wall grazed the wall of the chapel with only an inch to spare! Not the slightest harm was done to us. Manifestly the living God is with His children, and He is wholly trustworthy."

Mr. Toliver, a missionary in Szechuan, West China, recently met two high government officials in that land who were out and out Christians and real soul winners. One of these Christians related to him an experience that he, his wife, and their six year old daughter went through in an air raid. Having no dug-out, they took refuge under the dining room table. As the bombs bursted near them, they bowed and prayed. They came through unscathed. The little Chinese girl looked up and said, **"Daddy, the Lord Jesus is the best dug-out, isn't He?"**

The little Chinese lass was absolutely right. She was a living illustration of the truth of the text and of the experience of little Israelitish maids, who, long before her day, passed through the awful plagues that fell on old Egypt: **"The Lord doth put a difference between Egypt and Israel."** Yes, the Lord puts "a difference" between those who love Him and those who love Him not. We believe that this old world is going to be made to realize before this World War is over that it pays to be on the Lord's side in these days of world-wide judgment.

GONE HOME!



Maximino Pereira and Family

On Dec. 23, 1941, the editor received a cable from Rev. J. Paul Dowdy, the superintendent of our mission in the Argentine, conveying the sad news that Mrs. Pereira, wife of one of the best and most faithful of our Argentine pastors, has passed on to be with her Lord. The cablegram read:

"Mrs. Pereira died this afternoon in Rio Cuarto after major operation for cancer. Burial tomorrow."

The sympathy of all our readers, we know, goes out to our good brother in these hours of his grief and loneliness; but his star of hope shines brightly. It will not be long until "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up **together** with Him in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"Together"—Blessed word, **that**!

MRS. MINNIE KENNEDY WRITES HER FIRST LETTER AFTER ARRIVAL IN AFRICA

Matadi, Congo Belge,
Nov. 10, 1941.

Dear Friends,

At long last, we have finally reached our destination. And how we do praise the Lord for His goodness to us.

When we first started on our journey, I thought we would be safe as soon as we reached the coast. But when we heard that our first port would be Bathurst, we were glad that we knew the Lord would still be with us. While at Bathurst, we heard of the sinking of the American ship **Lehigh,** 70 miles out of Freetown. We then thought "after we pass Freetown we will be in safe territory." But when we reached Marshall Liberia, we heard of the sinking of an English boat off the coast of Cape Palmas. Cape Palmas was still beyond us. We finally decided that no place is safe in this old world anymore without the Lord. With Him we are safe everywhere.

The phrase in Ps. 148:8, "stormy winds fulfilling His word," came to mind continually. They say that planes and submarines cannot manoeuver so well in stormy weather. We have had stormy winds and waves all the way. Generally, the sea along the West Coast of Africa is very calm, just like a great lake. This time it has been very rough. The dishes rattle and tumble about all night. One night they left a plate of oranges on the table. During the night I heard an awful banging of plates, and looked to see what had happened. The plate of oranges was on the floor, and another plate was just ready to follow suit. Fortunately the plate was not broken.

The wind was so strong and cool that we couldn't stay on deck very long. It rained most every day, too. But we praise the Lord for all He sends, and especially the cool weather. We know that all things work together for good to them that love God.

After we left Marshall, we traveled blackout. I would call it semi-blackout, because we could have a blue light on without closing the port hole.

The third night after leaving Marshall, we were awakened about one o'clock by a terrific blowing off of steam. Then the boat stopped, and we bobbed around for six hours before we were on our way again. A cylinder in the engine had cracked. So we had to travel the rest of the way with two cylinders instead of three. It cut down our mileage some 50 miles or more a day.

Then just two nights from Matadi, we suddenly stopped again, around 12 o'clock at night. This time we only bobbed around three hours. I don't know what the trouble was this time. It doesn't matter, just so we keep going.

Over six weeks on a boat is a long trip. In all that time we never set foot on land until we got off at Matadi. But nothing matters since we have reached our destination safely. We certainly are glad to get into another atmosphere. Such cursing and swearing, taking God's name in vain with every other breath, I never have had to endure before. There is always some, of course; but never so bad as this time. They surely did manifest their hatred for the Lord and us—no imagination needed. Poor souls, it surely is heartbreaking to see their hatred for the Lord. Why should they hate Him so? He only loves them and has done so much for them!

One day, one of the crew caught a big fish—a horse mackerel. It was on the aft deck, so we went back to see it. As soon as the one, who hates us so, saw us coming, he started in. "Here they come, now we're in for it. Now we'll be having prayer meetings." Then away he went. As soon as we saw what we wanted to see, we left. I would like to have had a talk with him but didn't have a chance. Had we tried to say anything to him then, he would have cursed a blue streak. One of the men is a Lutheran—have had several nice talks with him. It brings to mind 1 Kings 19:18. How I do praise the Lord that He has brought me to Himself.

Now we have the inland trip to look forward to, with all its problems and difficulties. But, "when He putteth forth His sheep He goeth before.'" He will make the crooked places straight. We will be so glad when we reach the field and can get to work again. One thing I know, they won't swear at us and curse us when we tell them about the Lord.

The next letter will be written on the river boat and mailed from Bangui. Until then—continue to praise the Lord with us.

Yours in Him,

M. W. Kennedy.

THE SAVING POWER OF THE GOSPEL DEMONSTRATED!

MISS ESTELLA MYERS

Bassai, Oubangui-Chari, French Equatorial Africa

We praise the Lord that the Word of God is living and active and sharper than any two-edged sword. We thank Him that the blood of Jesus can wash the blackest heart clean. Yindoko, a woman from the



"I AM NOT WHAT—



I USED TO BE!"

village Kekessi, was a very wicked one, an adulteress of the worst kind. Her husband whipped her, but she continued in her sin. He was a very stern man and treated her cruelly; but this did not change her sinful heart.

A teacher of the "good news" was sent to Kekessi, and the village people began to attend the services. Many accepted the gospel, and among them was Ynndoko. She found her Savior. She believed the blood of Jesus was able to wash away all her sins. She wanted to sin no more. When she put away her idol worship, her husband objected. He then opposed her in attending the church services. She continued to go; and early in the morning she ran away to pray in the little chapel. Her husband whipped her, but this did not prevent her from going.

One day she said to him: "You know how wicked I used to be—how I caused your heart to ache by running to other men! Being away from home, I did not cook your food for you. Do you not see that I am a changed woman?" He replied that he did. Then she added: "Why, then, do you try to hinder me from attending services and hearing more about this Jesus, Who has made a different woman out of me? I have put away my sin, and intend to follow the true God. I cannot worship idols again. Do not hinder me from following God, and from being His child. Do you not appreciate that **I am not what I used to be?"**

He then stopped hindering her from attending services. She prays that he, too, will go with her to the services. Yindoko's prayers are very touching, and we know that God will answer her prayer. We thank God for Yindoko; and may she be used in her village to bring many to the Lord she loves.

THE MACONAGHYS MAKE THE PRIEST RING THE CHURCH BELL

By HILL MACONAGHY, Carlota, Prov. of Cordoba, Argentina

"We are in our summer work now, and the days and nights are full. The work in our three towns goes along real well, especially the work among the children. The class in Alejandro has grown considerably despite all the opposition of the priest, who, you will remember, does us the great kindness to ring the church bell to warn the people that the evangelicals are in town.

We will probably have some pictures of the group there for you folks in the homeland soon. The believers there continue taking care of the expenses of their work. During the last year and nine months they have given 204 pesos and 80 centavos. To these folks a peso is the same as a dollar to the people in the States.

In about a week the schools will be out, and we are planning on having open-air classes for the children. There are many sections where there are groups of children, who do not come to our meetings in the salon because of the distance, or because of fear and the opposition of the priest. So we plan to go right into their neighborhood with the gospel, and thus overcome these obstacles. We will have these meetings also here in La Carlota.

The work here in Carlota makes progress slowly. We have a very nice group of children; and there are many homes where we are welcome to visit each week. We praise the Lord for these answers to prayer. We are on the streets every week with tracts from house to house, and we are confident that the Lord is going to bless His Word, and give us a real group of born-again ones here in this pagan town. Yesterday we had 17 present for the Sunday School, and took a picture. If it turns out well, we will send you a copy.

This afternoon we plan to leave early for a neighboring town, where we shall go from house to house with tracts. There is no gospel work of any kind there; so we are praying the Lord will open the way for a definite work to be opened over there.

The condition of things in this country, as a result of the war, grows steadily worse. The poor people are really suffering terribly. They depend so much on the corn harvest, and last year there was not much cut. The owners just turned the stock into the fields. And those who did harvest their fields received very little. Now this year we have been having terrible storms, late frosts, and earlier in the season, terrible dry spells. Much of the corn that was planted has been ruined. Others did not plant because of the lack of a market. The wheat, for the most part, has been ruined. Lat week, near Rosario, they had a hail storm which lasted for 45 minutes. The hail stones weighed a pound apiece. The other night we just missed a terrible storm here. It struck a section close by, destroying all the wheat.

Here the Catholics and Nazis go hand in hand. Truly, it looks like this country is in for some terrible times. This last week they have commenced publishing air-raid precautions. Well, all these things make us press on all the more in the work of the Lord. The time is short. Souls are perishing, and only the Lord Jesus can save. How we long and pray that the brethren in the homeland will have hearts that beat more fervently for the work in Argentine. The souls here are just as precious as those in other parts of this sin-cursed world. But oh, how neglected they have been and still are! We just **must** have a gospel testimony in **all** the towns in our district. The salvation of lost souls demands it; and above all, our Lord commands it!

No excuses that we, the missionaries, or you brethren in the homeland, may give for not doing so, will "hold water" in the day of His appearing. We ask for more prayer—for more definite interest in the work here—for more workers, and for more money to extend the work.

The Lord has set us (the brethren in the homeland, and we, the missionaries) as watchmen to warn the wicked in this district of their danger, and to give them the message of salvation. We are failing Him, and them, by not reaching all these towns. And the Word says that when we fail to warn, the wicked, they shall die; but, their blood shall be on our hands. See Ezek. 3:16-21. Well, enough said!—we do not want the blood of the lost souls in Argentina on our hands!

You will be glad to hear that last week we received a check for $50 towards a better car. It came from some dear folks who are not Brethren, but who dearly love the Lord. They are the teachers and the superintendent of the Sunday Breakfast Association Mission Sunday School. During the days we were in the Philadelphia School of the Bible, we taught in the mission, which was at that time the Eighth Street Rescue Mission Sunday School. Ever since that time they have faithfully remembered us in the work. We now have 275 pesos towards a car.

HEART THROBS OF GREAT MISSIONARIES

"Oh, let me pray once more for Feejee."—John Hunt.

"How will even heaven be heaven where there are no Nestorians to be led to Christ?"—Der. Perkins, Persia.

"If I thought anything could prevent my dying for China, the thought would crush me."—Rev. Samuel Dyer.

"If I had a thousand lives to live, Africa should have them all."—Bishop Mackenzie.

"That land is henceforth my country which most needs the gospel."—Count Zinzendorf.

"I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse his glory through the world."—Dr. Asahel Grant, Persia.

"The word 'discouragement' is not found in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do."—Melinda Rankin.

"I will go down, but remember that you must hold the ropes."—William Carey.

"It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."—Simeon H. Calhoun.

"The prospect is as bright as the promises of God."—Adoniram Judson.

YOUR MISSIONARY—STILL!

Recall the 21 years, give me back its shipwrecks, give me its standings in the face of death, give me it surrounded with savages with spears and clubs, give it back with spears flying about me, with the club knocking me to the ground—give it back, and I will be your missionary still.—

James Chalmers.



Editor's Mail Box

A "FLOOD OF MAIL" recently arrived in the hands of the editor that was mailed in Africa during the month of October. Much news of great interest to those interested in the work of the Foreign Missionary Society was contained in these letters. We will give to our readers as much from these letters as space will allow.

Miss Estella Myers, on Oct. 12, wrote:

"We praise God for all things. He is taking care of us in health and in every way. Needless to say we are busy. One is always busy, but the time best spent is the time when we put first things first.

In two weeks Mabel and I will close our Bible school. We have enjoyed the students so much. Their spirit has been so good. The attendance has been good. We have over 40. These are lads teaching in their own villages. Most all of them are places where there is no chapel. In the afternoons they worked on the auto road that was washed badly this year by the heavy rains.

After the school is out, I am going out in the villages to establish more schools. I hope to be out a great deal of the time this dry season. . . .

We have sent the translations to the Bible house in New York. We hope that God will bless the printing of the manuscripts, and that in time the Karre New Testament will arrive here. Of course this will be a long time, for the proof reading must come first. We pray every day about the safe arrival of the manuscripts in America.

Some months ago I started a school for little girls in the morning. They are reading now, and I am so glad. There are about 30 in the school. The school will continue while I am in the villages.

Some Christians came to me several days ago and said that the village was trying to force them to go to the bush school. They wanted me to visit the chief and plead for them. I went to see him, and asked whether we could not have a school in his village for all the children who wanted to be Christians. Since he was permitting the bush school for those who did not want their Savior, I asked for reading classes for the converts and Christians. It pleased the Lord to cause the chiefs to consent, and we established two large schools and several small ones. There had been schools before, but for some reason they were discontinued. I would like to see all the Christians reading the Word. I shall try my best to do this as I travel around in the villages.

The Christians are going to build a classroom beside the chapel. In this, the older people will learn to read. The children have school in the chapel. We are building a classroom on the station for women's meetings. We have always taught the women on the verandas.

Unless more workers come out next year, we will be few in number on the field. God used the remnant of the Jews, so I know He will use us. I can say the same as did the little boys who were playing soldier in the street, with biscuit tins as drums, and broom handles as rifles, and letters R.F.A. on their arms. When asked whether the letters meant Royal Field Artillery, they replied "Nah it means Ready For Anything."

When we were going up the river, leaving Brazzavelle for the first time, Mrs. Rolliers died, leaving us when we were in the midst of the battle. Our hearts were sad. We could not understand. A mighty one of our number had fallen. But we took courage and went on. Now we must do the same, for we are again in the midst of the fight. The risks are great; but those outside the church are taking risks also. Let our souls be daring, for we have a conquering Lord in this battle to overthrow the forces of evil. The children of Ephriam, armed for battle, turned back. Let us not make the same mistake. We do not know how long we will be called to fight, and it might be tough; but God is faithful and will sustain us to the end. I want to take the risk, and am willing to give up anything that will distract my thought, or cause me to halt or slow down in the battle. I believe God wants me here to face all risks; to yield my life anew to Him and fall low at His feet, broken; to live the life of the unsandalled feet that the Lord taught Joshua.

"Wholly surrendered, a trophy of grace,
Wholly enabled all trials to face,
Wholly triumphant at each testing place—
This is His purpose for me."

J. H. Foster, our acting field superintendent in Africa, wrote under date of Oct. 15, a most interesting letter, from which we quote:

"This morning we received your two letters. One was dated July 3 and sent air mail; the other one dated July 5 and sent regular mail.

First of all: The decisions made by the Field Council in placing the missionaries were made with the belief that they would soon be with us. But since the tragedy of the Zamzam has delayed them, naturally we are very disappointed; however, not "upset" as you say. We are "setup" ready for anything that now comes! But how we praise the Lord that they are all safe in America; since the Lord did not see fit to permit them to come on at that time. We know that He will bring them forth in His time; therefore we are simply resting and waiting for Him to work.

We are very glad that our missionaries are willing to return at any cost. However, we feel that precaution should be taken; especially as to the cargo of a boat, and naturally with the permission of the government. For what they do, they try to do for the citizens' good.

We have already written to you about Miss Crawford's physical condition. Dr. Tabor had advised her to leave the field no later than Aug. 1, but she tried to hold out until next spring. However, she finally decided to leave Dec. 1st; therefore, we cabled for her furlough funds. Dr. Tabor also advised her to spend several months in S. Africa until the worst of the winter is over; and not arrive in New York during the coldest months.

Even though our personelle may be reduced we take courage when we read how the Lord reduced Gideon's army to such a small number, yet worked miracles through the few. We refuse to be discouraged, for it is the **Lord's** work that we are engaged in.

Foster furlough: If the Lord so wills, we are not expecting to go home until "the rough ways shall be made smooth;" and that will probably not be until the war is over. If the Lord soon returns, we will not need a furlough.

We cannot see how any churches could possibly criticize any one; especially in the face of the terrible experience that six of our number so recently suffered. Should criticism come, suggest that the criticizers make the trip. I think conditions at the present time should arouse Christians to give more than ever before, and be willing to continue the support of those who cannot return to the field of labor where their hearts really desire to be. Jehovah-jereh still liveth!

We need the prayers of our brethren at home. Our trials are many, and it is very evident that the enemy is trying hard to hinder our work. We ask our brethren everywhere to pray definitely for this, the Lord's work and His workers."

Miss Grace Byron, in a very interesting letter that was written on board the vessel, and completed after they had landed in the Belgian Congo, closed with the following paragraph:

"Men are risking their ships and their wealth, and the seamen their lives on the high seas, every day for the products of Africa. The only time the natives hear the name of the Lord Jesus is in the curses used when unloading the boats. The Pan American Airways is taking this time, when traveling on the sea is so dangerous, as a golden opportunity to establish air ways around the world. Is this the time for the church to become frightened and discouraged? **No,** it is the time to be courageous, and attempt big things for Christ. The Lord has proven that He will see us through if we do not become weary and frightened. We arrived at Matadi this morning. We have been busy getting our freight and baggage out of customs, and other formalities. Mr. Orhman of the Swedish Mission met the boat, and was a great help to us."

Miss Elizabeth Tyson, under date of Oct. 17, writes from Yaloke:

" The government has asked Floyd to come to Bangui to help in the medical work there. They are short of doctors, and have asked him to help out. They are supposed to go about the middle of November. Unless the Lord rules otherwise, we then will be only three here on the station. Then when we think of the vast district that need workers, we can only cry out to the Lord for Him to thrust workers forth in the needy harvest fields. We ought all to praise the Lord for the way He has cared for us during these terrible days of war and strife. Of course one can hardly tell what a day may bring. Yet we know that nothing can touch us without God's permission, so we just rest in Him, and work as hard as we can while the doors are open to the gospel. Pray for us."

Again, under date of Oct. 28 she wrote: "Several days ago we received a copy of the telegram, announcing the departure of the ladies (Miss Emmert, Miss Byron and Mrs. Kennedy) for Africa. My, but we are glad that they are coming, but where are the men? I really thing that Grace is brave to start out so soon after that hectic experience she had on the Zamzam, but that shows what she is made of. Are the natives rejoicing! It has been only two weeks ago that I asked them to pray very definitely for the Lord to open the way for Mary to come back, as well as all the others. Today Voloungou came to visit me, and in his prayer he prayed so wonderful for their safety. What struck me most was when he said, "Lord, take care of these three women, who are willing to face death in order that we might know the Word of God. I still can paddle my 'bic'. I made five kilometers in 15 minutes today, and there were plenty of hills too. It is great going down the hills, but when it comes to climbing them, I wish that I had a motorcycle. Hill climbing never was one of my accomplishments, but I get there just the same."

Marguerite Gribble Dunning, on Oct. 28, 1941, wrote the editor as follows: "I bet you wondered what we wanted with ten cans of baby powder! Well they listed six more cans than we ordered. Out of the ten they supposedly sent, only one arrived; but 'most everything else was in good shape.

Everybody out here, too, seemed to be worrying that the baby things from the States wouldn't come on time. I think I did the least worrying of any one! Our baby has been the Lord's ever since the first minute we knew about him, and hasn't the Lord promised to provide for His own? If you could see the nice little chest of drawers Harold made for him, and how well filled it is, you would know He has abundantly supplied. His missionary aunts and uncles have been very nice to him, too!

Well, we hope he will be a boy, too, altho half the time Harold hopes he will be a girl! As to name, he will be James, but William James. You see, he has **two** very wonderful grandfathers, and we just couldn't leave one out, especially since this is Pop Dunning's first grandson—I mean if it is! He will probably be "Jim," but I hope he escapes "Jimmy"."

Well, on the 4th day after Marguerite wrote those words, **"he"** was **"a girl!"**—and "William James" became Marguerite Ruth. We don't always get what we order in either the matter of "baby powder" or of babies. However, we understand that Harold and Marguerite are eminently satisfied with that which the Lord gave them, and the Lord makes no mistakes. Congratulations!

On Oct. 8, 1941, Mrs. Dunning wrote a letter which arrived in the same mail with her letter referred to above. In this letter she gave the editor 'something to laugh at," which we shall pass along to our readers, so that they may join in upon the merriment. We quote:

"If you feel the need of something to laugh at, you ought to be here about 20 minutes every morning when Harold leads the Bible School men in calisthenics. It is the funniest thing I ever saw! There is one short, squatty fellow whose name means **'work'** who is invariably two counts behind. When the rest are down he is up, and vice versa. And he goes at everything so nice and easy!

"Another fellow who wears long trousers and a sort of pinkish shirt is another clown. He is long and skinny, and how I wish I could take a moving picture of him doing the 'jumping jack' exercise. He hops up and down just enough to get his feet off the ground, but without moving his legs otherwise. He touches his fingers together in front of his nose, and his chin ever so gracefully, instead of clapping hands over his head and slapping his thighs. He reminds me for all the world of some dear old man who gets 'happy' in an old-fashioned revival service!

"When it is time for them to begin, they have a large audience. Today all the Taber family except Floyd, who was watching out the office window, were standing outside watching. I had timed it so that I would be passing from my classes on the hill to those down the hill at the time. Incidentally, it took me 20 minutes to pass! And all the house boys, workmen, hospital boys, etc., who possibly could, were watching from one place or another. One hospital boy said to Elizabeth: O, Monsieur Dunning is a child yet! He still knows how to play!' They can't understand why this play tires them out more than the work some of them do!"

Well, folks, all the editor has to sap, is that Harold will have to be forgiven for maying a monkey out of himself in the eyes of those ebony children of the sun, as well as before the "white folks." You see, at that particular time **there was a reason** for his "acting up."

Hill Maconaghy, La Carlota, Argentina, under date of Nov. 22, 1941, wrote to "Mrs. McNeeley and members of the W.M.C. of the First Brethren Church of Long Beach," a very fine letter which was much appreciated by the missionary ladies of Long Beach. It is quite evident that Brother and Sister Maconaghy are thoroughly on the job of making Christ known in the benighted Roman Catholic region wherein they work. We quote a portion of his letter:

"We are now located in La Carlota. It is about 110 kilometros to the southeast of Rio Cuarto. It is a real center, as two railroad lines cross here and two main highways as well. Thus we can reach out in all four directions with the gospel of the grace of God. The town itself is a real Catholic town, given wholly over to the pleasures of the world. Many times it makes one think of Vanity Fair in Pilgrim's Progress. Dances,

(Continued on Page 20)

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

FINANCIAL REPORT—DECEMBER 1941

AFRICAN BIBLE TRANSLATION FUND		
Tracy, California, Brethren Church	$	$ 1.00
AFRICAN HOSPITAL FUND		
Helen Lord, Ft. Wayne, Ind. (Doctors' traveling expense)	10.00	
Miriam Rarick, Ft. Wayne, Ind. (Doctors' traveling expense)	10.00	
Grace Allshouse, Ft. Wayne, Ind. (Doctors' traveling expense)	27.40	
Young People's Dept., Ft. Wayne, Ind. Loose offering for Drs' traveling expense)	2.60	
Glendale, Calif. (1st) Church Special gift for snake serum	17.85	
		$67.85
AFRICAN LEPER FUND		
Compton, Calif. (1st) Church	1.90	
Compton, Calif. (1st) Church, Jr. Dept.	1.30	
		3.20
EMERGENCY FUND		
Whittier, Calif. (1st) Sunday School		116.79
DUNNING FUND		
Mrs. William Dunning, Hawthorn, N. J.	10.00	
Mrs. John W. Martin, Manasquan, N. J. (Special gift)	10.00	
Mrs. William Dunning, Hawthorn, N. J. (Special gift of mdse.	89.47	
		109.47
GRIBBLE FUND		
A Friend, Sunnyside, Wash.	40.00	
Sugar Grove, Pa., Sunday School (Cameron, W. Va.)	11.00	
		51.00
HOYT FUND		
Mrs. Ida B. Flory, Lemoore, Calif.		25.00
JOBSON FUND		
South Gate, Calif. (1st) Church	10.54	
Tracy, Calif. (1st) Church	4.70	
Tracy, Calif. (1st) Church—Outfit	5.00	
Modesto, Calif. (1st) Church	15.21	
Fillmore, Calif. (1st) Church—Outfit	11.34	
Los Angeles, Calif. (3rd) Church—Outfit	5.00	
Long Beach, Calif. (2nd) Church	19.88	
Compton, Calif. (1st) Church—Outfit	10.01	
San Diego, Calif. (1st) Church—Outfit	31.33	
Long Beach, Calif. (1st) Church—Outfit	15.00	
Long Beach, Calif. (1st) Sunday School—Outfit	94.28	
Long Beach, Calif. (1st) World Wide Missionary Society	25.00	
Los Angeles, Calif. (1st) Church—Outfit	12.37	
Naples Sunday School (Long Beach, Calif. 1st)—Outfit	5.25	
		264.91
KENNEDY FUND		
Long Beach, Calif. (1st) W.M.C. for Kennedy children		10.00
MORRILL FUND		
Mrs. Ida B. Flory Lemoore Calif.		25.00
SHELDON FUND		
District Conference at Le Verne Calif. (Personal gift)		5.00
SNYDER FUND		
Martinsburg Pa. (1st) Church	24.67	
Yellow Creek Pa. (1st) Church	15.36	
		40.03
WAGNER FUND		
Clayhole, Ky. (1st) C.E.		
(For help)	5.00	
(For Wagner children—Christmas gift)	1.00	
		6.00
WILLIAMS FUND		
Sunnyside, Wash. (1st) Church	38.70	
Spokane, Wash. (1st) Church	13.35	
Harrah, Wash. (1st) Church	47.32	
Tracy, Calif. (1st) Church	18.50	
Modesto, Calif. (1st) Church	26.12	
Los Angeles, Calif. (3rd) Church	31.71	
Fillmore, Calif. (1st) Church	14.20	
Bellflower, Calif. (1st) Church	4.75	
Whittier, Calif. (1st) Sunday School—Outfit	56.78	
Los Angeles, Calif. (1st) Church	41.00	
Compton, Calif. (1st) Church	11.91	
		304.34
MISCELLANEOUS FUNDS OUTSIDE THE DENOMINATION		
American Board of Missions to the Jews		
S. A. Lowman, Camden, Ohio	7.00	
Mrs. S. L. Roberts, Spokane, Wash.	3.00	
Oriental Missionary Society		
Oriental Missionary Prayer Band, Ft. Wayne, Ind.	57.08	
		67.08
Total Receipts for December 1941		$1,096.57

GERALDINE F. JUDD, Office Sec'y.

EDITOR'S MAIL BOX

(Continued from Page 19)

drinking parties, movies, gambling, and immorality abound. The town operates a loud speaker which blares out its so-called music three or four times a week. During these times, the people promonade up and down the sidewalks in front of our house.

The work was opened here Sept. 1 with a series of conferences. During these the people came in goodly numbers. But soon the priest got under way with his opposition and the attendance dropped considerably. However, we have a nice group of children who attend the Sunday School, and also several families who come to the evening services. The opposition continues, and the work seems to go forward so slowly—and yet we know it is going forward.

There are two other towns that we visit each week for meetings. One is close by, a town called Los Cisnes. There the work goes real well. We have a large group of children in a child evangelism class—many of them have already received the Lord Jesus, and one can see them growing in Him. In our last children's meeting we had 31 present. In the summer we have had as high as 50 children attending. The evening meetings are also well attended—the last one we had 65 present. Of course we had a real special meeting, having some of our other pastors present. However the attendance is usually always good. Several of the older folks have been saved.

In Alejandro we have an established work. It is growing slowly. For almost a year the believers over there have been paying all their expenses. This is a great thing for the mission. The children's class is growing.

Last week, or rather the first of this week, we went to another little town with tracts. Going from house to house, we had many opportunities to speak to souls about the Lord. We now plan to add that town to our list, and visit it each week with tracts, and later with open air meetings. There are many children over there, which, of course, takes our eyes for a children's class.

And so the work continues. We would appreciate your prayers in behalf of these four towns which we are now reaching. Also please pray that the many other towns which are all around us without the gospel may soon be reached. Pray that there may soon be a real wave of evangelism sweep this province in which we work."

WHY?

Some child, in a happier future,
Will ask when his lesson is through:
"Why did they bomb the children?
What did the children do?"

And who will be able to answer?
Who will be able to say
Why war was made on children
In a barbarous dark day.

The question will echo forever
Though the face of the world may be new:
"Why did they bomb the children?
What did the children do?"

—Selected.

THE GREATEST WORK ON EARTH

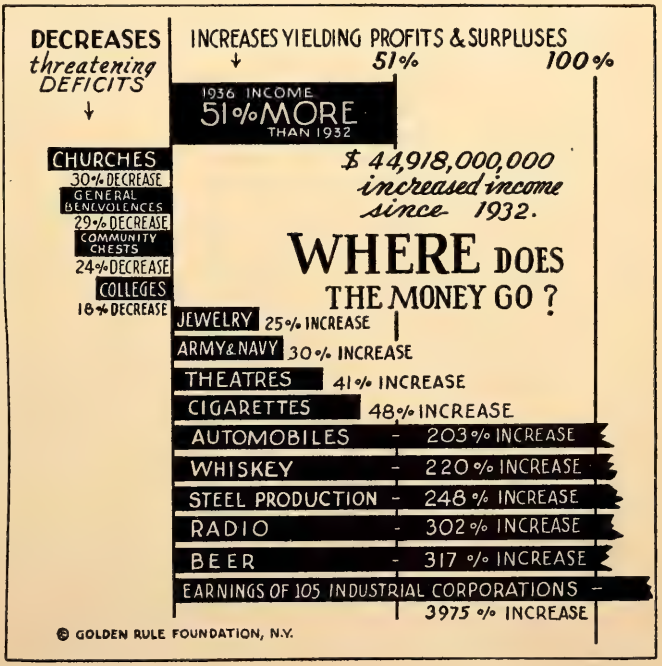
" The work of Christian Missions is the greatest, noblest and sublimest to which the energies of the human mind can be devoted. No labor that we can bestow, no sacrifice that we can make is too great to be undertaken for the glorious purpose of illuminating the dark world with the light of the glorious gospel."—John Williams, missionary martyr.

KNOW ANY ONE THAT NEEDS SOME?

A pharmaceutical concern back in New Jersey offers to supply its products at wholesale rates to our foreign missionaries. One of these products is **Diphenyiacetyldiethylaminoethanol Hydrochloride.** It is an anti-**spasm** remedy. So far as we know, none of our missionaries need any of that. They work quite steadily. However, we are thinking of ordering a few gallons for some of the members of our church. It is rather expensive, but if it will do the work, it is worth it. True, the Christmas spasms are over. But Easter is coming. A second product that interests us is **Butyloxycinchoninic Acid Diethylethylenediamide,** offered as a cure for **spinal anesthesia.** The laity ought to be interested in having us get some of this to give to certain preachers some of us know. And if it will cure ecclesiastical **spinal anesthesia,** it will be worth all it costs. Then, too, this concern offers **Lodochloroxyquinoline** at a very reasonable price. That is a dusting powder. A lot of folks might use **that** on their Bibles. One thing sure, if "them thar" remedies do not work, they ought'er!—**From Calendar, First Brethren Church of Long Beach, Calif.**

"WHAT'S THE MATTER WITH AMERICA?" HERE'S "WHAT'S"!

America is now in the throes of a world war, the end of which no man can foresee. Our Congress, at the behest of our President, is in process of appropriating about $56,000,000,000 for the implements of war. Our national debt will soon be well over the $100,000,000,000 mark—a number that no man can comprehend. Why has the living God allowed us to come to this? Have we treated God right? Graciously through the years He blessed us as a people. Have we robbed Him in return? The above chart reveals a sad story. **Remember, this chart was made back in 1936. Since then, the "decreases" have continued to decrease each year, and the "increases" have continued to increase.** Black and awful are the judgments that are ahead of us, unless this apostate nation shall confess her sins and turn back to God!



**"I GAVE, I GAVE
MY LIFE FOR THEE!
WHAT HAST THOU GIVEN
FOR ME?"**

LET US CARRY ON

By REV. JESSE R. WILSON, Home Secretary of the American Baptist Foreign Missionary Society

A woman missionary in China recently closed one of her letters home with these words: "Let us carry on. God does."

That is essentially what Jesus said: "My Father worketh even till now; and I work."

That is also what Isaiah said: "He (that is God), will not fail nor be discouraged, till he hath set justice in the earth, and the isles shall wait for his law."

Tracy Strong, who is heading up the war-prisoner work of the Y.M.C.A., says that among Christian people everywhere in Europe today he finds hope. Imagine that in war devastated and harassed Europe! Why is it? Because God carries on.

We carry on too. The constructive forces of the world are not going to fail. They are now girding themselves for a greater and more united effort than the world has ever seen.

Among them all, in the vanguard of them all, and the inspiration of them all, is the church of Jesus Christ. No outstanding, or even moderately successful Christian organization, of more than local importance has folded up because of the contemporary unprecedented onslaught of the forces of evil. Some in German-occupied Europe and Asia have been suppressed in a local form or setting, but the spirit that brought them into being persists. Battle lines have shifted, but the conflict goes on. Moreover, new agencies to meet new needs and new challenges have come into being. In Washington are listed no fewer than 400 organizations set to secure or administer funds for world-wide relief. Churches and church groups and church-inspired groups are chief among these.

Certainly the foreign mission movement is carrying on. Even the 117 missions in different parts of the world, hitherto drawing their financial support chiefly from Germany or German-occupied countries and now cut off from their support, are still operating. "No essential work has had to close."

No American or Canadian foreign mission society is thinking of anything other than an advance in the years ahead. Even now, in spite of some forced withdrawals from Japan and Korea and elsewhere, new missionaries are being sent out. Some are being appointed, for whom it is not immediately possible to secure passports from our State Department because of war conditions, but the new appointees are making the most of their delayed departure for the field by further training and experience in this country. They will be all the better prepared for their work later on. Others also are being appointed, or are being sought for future appointment; and we shall witness within a few years the removal of barriers to travel, and easy access to many lands, and the going forth of scores and hundreds of young people, well-trained, chastened and disciplined by the war years; eager, devoted, ardent, to have a full part under Christ in overcoming the sin, disease, poverty, ignorance and superstiton of the whole world.

The end of missions? Rather it is the dawn of a new day for missions, of a better type of missions, freed from some of the paternalisms and imperialisms of the past, more deeply rooted in the eternal gospel of the Son of God and more aware of the ecumenical fellowship of the church universal. Such missions will again lead all the forces of civilization which make for a better world, and by the power of the Spirit, will increasingly produce the fruit of the spirit—love, joy, peace, and all the rest—among people everywhere.

"Let us carry on. God does."

Black Babies

MISS ELIZABETH TYSON, R.N., Yaloke, F.E.A.



"Mamma" and Her "Chillun"!

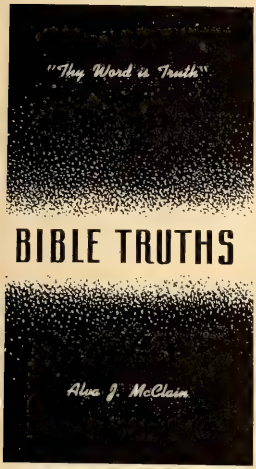
The maternity work is booming; there is a nice "new crop" of babies in the baby clinic each Monday morning. I am running out of names. The mothers insist that I, their "mamma" must name my "chillun." A pre-natal clinic, too, is going in full force; and I really believe that this contact and help to our women is going to help them spiritually as well as physically. I always have prayer with the mothers, and often give them a short message. They always say in their prayers that, before I started to care for them, they had to bring their children into the world just like the animals; but now, they know better and are so thankful that they can come to us and be treated like human beings. I only wish you could see some of these little kinky-headed babes. They are so cute, and especially in their little blue and pink flannel dresses that the girls made for them. Several weeks ago there was a little one born into the home of one of our Christians, but the little boy was not for this world. He only lived a few days; and when they prepared him for burial, they asked me if they could put on the nice little gown that I gave them. It never had been put on. Of course I agreed; and, O, how tenderly they pressed their precious bundle! Then, as they sat there, and pressed the lifeless form of their child to their breast, I could not help but think of the many heathen burials I had seen—the body all covered with red clay, ashes and filth. That little gown perhaps did not cost much more than 15 cents at the most; but, what it meant to that mother and father could not be counted in mere money. The maternity work is hard, and sometimes I think that I just can't get up at night after I have had a hard day; but, if we can break through and win the women of our work for the Lord, it will be more than worth the wakeless nights and hard work.

It is now past nine P.M. and I must retire, for I never know when I shall be called.

Pray for the work among the women of Africa. Only when they are truly born again and consecrated to the Lord will our work have a sound foundation.

GOING WHERE THE BEST ONES GO

When Thomas Titcombe started up the Niger River, in West Africa, to do missionary work among the pagans, one of the European traders on the river said to him, sneeringly, "If these niggers go to heaven, I don't want to go there." "Negroes will be **both** places," answered Mr. Titcombe; "I prefer to go to heaven with the good (redeemed) ones."—Christian Victory.



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NEWS BRIEFS From Our Workers

The annual business meeting at the ALLERTON PA. church this ar resolved into a blessed prayer meeting and concluded with nging the Doxology. Many concluded that the revival which they ere anticipating began at that meeting. A unanimous vote of con- dence was extended the pastor, Bro. R. E. Gingrich, for the cour- geous way in which he is directing the work of that church.

Bro. Stanley Hauser, supply pastor-evangelist at GRAFTON, VA. rites, "We report a revival with keen interest: the membership work- g that relatives, friends, neighbors and loved ones might know hrist as their Savior from sin. We want the brotherhood to pray r this revival and for this particular work. Our communion is soon."

In celebration of their becoming a self-supporting church, the First rethren Church of GLENDALE, CALIF. conducted a week's Bible nference with Dr. Roy L. Laurin, well known radio and Bible con- rence speaker and teacher. At the close of the conference, Dr. aurin presented an autographed copy of his booklet, "Quest and onquest," to the 15 who were present for every session of the con- rence.

On his way east to become pastor of the Conemaugh, Pa. church, RO. A. L. LANTZ conducted the mid-week prayer service at the . Wayne, Ind. church and the Sunday morning church service at e Bethel Brethren Church of Berne, Ind.

BRO. FLOYD SHIERY, who has been pastor of the Winnetka Con- egational Church of Dallas, Tex. while taking graduate work at allas Theological Seminary, has been extended a unanimous call by s congregation for an indefinite period of service.

The following report has been sent in from UNIONTOWN, Pa.: The New Year's Eve watch night service at Uniontown was a great rvice. 154 attended and stayed for the entire three-hour service. he service included a broadcast from 11:30 P.M. to 12:02 A.M. er radio station WMBS. The church enjoyed the best financial ar of its history. 50 members were added to the church. We ent $1,015 for paid broadcasting on Sundays, which did not include daily 15-minute devotional program we conducted for the station their time. Our home mission offering went $83 over the goal which was set at $800, better than double of last year. There was an average attendance of 182 for 138 preaching services during the year, which did not include Bible School, but did include prayer meeting and conferences held."

Rev. C. H. Ashman of Whittier, Calif., was in CANTON, O. January 18 to Feb. 1, holding revival services. Rev. Walter Lepp (of the Cleveland church) led the singing the first week, as Glenn O'Neal (pastor at Canton) was in the seminary.

The PERU, IND. church reports an attendance of 68 at the first Happy Hour conducted this year. This is a Bible class for children, which meets after school. Cars meet the children at school and take them home after the meeting.

TAKE IT TO JESUS

Sometimes our hearts are broken:
Trials seem more than we can bear;
But what peace and comfort greet us
If we meet the Lord in prayer!

Sometimes we are misunderstood
And loved ones turn us down;
The friends we thought the truest
Only meet us with a frown.
Just take it all to Jesus—
He will never turn you down.

—Audrey Randall

THINK IT OVER



Discouragement is a disease that attacks an undernourished Christian.


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FROM SUNSET TO SUNUP IN
HATCH NO. 2 OF "DRESDEN"

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The Brethren Missionary Herald

IV - No. 6 W.M.C. NUMBER February 14, 1942



W.M.C. PROGRAM FOR MARCH

SONG—"Sweet Hour of Prayer"

PRAYER CIRCLE—Requests as furnished by National Prayer chairman, supplemented with individual requests by those present

SPECIAL MUSIC

BIBLE STUDY—"The Mystery of the Church" (Study VI from the Ephesian epistle by Prof. Homer A. Kent)

SONG—"Faith of Our Fathers"

MISSION STUDY—"As Bright as the Promises of God" (A study of the life of Adiniram Judson by Miss Marie Mishler)

SONG—"From Greenland's Icy Mountains"

DIARY—A study of the life of a busy, present-day missionary

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SUGGESTIONS FOR PROGRAM

Instead of featuring the mission study each meeting, try to vary your appeal in advertising the meetings. For example, in this month you might feature the Bible study. A picture of a church on posters and invitations or printed programs might be used to represent that invisible church which we have revealed in the study. I wonder how many Councils have a poster to advertise every meeting? Do you do only what you can to get by, or are you really putting your Council over? Our record will be on high. We don't want to be ashamed of it.

Dear W. M. C. Sisters,

These words of our blessed Lord, "Watch and pray," have occurred to me many times at the beginning of this year. With conditions as they are in the world, we should have a greater determination to spend more time in earnest prayer, not forgetting that petition of John, "Even so, come, Lord Jesus."

In that blessed Hope,

—Mrs. Edward Bowman.

A SHIFT OF MAGAZINES

Due to the fact that the W.M.C. Number has been reaching some Councils too late to make adequate preparation for their meetings, an arrangement has been made between The Brethren Women's Missionary Council and Grace Theological Seminary whereby, beginning this month, the W.M.C. Number will be published the second week of the month instead of the fourth, and the Educational Number will be issued the fourth week instead of the second.

SPECIAL MEETINGS NOW IN PROGRESS

PRAY FOR THEM

Johnstown, Pa.—Victory Revival conducted by Bro. Charles H. Ashman at First Brethren Church, Feb. 2-22.

Waynesboro, Pa.—Revival at First Brethren Church, conducted by Bro. J. L. Gingrich, Feb. 16-Mar. 1.

Long Beach, Calif.—Evangelistic services conducted by Bro. Leo Polman at 1st Brethren Church, Feb. 8-22.

THE BEST GIFT

A mother who frequently left her home for a few days at a time used to bring each of the children a little gift. One day she purposely neglected the gifts. The little ones met her in the hall with expectant faces.

"I did not bring you any presents this time," said the mother, "because "

"We don't care, mamma dear, you are the best present," said one little one.

Can we say to Christ: "Thou are the best gift. Thou are all in all to me; there is nothing on earth I desire before thee; I would rather have thee than any earthly gift?"—Glendale, Calif., Bulletin.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

"Let Your Requests Be Made Known Unto God"

(Phil. 4:6)

National Prayer Chairman: MRS. EDWARD BOWMAN

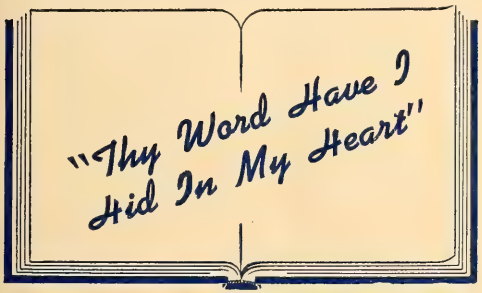
1. Psalm 27:1-5—Pray for the safety of our missionaries, and that God will abundantly strengthen them and bless their testimony. Remember, too, the faithful missionaries in the Orient and the islands of the sea.

2. Mark 11:24—Brother Jobson has requested prayer that he and the Williams be permitted to leave soon for Africa. Let us believe God's promise in their behalf.

3. Rev. 22:12—Pray that each woman in your Council may sieze every opportunity to witness and serve the Lord in these days of uncertainty before He comes.

4. Matt. 17:20—Pray that the way may be opened up for Brother Clarence Sickel to return to Argentina.

5. Romans 8:28—Pray for our Brethren churches on the West Coast, that these times of "blackouts" may only serve to increase their testimony and win many more precious souls to Christ.



STUDIES IN THE EPISTLE TO THE EPHESIANS—VI "THE MYSTERY OF THE CHURCH"—Eph. 3:1-21

By HOMER A. KENT

In the chapter before us, the church is presented as a "mystery." It is interesting to note that there are at least 11 "mysteries" referred to in the New Testament. To mention a few examples, there is (1) the mystery of the incarnation (1 Tim. 3:16; (2) the mystery of the divine indwelling (Col. 1:26-28; (3) the mystery of the kingdom of heaven (Matt. 13); (4) the mystery of the translation of the living saints (1 Cor. 15:51-55); and (5) the mystery of iniquity (II Thess. 2:1-12). The subject of the third chapter of Ephesians is the mystery of the church.

It should be noted that the term "mystery" as it is used in the New Testament is not something which cannot be understood, but something which has been known to God from the beginning, but which He has withheld from the knowledge of men until His time came to reveal it to men. For an illustration, see Rom. 16:25-26. There is, of course, in all the divine "mysteries," the supernatural element in prominent evidence.

With these considerations as a background, let us look at the mystery of the church as it is revealed in the chapter before us. Note:

The Nature of the mystery (vs. 1-13).

The Apostle Paul makes it clear that he has been made the minister of the mystery about which he speaks (v. 7) in this chapter. Furthermore, he says that this mystery is something that in all the dispensations that are past was hidden from the knowledge of men (vs. 4-5). He calls attention to the fact that the unveiling of this mystery was the manifestation of God's grace (vs. 7-8).

Just what, then, is this mystery?

1. It is not that the Gentiles were to be saved. This fact had been revealed by the Old Testament prophets (Rom. 9:25-33). The truth that there are to be people from the various nations and races of earth in the saved multitude at last was, therefore, not the mystery revealed to Paul. What then was it?

2. It is the fact that God, in this dispensation, is taking people who are Gentiles and people who are Jews, and making of them a new thing in the world, even the church which is the body of Christ (v. 6). Thus the church is neither Jew nor Gentile. It is a new fellowship. This was indeed a new thing in Paul's day. It was a day when Jews looked upon Gentiles as "dogs," and the Gentiles despised the Jews. "A middle wall of partition" separated them. The revelation of this mystery was absolutely new. In Christ, all race and class distinctions disappear. The church is being formed of Jews and Gentiles bound together by the common tie of Christ's blood, and indwelt by one Spirit. How sorely the message of this revelation is needed today, when there is still so much of race prejudice and hatred in the world! Christ and the church, His body, are the only true answer to the world's need. Following the consideration of the nature of this mystery of the church, note:

The Prayer for an entrance into a proper appreciation of the mystery (vs. 14-21).

1. The One addressed (v. 14)—"the Father." The regular order for prayer in the New Testament seems to be (1) to the Father, (2) in the name of the Son, (3) in the power of the Holy Spirit.

2. The One accountable for the existence of the

church (v. 15). The church is a family. It is holy brotherhood. Part of it already is in heaven, part is on earth. But wherever its members are, they owe their blessings to Christ. They are **Christians, Christ's ones.**

3. The petitions (vs. 16-19).

(1) He prays that the church may have a dynamic spiritual experience (v. 16). The word translated "might" in this passage comes from the Greek word "dunamis," from which we also get the English word "dynamite." A Christian life with such power in it can only come through a full yielding to the Holy Spirit, the Inhabitant of every Christian.

(2) He prays that the church may know the meaning of walking with Christ in daily experience (v. 17). There is a sense, of course, in which Christ does already dwell in the heart of every Christian. Otherwise they could not be saved. But the apostle desires that they may know what it means to walk by faith continually.

(3) He prays that the church may more fully comprehend the love of Christ (vs. 17-19). We need to make this a daily prayer. This is one of the greatest petitions of the Bible. In the answering of it is brought "filled with the fullness of God."

3. The Doxology (vs. 20-21).

Let us close our study with the great words of this doxology upon our hearts, "To Him that is able." Do the words of the apostle's great prayer seem impossible of fulfilment? Is God's plan and purpose for the church beyond human comprehension? Remember, "To Him that is able."

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"AS BRIGHT AS THE PROMISES OF GOD"

A Study of the Life of ADONIRAM JUDSON

By MARIE MISHLER

"Whereby are given unto us exceeding great and precious promises (II Pet. 1:4). God has given many promises in his Word for the believer if he will only claim them. He gave promises for times of peace; he also gave promises suitable for times of tempest and peril. In one of the darkest periods of Judson's missionary career, his faith was challenged by the question, "How bright is the outlook"? "It is as bright as the promises of God," came the answer from America's missionary. It is a faith like this that makes the child of God an effective witness. An examination of the life of Adoniram Judson reveals that he claimed the promises of God and his life became bright, not as the world calls bright, but bright in the service of the Lord Jesus Christ.

Adoniram Judson was born Aug. 9, 1788, in Malden, Mass., a suburb of Boston. His father was a minister in the Congregational Church.

At the age of three he was able to read. He gathered other children together; and from a chair, he would conduct a service. His favorite hymn began, "Go preach my gospel," saith the Lord. "He entered Brown University when 16 years of age, graduating with honors three years later.

While Adoniram was reared in a thoroughly Christian atmosphere, during his college days his life was stained with infidelity. Soon he became a Free Thinker. After his graduation he toured the northern states He stopped one night at an inn, and was given a room next to a young man who died during the night. Adoniram wondered who was dying, and if he were, like himself, a Free Thinker; or if he were a Christian. He learned the next morning that he was a close friend and classmate. Judson abandoned his trip and went home, where he became an earnest seeker after salvation. On Dec. 2, 1808, he dedicated his life to Christ and entered Andover Seminary.

Adoniram became a Christian to become a minister, and soon he added, "to become a missionary." He heard a missionary talk about Burma, and from that time on his interest lay there. With four other young men he formed a missionary society, and beneath a haystack near the college they dedicated themselves to foreign missions.

On Feb. 5, 1812, Judson married Ann Hasseltine; the next day he was ordained; and on Feb. 19 he sailed for Calcutta as a missionary under the Congregational Church.

It took four months for the voyage to India. During this time they studied their Bibles, and decided to accept the tenets of the Baptists, because they had been led to believe that faith should precede baptism and that baptism was immersion. This decision involved a great crisis in his life, for he was dropping the board that was sending him; and the Baptists, at that time, had no mission board. Surely this step was one of great faith, and no doubt it made him cling to the promise, "Lo, I am with you always."

The Judsons received no welcome in India and were sent from place to place, finally, resting on July 13, 1813, at Rangoon, Burma.

In Rangoon, the first 10 years of missionary labors were given mainly to learning the Burmese language.

During this time, he completed a grammar for the Burmese language, translated Matthew and wrote tracts. After nearly six years in Burma he preached his first sermon, and two months later baptized his first convert.

In 1824 the Judsons moved from Rangoon to Ava. That same year war broke out between Burma and the English government of India. The Judsons were looked upon as spies. Adoniram was cast into prison. It was 40 feet by 30 feet high, with no ventilation save through cracks in the wall. In this room were confined 100 persons of both sexes, nearly all naked and half famished. The prison was never washed or swept. In this place of torment Mr. Judson lay with five pairs of fetters on his legs and ankles, weighing about 14 lbs.; the marks of which, he carried ever after. At night, lest the prisoners escape, a bamboo pole was placed between the legs and then drawn up by means of pulleys to a height which allowed their shoulders to rest on the ground while their feet hung from the chains. In this position Judson spent 21 months.

After his release from prison, he returned to Rangoon, where not long after his wife and little child died.

For eight years he worked alone; translating the Old Testament, sending out the native Christians (two by two), and preaching. Then on Apr. 10, 1834, he married Mrs. Sarah Hall Boardman.

After 21 years of patient labor, Judson completed the translation of the Bible into Burmese. It was ready for the press on Oct. 24, 1840.

When he was 50 years old, and after 25 years of toil in Burma, Judson's health began to show signs of giving away; so he determined to return to America. On the return voyage, his second wife went to be with the Lord.

Judson was well received in America. His health was delicate and he could not speak above a whisper, and so he addressed his audiences by having another repeat aloud that which was upon his heart. At times he would disappoint his audiences by telling the wonderful story of redeeming love instead of his own adventures and labors.

June 2, 1846 he married Emily Chubbuck, and on July 11 they sailed for Burma.

After his 18 months' absence, Judson returned to find a king whose barbarities and cruelties far exceeded anything before known in the land. Missionary activities, if any, had to be done in greatest secrecy. During the day he worked on his dictionary; and at night in his home he met native Christians who would risk their lives to meet him, so that they might hear more of the One who gave His life for them.

Adoniram Judson died Apr. 12, 1850. When the evangelization of Burma first formed itself in his mind, he had hoped to build up a congregation of at least a hundred converts before he died. At his death, however, Burman and Karen Christians who had publicly accepted Christ Jesus as their Savior and had been baptized, numbered over 7000, beside the many who had died during his 35 years of service. There were 63 congregations established under the direction of 163 missionaries, native pastors and assistants.

The story of Judson's life, and especially his sufferings in Ava, shall ever thrill the heart that is touched by suffering for Christ's sake; and his influence for world evangelization will cease only when the great task is completed.

"In the Baptist meeting-house at Malden, Mass., is a simple memorial tablet with the following inscription:

IN MEMORIAM

Rev. Adoniram Judson
Born August 9, 1788
Died April 12, 1850
Malden, His Birthplace
The Ocean, His Sepulchre;
Converted Burmans and the Burman Bible
His Monument,
His Record is on High."

—Robert H. Glover.

SPECIAL NOTICE TO ALL WOMEN OF THE W.M.C.

1. There seems to be some misunderstanding among some of the women concerning our mission study. The program committee, in planning the work for the year, planned to make the department, "Open Doors," the source of our mission study for the year. All that is really needed is provided in the Herald each month. Additional material, books with further mission study, were to be merely optional. The missionary letters and diarys were planned to give present-day missionary information regarding our own missionary work.

2. Some Councils can't get away from the idea of Scripture reading and prayer as conducted in the past years. That is not necessary with our present program. The Bible study by Professor Kent is supplied to take the place of Scripture reading as conducted in the past. The Prayer Circle as suggested each month in the Herald supplies the period of prayer and a much more adequate one than the old system.

3. All requests for literature should be sent to the literature secretary, Mrs. Virts.

4. All material for publication, news items, letters, etc. should be sent to the editor, Mrs. R. E. Gingrich.

ITEMS OF INTEREST

The Spectator (London, July 11, 1941) reports that a careful inquiry recently made reaches the conclusion that 90% of the people of England have not opened the Bible in ten years. One wonders if America is different.

An article in the Los Angeles Times says that City Health Officer of Los Angeles, George M. Uhl urges citizens not to "burn themselves out" in this time of war defense. Truly, now is a wonderful time for Christians to demonstrate to the world what it means to have Christ in our hearts, to have the assurance that come what may, the Christian has a peace and satisfaction within that national hysteria and the threat of war and destruction cannot affect. Christians must **"burn themselves out,"** not in frantic efforts for self protection, but to reveal the unsearchable riches and blessings to be found in our blessed Savior Christ Jesus. If there is to be had any assurance during these dark days, it is to be found only in the crucified Christ of the cross.—La Verne, Calif., Bulletin.

"How Beautiful are the Feet of Them That Preach the Gospel--"

NOTE: For a few months, we are to have as our missionary letter a diary provided by Mrs. R. C. Wagner. This is the second installment.

Thursday, Aug. 28th—

The whole morning has gone attending to details—packing food, bedding, and extra clothing for our trip; giving Mildred some school work; shining shoes; fixing clothes; getting dinner; and watering the front yard. Left here about 1:00 P.M. and went straight to the mission at Berrotaran to fix up the beds there. Then went to visit the Fissolos as he is never at home on Fridays, the day we are in Berrotaran. After this visit, we went on to Slena. One of the families there is in charge of cleaning the hall now, so went to get the key and spent a few minutes visiting there, and then went to the hall to get ready for the children's class. By this time the weather had changed from decided heat to decided cold; a cold, damp wind blowing. Only one girl came for the class, so finally the girls and I went home with her, while Ricardo and Victor went to arrange for a cottage meeting instead of the regular service in the hall. Later they came and picked us up, together with Elsa and her mother, and took us to the home where the other believers were already gathered. Though we were only 14 altogether, we were pretty much crowded in the tiny room; and they wanted to sing even if there was hardly place to put the organ. After the meeting, we returned to Berrotaran where we had supper, and then got to bed. It was so warm when we left Almafuerte that I didn't think about the hot-water bottles, so had to heat bricks to get our feet warm.



Friday, Aug. 29th—In Berrotaran.

Cleaned up a little in the room here this morning and started packing up bedding again. Have been drilling the girls on reading this morning, and knitting at the same time. The sun came out about noon so we had a nicer day than it looked this morning. Ate early and then went to visit the Perazzolos. Today Mrs. P. with us to a creek not so far away to get watercress.

Had 13 children in the class this P.M. The folks next door do not permit the oldest girl to come to the class anymore, though they let the two younger children come. Wonder who has been working on them. Anyway, they let her play with the children and color the pictures, so we pray the Lord will open the way to touch her heart and life with the gospel.

Tonight we were 12 in the meeting, one of the members giving the meditation. His thoughts are given in a devoted spirit, though terribly disconnected. Got home a quarter to eleven.

Saturday, Aug. 30th—

Today we got a late start. It is a holiday and there is no school, so have given the girls some work, though not as much as I had expected to, for I have been writing most of my spare time. I can get a few rows of knitting or sewing done while I am helping them in their studies, but I can't very well write and help them too. Had to break into my literary efforts to get clothes brushed and pressed and to water the front yard again. Maria was in a talkative mood tonight and rather upset my plans for finishing the translation of Bro. Bauman's article, "The Three stepping-stones of the Antichrist to Power."

Sunday, Aug. 31st—

This morning I actually had time to sit down and read for a while. But the more I read, the greater my pile of articles for translation becomes, for I am always finding things that are just too good to keep to myself—often wish the "Herald" came in Spanish too, so our Brethren down here could get the benefit of its messages.

We ate early this noon, and then I got my S.S. classroom in order and lesson material laid out; then dressed the children. From now on all of this will have to be done early in the morning. Had 13 chil-

dren from 4 to 14 years of age in the class today. One girl came very early to play—the second time she has come since D.V.B.S.

Had mate with the Cavegnos after S.S., and then stuck the stars onto the individual attendance cards for my children in all three towns.

There has been a big celebration going on in town all day, but evidently not all of our members were interested, for the attendance was a good deal better than it has sometimes been on such occasions. May God soon grant us a membership that will not be moved by the pleasures this world has to offer!

—Mrs. R. E. Wagner.

Travel Diary

Sept. 27, 1941—Last evening at 7:00 o'clock we were tugged away from the dock at Brooklyn. We soon passed the Statue of Liberty, and left the lights of New York behind us. From 2:00 P.M. until 7:00 had been spent watching the huge cranes swing the heavy cases of Ford ambulances aboard. The holds were nearly full before we got on. They were soon packed to overflowing, mostly with brewer's cases, it seemed. We saw several cases containing cars lowered in before the hatches were closed down. After this, probably 50 more were piled on the decks and securely cabled on. One launch and one airplane were added as the last touch. I have never seen a boat so heavily loaded.



Miss Emmert

The passenger list includes five Firestone men for Liberia, two Pan-American Airway men, a Texaco man, whom we had met in Leopoldville, and a Free France diplomat, besides us three missionaries. All but the Firestone men are booked for Matadi.

This morning we had a boat drill even though it was cold and drizzly. We are assigned to life boat number two. It is nice that they warn one when these weekly drills take place, otherwise we would never know when to take our emergency bags with us and when not to.

September 29.—Yesterday was Sunday. We enjoyed Bible study and prayer together, that is, the three of us. In the evening we heard Mr. Fuller of the Old Fashioned Revival Hour over the air. We also had a turkey dinner as a special Sunday treat. The food is not bad considering everything.

Today it is already much warmer. We are passing close to the Bermudas. Uncle Sam sent a plane out to look us over.

October 1.—Last evening we enjoyed a very lovely sunset with wonderfully delicate colors in both sky and sea. Sleeping, eating, and reading occupy most of my time. Chico, the Mexican-Cuban steward, assures us repeatedly that we have only to ask, and he will give us anything we want! There is only one thing we want, and that is to arrive safely at our desired haven, well prepared in every way for our work.

October 3.—They found pieces of a life saver floating along yesterday. We had a fire drill today.

October 5.—This is the tenth day out, and as nearly as I can tell from the chart, we are more than half way across. We only go ten knots an hour, which means about 11 miles. The course is toward Freetown, more or less directly. But even though we reach the Coast in 16 days, as they think, we are told that we shall probably be on the boat five weeks before reaching Matadi, as there are quite a few stops, and much freight to unload.

Chico, the steward, provides the comedy for us. He spoils us in between meals by giving us too much to eat, even making ice cream for us; but when we sit at the table a few minutes after meals to talk, he becomes furious. Or if some of the men are late to meals, he acts very childish about it. He speaks quite a mixture of English, Spanish, French, and what-not, so it is quite difficult to understand him. One of the men did not like the thick condensed milk, we had on the table, and asked for plain milk. Chico said, "This is no passenger boat. This is freight boat. We have no milk, we only have cream."

October 6.—We spent most of our spare time last week making out lists of our belongings to be ready for the customs man when we enter French territory. I have also diligently studied the book on photography and the instruction book, and am ready to shoot (but not on sight).

We are now entering into about the most dangerous part of our trip, so they think. I feel sorry for the passengers and crew who have nothing in which to put their trust, but in blind chance, or in the law of averages. How happy we are to be able to say: "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The sea has been fairly smooth all the way, and none of us have been seasick. It has been rather windy and cool to be out on deck, but now it is getting quite warm. Last evening, the sea was as calm as a lake, except for slight swells. As we were admiring the silver, blue and rose tints of the sunset on the water, Minnie noticed white foam at a distance, which looked like breakers. It turned out to be a huge school of dolphins jumping out of the water and splashing as they went back again. They are a good sized fish, that sometimes jump two and three feet out of the water. It looked as though they were playing leap frog.

The small flying fish are entirely different. They dart out of the water and skim over the surface often for 50 feet or more, as the wind catches them. They look more like a stone skipping over the water. Then there is a sort of butterfly-like silvery fish that the wind carries up into the air for a short distance as they leap out of the waves.

October 11—We are about a day out from our first stop. Just now I was called up on deck to see an approaching ship. It was already quite close and coming directly toward us. A signal light on her deck was flashing dots and dashes. Was she friend or foe? None of us passengers lined up along the rail knew. How fast she seemed to come! She hoisted a small flag, but none of us recognized it. The officers ascending and descending the stairs leading to the bridge gave us no sign of assurance. She turned slightly to intercept our course. A man on her top deck signalled with flags.

"At least, she isn't firing on us," said one of the passengers.

"It's doubtless a patrol boat," said another. "It isn't very large."

The blinking light wigwagged out a farewell message, the boat slackened speed, and let us proceed, evidently satisfied that we were what we claimed to be. "There is a world of difference between an enemy and a friend," we thought, "How different it might have been!"

October 12.—Today we arrived at Bathurst, Gambia. The trip to this point was 3,579 miles and it took us nearly 16 days. How thankful we were to sight land this morning and to arrive safely. Last evening, one of the passengers saw the light of a ship back of us, and then it was gone. We went up on deck but could see nothing. Then a boy knocked on the Captain's door. "The mate says he sees a light, sir." The captain came out and clumped up the stairs to the bridge. No information was available, so we went down to our cabin for our evening devotions. Was it a raider stalking us, or a friendly patrol? There was no way of knowing, but we had committed it into the Lord's hands, so we went to bed and to sleep. The first thing I thought about, however, when I awoke at daybreak, was to wonder if the boat were still following us. I suggested that Minnie would have informed us, though, if such had been the case, for she is always the first one up; so I fell asleep again. Sure enough there was no boat in sight.

As we entered the harbor, we saw buoys marking the channel which had been swept free of mines. How nice to reach a prepared haven through a prepared channel!

October 15—Two days and a half of unloading at Bathurst and we are finally off. Besides quantities of ale, we unloaded quite a bit of flour and some miscellaneous things. An airplane circled around us twice this evening, flashing dots and dashes at us. It seemed quite a lengthy conversation. Another one appeared later, but we saw no lights. It went around us once and made off again.

October 17—The weather has been unusually hot. I have spent my extra time in writing letters and a native story. We pulled in to Freetown today about 2:15. A convoy was pulling out. There are many interesting things to see here.

October 25—The unloading may be finished today It has been a long week, fortunately not as hot as the first few days, however. We have not been allowed to go on shore. We have seen many interesting things here; but, of course, I would not try to describe them all. Yesterday we saw a ship towed in that had been damaged by a torpedo. There was quite a hole in it, judging by what we saw above the water line. They say the submarine that got it has since been sunk by an airplane. We heard of the sinking of the Lehigh today, too. It was probably sunk by the same submarine. They say it was sunk 70 miles from Bathurst, which means that we had come over that same route not many days before, in all probability, or at least not far off. The crew were all saved, we hear, and are here at Freetown, awaiting the Acadia. We got to see a sumbarine in port, too.

October 26—We left Freetown this morning and hope to be in Liberia tomorrow about noon. Five of our 12 passengers are to get off there. Perhaps we may get permission to visit the plantation there.

—Mary Emmert.

SIN IS A BLACKOUT

We hear and read much today regarding blackouts in war-torn countries. The blackest think known to God is sin. It blackens everything it touches. It makes the heart black, and eventually sin will cause the sinner to go to a place called hell which is the absence of all light—a blackout.—Allentown, Pa., Bulletin.

What Have You Done?

By MRS. W. A. OGDEN

During the past year a great disaster has occurred, a testing of faith experienced and a blessing received. I refer to the tragic experience of the ill-fated Zamzam. Upon receiving the first news suggesting the loss of the ship and uncertainty of her passengers, we at home were immediately effected. Did we not have a definite concern and responsibility for those who were going "in our stead" to preach the gospel of salvation and peace to those lost in sin and darkness?



Mrs. Ogden

Many were ready to accept defeat and believe that all hope was gone. To some was given faith to trust in spite of seeming hopelessness, "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). How often prayers, unanswered for a time, cause the same passive attitude in Christians, and they are made to say, "I cannot understand why, but it must be His will." Others through prayer of faith are given an assurance and knowledge of His will.

Then came the glad news that all were safe; then their return to us; and some have now been granted the privilege of reaching their desired field of service in Africa.

The suggestion, made previously on these pages, will here be mentioned again. Perhaps this thing had to happen in order to awaken us to our responsibility in prayer. We are always impressed and moved by the faith of our missionaries, and too often are willing to expect God to keep them and use them because **they** trust Him. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, **that ye strive together with me in your prayers** to God for me" (Rom. 15:30).

Some have left home, loved ones, comfortable living conditions, and, of greatest importance, constant spiritual fellowship with saved ones, to go out alone because "the Lord of Christ constraineth" them. Will you and I, who have made none of these sacrifices, miss our privilege and responsibility in having a part in winning souls in other lands? Women, objective No. 2 is given in order to help you. Will you be faithful in praying daily for our missionaries, thereby rendering a service, and receiving a blessing? The ministry of prayer for others is the highest earthly ministry of God's children.

NOTE: How glad we are for a message from our very busy vice-president. Surely she has presented the challenge of objective II. Do we accept it with a 100% from every Council?

W. M. C. News

San Pedro, Calif., Nov. 18, 1941.

Dear Sister H. W. Koontz:

Please allow me to answer your letter on yours. I find that all my stationary is gone and it will save me a lot of time.

Your above check came last week just after I had especially asked the Lord to help according to our need. I keep the books and I knew our expense was especially heavy this month. Then I went to our mail box, and must I say the largest check which our work has received awaited me? Need I say I sat there and cried my thanks and asked God's blessing upon every one of the sisters who had had a part by gift or prayer?

How can our work keep from being blessed with such a prayer band behind us, and not too far behind either?

A sample of what has been accomplished through His Word in the new place for soldiers:

1. A discouraged soldier ready to quit and almost blow up the army was given a new perspective and objective. Is now praising the Lord.

2. One little girl (Catholic) said, "Mrs. Pearson, I never had read the Bible until you came." Now she has read three chapters every week, learned five verses and prays every day.

3. One woman, all muddled in evolution, said today, "Now that I am getting my feet on solid ground, I have lost my desire for my bridge club." And she's wondering how to get out of it. I advised her to give a testimony and quit.

All because He died, in His Love,

—Mr. and Mrs. C. H. Pearson.

Station A, Box 10, Brooklyn, N. Y.

Oct. 2, 1941

National W.M.C.
Roanoke, Va.

Dear Freinds in the Lord:

Please do forgive this hurried word to say thank you for your generous gift today. The response to our mid-summer letter has been so heavy, and our office helpers so few, because of summer vacation schedules and illness, that we are quite swamped with work. But from the bottom of our hearts we can say, "Praise the Lord." For, through such loyal friends as yourself and others who are daily praying for us, He has now come to our help and has brought to us new reinforcements by way of financial help, and we can in full confidence go forward with the work.

Thank you again, and again we say, "Praise the Lord."

Ever faithfully yours in His service,

—J. Hoffman Cohn.

OUR CHURCH?

The Church is NOT a hospital, though it ministers to the Spiritually sick and morally anemic. The Church is not a gymnasium to develop ethical muscles. The Church is not a cold storage plant to keep a few saints from spoiling. The Church is not a club to give a little religious polish to complacent members. The Church IS an inspiration point to workers. The Church is a signboard which points the way to Jesus Christ. To be a signboard to every needy pilgrim, it must be friendly, evangelistic, missionary, enthusiastic. Let us endeavor for Christ's sake to make it the kind of a Church that will point the way to Calvary's Cross.—Ex.

Easter Assortment No. 16



THE "SUNSHINE LINE"

With Scripture Texts

Ten folders with envelopes. A most outstanding value is being offered to you in the new "Sunshine" Easter Assortment No. 16. Soft pastel shades of blue, lavender, green, and yellow with contrasting shades are the color schemes used on these ten lovely folders.

The designs are artistic, different, and beautiful. Eight of these folders have embossed effects causing the flowers and other decorations to appear more real. The choice sentiments and suitable Bible verses have been carefully selected for each folder. **There are two 10-cent folders in the assortment with extra embellishments such as metal insert, die-cut effects, ribbon, etc. There are eight 5-cent folders of very attractive designs, making a total retail value of 60 cents in the assortment.** The box top is blue and silver. This assortment must be seen to be appreciated.

A real value at 50 cents—Order from

THE BRETHREN MISSIONARY HERALD CO., INC.

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The Sisterhood of Mary and Martha

SMM

Christ, the Hope of the World

DEVOTIONAL TOPIC FOR MARCH

Christ--Our Hope In Spiritual Growth

Opening hymn: "I Would Be Like Jesus."

Prayer by leader.

An acrostic on **Growth:**

Glorify God. John 15:8; I Cor. 6:20.
Read His Word. Ps. 119:9-11; II Tim. 2:15.
Obey His commands. I Sam. 15:22; Acts 5:29.
Wait for His coming. Matt. 25:13.
Testify to others. Acts 1:8; II Cor. 5:20.
Humble ourselves. I Pet. 5:5,6.

Hymn: "More Like the Master."

Sentence prayers: Pray that we as Sisterhood girls might grow spiritually. Let us remember our missionaries in foreign lands and those who are here in our country waiting for the Lord to open the way for them to return to the field.

Topic: "Christ—Our Hope in Spiritual Growth."

Charus: "Christ, the Hope of the World."

Prayer.

Business session.

Benediction.

PLEASE NOTICE

The correct address of your new general secretary is 540 14th Street **S.E.**, Washington, D. C. In last month's announcement the S.E. was omitted. Be sure to address your letters correctly to avoid delay in their reaching her.

CHRIST—OUR HOPE IN SPIRITUAL GROWTH

The three necessary factors in the pursuit called life are food, clothing, and shelter. In war-torn lands, the inhabitants have learned as never before what these three items, or lack of them, means. In their moderate provision, humanity finds security and calls life well-lived.

Essentials of Life

When we think about "growth," our minds turn immediately to physical development because growth is perfectly natural (Moses grew—Ex. 2:10a; Samuel grew—I Sam. 2:26a; and the child Jesus grew—Luke 2:52).

We are taught early the need of a regular and staple diet of wholesome muscle-and-bone-building food, and of proper exercise. Some years ago, that three-syllable word "vitimins" entered our dietic vocabulary; today it has put the 'alphabet" to working overtime, even as in the political field! We should be careful to consume so much of Vitamins B. D. etc. Were it possible, perhaps Methuselah might augment the category by other important vitamins for longevity; at any rate, we are sure, from the record of his 969 years (Gen. 5:27), that he was not afflicted with allergy!

Parallelisms

Principles maintaining in "life" are true in the "life more abundant." While we observe carefully **what** we eat, **when** and **how often,** much more ought we to observe our spiritual growth—keeping healthy and fit God-ward. The Great Physician, our omnipotent an omniscient Physiologist prescribes the blessed Word of God as the one, all-embracing Food for His children. We could not expect a child to grow normally by allowing him one meal a week, or better, one meal a day. Neither can the child of God grow in the knowledge of Christ apart from a regular and frequent diet upon His Word.

Considering exercise, walking is concluded generally beneficial and very simple; but, regardless of simplicity, it has to be learned. Each step becomes easier. Parallel to this is "walking with God:" the first steps are comparatively hard, but the consistent, daily walk and talk with Him helps us to grow in grace and the knowledge of Him. To walk alone is monotonous, to say the least—but, oh, the refreshment and joy of (paradoxically) walking—alone, with someone—one whom you love, a friend! Walking and talking with God (the never-failing Friend) is sweet. At the beginning of the journey, He provides the clothing, the robe of His righteousness (Isa. 61:10, Rev. 6:11, Rom. 3:25,26). Amos asks, "Can two walk together except they be agreed?" (Amos 3:3). Obviously, "No" "Enoch walked with God" (Gen. 5:24); and God took him **home!** The destination is the eternal home—no F.H.A. loan necessary! (John 14:2).

Hope

We read, "Faith is the substance of things hoped for" (Heb. 11:1); "hope" is defined as "the object desired." After all, it is not the **act** of faith or hope that really obtains; the all-important thing is the **object** of faith or hope. Christ is the Hope of our salvation, and thus He becomes the Object of our faith. In the manger at Bethlehem, when deity was clothed with human flesh, Christ, the God of glory (Col. 1:17), took on Himself the "substance of things hoped for." All anyone has, is, or expects to be, is in Christ. That is **hope!**

In conclusion, Jesus said, "I am that Bread of life" (John 6:48); "For my flesh is meat indeed, and my blood is drink indeed" (John 6:55); "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (John 6:57).

So, let us "feed" upon Christ, the living Word, and upon the Bible, His written Word, anchor our faith in Him, and find Him our perfect Shelter (Isa. 32:2).

Whether on the threshold of active service, on the battlefield or the harvest field for Christ, or facing the sunset years of life, "the just shall live by faith" (Rom. 1:17b), and "Christ **is** our only **hope** in spiritual growth." To give Him and His Word preeminence, Lord, help us! Amen!

—Geneva G. Kuhn.

THINK IT OVER



God gives our blessings,

but we have to take them.

Juniors

Praise the Lord for **Sisterhood!**
Praise the Lord for more Sisterhoods!
Praise the Lord for better Sisterhoods!
Praise ye the Lord!

More of our societies are reporting, so we again pass on to you the greetings from two groups. May their ideas and suggestions be of great help to you.

"Greetings to you in the name of our Lord Jesus Christ from the Junior Sisterhood of Mary and Martha of the First Brethren Church, Johnstown, Pa.

The second meeting which we held was attended by 16 girls in ages from 7-14. At this meeting we elected officers of which are the following: pres., Violet Ringler; vice-pres., Genevieve Hawks; sec'y-treas., Audrey Upholtzer. The Senior Sisterhood girls elected as our patronness Mrs. James Bifano, and our assistant patroness, Miss June Blough. We have appointed two committees, Lookout and Social, with each girl serving on either committee.

We have our meeting the second Friday evening of each month. Each girl takes her turn in having Sisterhood at her home. We have no dues, but take an offering at each meeting. This month we are going to send our offering for the bus in Clayhole, Ky.

In order to keep an interest in our Bible Reading, we have a chart with each girl's name on. A gold star is given each girl for each chapter which she reads.

Our prayer is that we may not only grow in number but that we may grow in the grace and knowledge of our Lord Jesus Christ."

Now a word from Dallas Center, Ia.—

"Since you have requested letters from the Junior girls, I shall endeavor to tell you a few things of interest concerning the Dallas Center group of Juniors.

We organized our society just ahead of national conference and had a delegate at the conference. We have our meetings the second Saturday afternoon of each month under the supervision of our patroness, Mrs. Donald Becker. We are striving to meet our goal, not merely for the sake of being a banner society, but that we might grow spiritually. We sent a box of clothing to a little girl in Kentucky. Mrs. Landrum gave us the name of a special little girl and we prepared the clothing for her. We were happy to do our bit toward the bus fund for Kentucky. Our recent meeting was the Christmas one. After our lesson, we had a grab bag.

Although our group is small in number we are endeavoring to meet our Bible reading goal 100%. A few of our girls have already completed the required Scripture. Our dime calendar is fast filling up; our scrap books are beginning to look promising. We receive a spiritual blessing at every meeting. Please remember us in your prayers that we might remain faithful until He comes. Our officers are: pres., Esther Jane Randall; sec., Alvena Owens."

What about your membership projects! And the reading of the mission book? Let's finish these up real soon. That will leave time for each group to plan for some other benevolent work for Easter season.

In His Name,

—Aunt Mabel.

My dear Sisterhood girls:

" . . . His compassions fail not, they are new every morning: **great is Thy faithfulness.**" Truly in these days of unrest and turmoil we can praise Him for His great faithfulness toward us. During this past year I am sure that at sometime or other we have all failed Him, and yet through it all He has been faithful at every moment to us. Truly we have a wonderful Lord and Savior!

I have been praying for you and thinking about your society, and have been wondering how you are progressing. Are you going to be an honor society? I am sure you want to be, and if you work hard enough you will be. Just think how enriched your life will be after fulfilling the goals! You will want to do this because you love our Lord Jesus Christ and because you want to grow in grace and in the knowledge of His Word.

Have you started working on your box for Kentucky? We want to remember the great need of the work there. Anything we can send them will be greatly appreciated, and will be used by our missionaries in opening doors for the gospel message. The people are always very needy, and of course will be even more so in these critical times. Truly, anything we give to them—warm clothing, books, shoes, literature—is given to Christ. Be sure to do your part!

I am looking forward to hearing from someone in your society telling me of what you are doing in your particular Sisterhood.

I believe if each Sisterhood girl would put this resolution in practice during 1942, great and marvelous things would be accomplished for our Lord: "During the coming year I will go nowhere I can't take Jesus Christ; I will say nothing which I don't want Him to hear; I will do nothing I do not want Him to know about."

My prayers throughout this coming year are that He will find each one of us more faithful to Him, and may He richly and abundantly bless you and keep you until He comes.

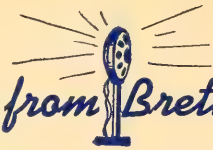
Lovingly in His matchless Name,

—Loraine Sickel, Nat. President.



PRAYER PAUL PROCLAIMED

Mayor Stump of Stuttgart, Ark., leads the way to prayer. "Do hereby request each and every individual regardless of his occupation, to pause for a moment, bow his head in prayer and Thanksgiving for the fact that he lives in America." The churches both white and colored immediately cooperated, and urged their congregations to join the movement. Now it has spread to the entire countryside. Every morning at the stroke of ten, the little town's church bells ring. This is the signal for a few moments of prayer, and the men and women drop whatever they are doing and give thanks together. This example might well be followed by every village, town and city throughout the United States.—Meyersdale, Pa., Bulletin.



THE DEATH OF CHRIST

By R. E. GINGRICH, pastor, Ellet, Ohio

(Concluded from issue of Jan. 24)

We are, in this study, presenting the third and final aspect of the death of Christ, namely: **the Results of the Death of Christ.** My friends, let us keep clearly in mind the general theme we have been following in this series of studies: **What I Believe, and Why.** We have been setting forth these vital truths, both as a personal testimony concerning our faith, and to assist you in persuing your way through the sacred Scriptures and in laying a solid foundation for your faith.

During recent broadcasts we have been setting forth the teaching of the Word of God concerning the death of Christ, under the theme, **"What I believe about the death of Christ, and why."** We have observed the basic fact of **the necessity for the death of Christ** according to the holy Scriptures. We have also given careful consideration to **the meaning of the death of Christ** in the light of God's Word.

It is our desire to share with you in this concluding study on the death of Christ what I believe about **the results of the death of Christ.**

Just what was accomplished by the death of God's only begotten Son upon that cruel cross? Only eternity will reveal the full consequences of that significant transaction enacted upon the place of a skull on those bleak Judean hills. Since that event was enacted, nothing will ever be the same as it was before. There is nothing in heaven, on earth, or under the earth, that was not somehow affected by the cross of Christ. It is our privilege and purpose, in this study, to consider with you, a few of the more outstanding results of the death of Christ.

The results of the death of Christ to the believer:

The Bible is replete with evidences of this blessed truth.

The death of Christ redeemed us from the curse of the law, as it is written: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). Now, the curse of the law is death; for "the soul that sinneth, it shall die." Our blessed Savior bore that curse in our behalf.

A mother in Mt. Vernon, N. Y., found it necessary to attend to some business in a neighboring town one day. Leaving her two children at home during her absence, she proceeded to attend to her business, cautioning them as to their conduct during her absence. Hurrying home following her business transaction she found her house empty. A frantic search was rewarded by her finding her children on the railroad tracks some distance off. A train was due! The frantic mother rushed to her children, pushing them off the track, but the engine caught her and crushed her beneath its grinding wheels. That mother died that her children might live. Had it not been for her, those children would have shared the fate she bore. Would they ever forget the sacrifice of their mother? Then how can the child of God ever forget that it was Christ who stood in the way of descending judgment upon guilty sinners, rescuing them from an awful fate, and bearing the curse of sin in their stead?

> Well might the sun in darkness hide,
> And shut his glories in;
> When Christ, the mighty Maker, died,
> For man, the creature's sin.

The death of Christ loosed us from our sins, even as it is declared in Rev. 1:5; "Unto Him that loved us, and loosed us from our sins in His own blood" (ARV). Until Christ appeared to put away sin by the sacrifice of Himself, man was held in bondage to sin, except as he looked forward by faith to the cross of Calvary. When Christ died upon the cross He provided the means for breaking the shackles of sin and setting captive humanity free. That means was the precious blood of Christ.

A teacher once asked a small boy if there was anything that God could not do, to which the little fellow replied: "Yes, he cannot see my sins through the blood of Jesus Christ." How true his answer was!

> "Jesus paid it all, all to Him I owe
> Sin had left a crimson stain,
> He washed it white as snow."

The death of Christ opened a way for us into the presence of God. Searching the Word of God in the light of the subject under consideration, we observe in Heb. 10:19-20 this precious truth set forth: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Entrance into the presence of God is by the way of the cross, for it is true that,

> I must needs go home by the way of the cross,
> There's no other way but this;
> I shall ne'er get sight of the gates of light
> If the way of the cross I miss.
>
> I must needs go on in the blood-sprinkled way,
> The path that the Savior trod,
> If I ever climb to the heights sublime,
> Where the soul is at home with God.

It was the death of Christ upon Calvary that opened the way into the divine presence. **There is no other way but this.** Do not miss it, my unseen friends!

We wish that it were possible for us to exhaustively analyze the results of the death of Christ to the believers, but our time is necessarily limited. We thus pass to a consideration of the second aspect of the results of the death of Christ, namely:

The results of the death of Christ to the universe.

Sin is no small thing, though many would have us believe so. It has polluted the entire universe. Heaven was defiled by the presence of the author of sin, that is, Satan. The earth was polluted by the presence and practice of sin-laden humanity. Even the animal and inanimate kingdoms have been effected by the reality of man's sin. "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. Because the crea-

ture itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:20-21). A careful analysis of this passage will reveal that the whole created world has been effected by the entrance of sin into the universe, and has become estranged from Him Who is holy in the absolute sense. How, then, could reconciliation between God and the creature be effected? Through the precious blood of Christ a holy God and sinful creation were reconciled. Consider with me Col. 1:19-20, where we read concerning Christ: "For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Calvary was necessary, not only for guilty sinners, but also to restore an estranged world to its Creator. Through the blood of Christ all things are reconciled unto God, for God was in Christ, reconciling the world unto Himself. He who believes that truth has peace with God. He who rejects it as foolishness shall die in his sins.

The results of the death of Christ to sinners.

The death of Christ has tremendous value to sinners, for it made salvation and its blessings available to all men. To be sure many spurn its gracious provisions, yet they are available. The preaching of the cross is foolishness to them that perish, **but** to them that are saved, it is the power of God (1 Cor. 1:18). That power exercised itself in many ways, among which was that of drawing men unto the Lord Jesus Christ. Jesus Himself declared upon one occasion, "And I, if I be lifted up, will draw all men unto me" (John 12:32). No man can escape that magnetism when once he has heard the gospel of God's saving grace, tho he may resist it until it not longer draws.

"O Love divine, what hast thou done?
The incarnate God hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree!
The Son of God for me hath died;
My Lord, my Love, is crucified.

"Then let us sit beneath his cross,
And gladly catch the healing stream;
All things for Him account but loss,
And give up all our hearts to Him;
Of nothing think or speak beside,
My Lord, my Love, is crucified."

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News from Brethren CHURCHES

LEON, IOWA REVIVAL

Revival meetings were held in the Leon Brethren Church during the Christmas holidays. Rev. Curtis Morrill was the evangelist. Gordon Cook, Grace Seminary student, was song leader; and Mrs. Garner Hoyt, accompanist. Lowell and Solon Hoyt, from Bryan University, rendered vocal and instrumental numbers. With Mrs. Morrill and Elaine and Stevie, this made a party of eight.

A fine start was made the opening day, when the church auditorium was filled, and a side room was used at both services. The evangelistic party was very favorably received. But that night it began to rain, and rain brought mud, which was followed by snow, below zero temperature, and a blizzard. These conditions continued until after the meetings closed.

In spite of these adverse circumstances, the Lord blessed, sending unsaved people to almost every service. A total of ten confessed their faith, nine at the church, and one invalid in the home. Three were young married men, two women, and four young ladies. Each member of the evangelistic party worked and prayed faithfully, and the people who were able to attend the services were blessed.

A watch night service was held, at which time the Zamzam story was told by Brother and Sister Morrill. Then the Hoyt boys had charge of a social hour, which was followed by a midnight prayer meeting. Gordon Cook preached on the last afternoon. We of the Leon church enjoyed the fellowship and the ministry of every member of the party, and we trust that they can return to us sometime under more favorable circumstances.

BIBLE READING

A Bible reading campaign was started in the Leon church about a year ago, which has proved quite successful. 49 people read the whole Old Testament, 69 read the New Testament, and 47 read the whole Bible. Nine people read the Bible through twice during the year. A total of 5,179 books of the Bible were read by the 110 people taking part in the campaign.

In brief, the plan was as follows: on the last Sunday morning in 1940 the pastor preached on the value of Bible reading. At that time about 100 people promised to try to read the Bible through in 1941. The reading was started on New Year's Eve when the gospel of Matthew was read at the watch night service, 28 people each reading a chapter. Following that, whenever anyone read a book of the Bible, he wrote his name and the name of the book read on a slip of paper and placed it in the offering basket at any service. These names were placed on the large wall charts in the church, and a stamp bearing the name of the book was placed opposite the name. Thus a week-by-week record was kept in the church auditorium. When anyone completed either Testament, an appropriate certificate was issued. (These charts, certificates and stamps can be obtained from The Brethren Missionary Herald Co..) The plan appealed to all ages, and it has resulted in a real change in the spiritual atmosphere of the church. In most cases, a Bible reading habit has been established, which is carrying over into this year although we are not using the charts again.

—Miles Taber, Pastor.

SPIRITUAL NEWS FROM WHITTIER, CALIF.

The whittier church has just enjoyed a two weeks' victory revival. In spite of the "perilous times,' threatened black-outs, ban on tires, etc., the attendance was equal to, if not better than, the revival of last March. Harry McCormick Lintz was the Evangelist the same as last year. Ralph Colburn of Long Beach was the song leader. Evangelist Lintz preached a straight-forward, fundamental, evangelistic message. The church members were strengthened and stimulated in their faith and faithfulness. Much praying was done and there was much time devoted to personal evangelism. Children's meetings were held in the afternoons, and young people's services at 7:00 in the evening preceding the regular revival services.

There were 30 public confessions of those not members of the church. A large number of members presented themselves for dedication and reconsecration, of which no numerical record was kept. Whittier is a most difficult field for evangelism, being very much over-churched. However, during the year of 1941, 78 public confessions of Christ were made in our services. With close roll revision at the annual business meeting, the numerical gain brought our membership up to 505.

The Whittier church is busy beyond the limits of its own local field. Evnagelistic groups go monthly to the Union Rescue Mission, the Los Angeles Mission, the Jewish Mission, and the San Pedro Mission. This evangelism is all under the direction of the church. Several hundreds of public confessions of Christ were secured during the year at these mission services. The pastor broadcasts from the Union Rescue Mission station every week on Thursday. So the testimony of the gospel is sounded out.

The church allowed the pastor the privilege of answering a few of the calls for revivals which have been coming to him from the East. So we are on a ten-Sundays leave of absence to hold victory revivals at Canton, O.; Johnstown, Pa. (in the church of which we were pastor for 14 years); Peru, Ind.; and Dayton, O.. Ralph Colburn, an ordained minister of The Brethren Church, is our supply pastor. He is a young minister soon to become a pastor of a Southern California Church. We were fortunate in securing him as resident supply pastor until our return to Whittier.

The year 1941 recorded the best year financially which the church has enjoyed for many years. Over 50% of the money which passed through the treasuries went for worthy causes outside the Whittier Church. The local budget was increased for the year 1942 with a substantial increase of the pastor's salary and other increases, but we are sure that the mission offerings will also be kept up to former levels and we pray increased.

The large group of separated young people, members of the church, continues to grow, church weddings are frequent. Usually they are marrying within the church, thus not presenting the problem of divided allegience. The Conscientious Objector Camps and Non-combatant Service Calls are beginning to make inroads into this group. Perhaps we shall suffer more frequent losses along these lines soon. But we are sure our young people will bear their testimony wherever they are.

—Charles H. Ashman, Pastor-Moderator.

REPORT OF THE FIRST BRETHREN CHURCH ALLENTOWN, PA.

Greetings in the precious name of Him Whose we are, Whom we serve, and Whom to know aright is life eternal. A report from this place is long overdue. We are always glad to share in the news from other fields and rejoice in victories. We, therefore, submit the following news items from this church, hoping there may be some who would be interested and will want to share our victories and blessings.

God has been good to us in Allentown. True enough, we have had our portion of grief, sorrows, disappointments, etc. We could not appreciate that wonderful verse, "Thy rod and Thy staff, they comfort me" if we did not know that afflictions, discipline and chastisement are definite proof that we are in His family as sons. The devil, true enough, has been after us—but that is because we were worth getting after. The peculiar experiences of the past year have taught us to resort more frequently to the privilege of prayer and to lean more heavily upon God.

God has been caring for our every need. He has answered prayer in a marvelous fashion. Last summer we conducted one of the best D.V.B.S. programs in the history of the church. The Christmas pageant, "When the Star Shone," was so well received that we yielded to uraent requests to repeat the Pageant on New Year's night. Mrs. Gingrich was the director. The home mission offering is the largest for the same purpose in the history of the church—so we are told. For all these blessings and victories we are glad to give Him the glory.

For months many of our people were praying definitely for a victorious revival for the church and for the salvation of lost souls. God undertook and overruled in both phases; and we are happy

(Continued on Page 16)

A Statement

Since war at last has come to our own country, and our pastors and churches are already faced with all the difficult problems involved in this catastrophe, we, as members of the special committee appointed by the recent National Fellowship of Brethren Churches, feel that some public statement should be made for the guidance of members who are making inquiries, and also for the information of the general public. Speaking as a committee, we understand that we have no authority to bind the consciences of our brethren; but we believe the following statement is not only in harmony with the Biblical and historical position of our church, but will also fairly represent the present feeling existing among its leadership as we have sensed it in the crisis which is upon us.

1. The Brethren Church clearly and gladly recognizes the divinely ordained place of **civil government** in a sinful world; that the government is truly a "minister of God" in the temporal realm for the purpose of protecting human life and "to execute wrath upon him that doeth evil." Therefore the nation, in exercising this divinely appointed function, is authorized by the Word of God to bear "the sword" against evil-doers who may threaten the destruction of human life with its precious values of "justice" and "liberty." This divine authority and responsibility of civil government is clearly revealed in Scripture (Rom. 13:1-4), and has been recognized in former statements of The Brethren Church. (See 1940 Resolutions).

2. In the present situation, therefore, we should be ready to **"be subject"** to our government in every possible Christian way as set forth in Scripture (Rom. 13:5-7; 1 Pet. 2:13-14; Tit. 3:1). This, we believe, includes the provision of funds for the support and defense of the government in its divinely appointed work of protecting human life and executing wrath upon evil-doers. "For this cause **pay ye tribute** also; for they (government officials) are God's ministers, attending continually upon this very thing" (Rom. 13-6). To assist in the raising of such funds, therefore, must be regarded as a Christian duty.

3. While fully recognizing the duty of the State to bear the sword against evil-doers, as sanctioned by the Scriptures, we also believe the same Word of God teaches that **our personal ministry as Christian believers** should be exercised in spiritual matters and in the relief of human suffering, rather than in the taking of human life. As followers of Christ, citizens and ambassadors of His heavenly kingdom (Phil. 3:20 ARV, 2 Cor. 5-20), we are required by His Word to walk even as He walked (1 John 2:6, 1 Peter 2:21-23). Therefore, we should be ready to serve our country in every possible way consistent with this Word, being willing, if necessary, to face danger and endure hardship in the performance of our duty, as long as we are not required to bear the sword personally in the taking of human life (John 18:36, Rom. 12:17-21, Matt. 26:52).

4. The government of the United States has, by law, graciously extended to all Christian believers the privilege of choosing in what capacity they may serve their country in the present crisis; and for this liberty we are deeply grateful, knowing that it exists almost nowhere else in the world today. Some of our Brethren young men have already entered **combatant military service.** While this type of service is not in accord with the historic teaching of The Brethren Church, its acceptance is not made a test of membership nor a cause for discipline, because the church does not wish to coerce the consciences of men in such

matters. Others of our young men have sincerely chosen **non-combatant military service,** which permits them to serve in the armed forces of the nation without bearing arms personally. This is entirely consistent with the historic teaching of The Brethren Church, and offers an opportunity for rendering a genuine service to our country. Still others of our young men have chosen to enter the **non-military civilian service,** engaging in work of national importance under civilian direction in various camps throughout the country, for which the young man receives no pay from the government and must provide for his own living (about $35 per month). This type of service is also in harmony with the teaching of the church.

5. In whatever service they may choose to enter, we urge our young men to **be faithful first to the Lord Jesus Christ their Savior,** and then to serve well their country which has fostered and protected us in our liberties as Christian believers; not "with eye-service, as man-pleasers, but in singleness of heart, fearing God" (Col. 3:22). "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God—" (1 Pet. 2:13-15). And we urge upon our pastors and people the duty of constant prayer for all these young men, that they may be kept in the Lord's perfect will, feeding upon His Word, strong in His promises, bearing witness to His saving and keeping power, walking in His commands, and looking for His second coming.

6. In times of war, it should be remembered, the deepest of human emotions are stirred, the judgment of men loses its normal balance, and even Christians sometimes run toward unwise extremes. We would caution our members, therefore, to **give no support whatever to that unscriptural "pacificism" which denies the right of our government to defend itself by force of arms or which seeks to obstruct its military efforts.** On the other hand, we urge the pastors, through the teaching of the Word, to guard our people from falling into the opposite error of hating those who have now become our enemies, and to resist all attempts to stir up the deadly flames of race prejudice. Let us not forget that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26), and that "all have sinned and come short of the glory of God" (Rom. 3:23). If in the present conflict, our own beloved nation is on the side of justice (as we believe), this is due only to the providential grace of God toward us, and not to any inherent goodness that we possess above other less favored men. Let us be thoughtful, sober, and careful how we speak.

7. Above all there should be on our part **a sense of deep humiliation and personal confession of sin,** because we as a church and individual Christians have done so little to carry the gospel of salvation to a lost world during the days of national peace and security. Only an omniscient God could possibly know what might have been accomplished in such countries as Japan if the Christian churches of America had done their full duty in missionary effort. Now those days are irrevocably past and their opportunities gone. But the present hour brings new opportunities and even greater responsibilities before God. Let us therefore as never before, give ourselves to earnest prayer, to the preaching and teaching of the Word of God, to the winning of the lost to salvation in Christ, and to the sacrificial giving of our lives and substance to these ends, knowing that the time is short. In these things of the Spirit we may render our greatest contribution to our country and its security. We are facing a most solemn hour, and no man should even think of claiming or accepting exemption from military service, either as a Christian minister or layman, unless he is giving himself without reservation to the spiritual work of God.

8. Finally, let us not forget **there is a God in heaven,** wholly sovereign in His will and ways, who is able to set bounds to human iniquity, and without whose permission nothing can take place in the world of nations. "Since His the sway of circumstance," the last word in human affairs belongs to Him, not to the puny dictators who now strut their little day upon earth. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2:4). In agreement with many devout students of the Word of God, we believe the omnious events of the present hour point unmistakably to one grand event—the second coming of our Lord Jesus Christ. He will speak peace to the nations, and in His days the unrealized dreams of humanity will at last come true. For those who know this "blessed hope," there can be no fear of coming things, no unseemly panic, no dark despair, no uncertainty as to the final outcome, but beyond the darkness there is a future bright with the promises of God Who never fails.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless . . . To Him be glory both now and forever. Amen." (IIPet. 3:14-18).

NATIONAL SERVICE COMMITTEE
OF THE BRETHREN CHURCH.

INTO HIS MARVELOUS LIGHT

Charles A. Beal, saint of God and servant of Jesus, went home to be with Christ on the morning of Jan. 1, 1942, at the venerable age of 84 years. He departed quite suddenly from the home of his daughter, Mrs. Edna Guthrie, of Fredericktown, O. Many of the children and grandchildren were gathered in the home for a New Year family dinner at the time.

Bro. Beal has been known and loved, not only by a host of relatives and local friends, but also by many Brethren ministers who knew him during his long years of membership and service in The Brethren Church of Ankenytown, O.

He had been a Christian and a member of The Brethren Church of Ankenytown for over 51 years, and during the last 30 years a deacon. His life was an exemplary one. He possessed those blessed virtues: kindness, love, gentleness; yet, he was firm and steadfast. Bro. Beal knew how to say, No. He was unhesitatingly devoted to whatever he firmly believed to be right. More than one young pastor has leaned upon his strong arm and learned from his wise counsel in the years that are past. The present pastor of the church which owes Bro. Beal so much, in which he was found so regularly and faithfully during the past 51 years, counts it more than a privilege to have known him during the last two and one half of his declining years.

Brother Beal left behind a saintly wife, now aged 82, who shared with him a happy Christian home for 63 years. There remain to remember the sweet influence of his life four children, seven grandchildren, six great-grandchildren, a sister, and a brother, Dr. J. C. Beal, now pastor of the Grace Brethren Church of Waterloo, Ia.

Bro. Beal spent all his earthly life in Knox and Richland Counties, Ohio, part of the time a school teacher and part a farmer.

The funeral was conducted by his pastor, Robert D. Culver, Jan. 4, 1942. The service was held in the church building before a crowd so large that many stood during the service for lack of seating space. His earthly tabernacle was laid to rest in the Ankenytown cemetery.

Bro. Beal had repeatedly expressed the hope that he would live to see the Lord come. God chose to take him home before that time; and we know that when Bro. Beal awoke in His presence, he was completely satisfied that his Lord knew best.

—Robert D. Culver.

NEWS FROM THE BRETHREN CHURCHES

(Continued from Page 14)

to be able to report that the revival officially closed last Sunday night, with the church edified and 11 persons baptized and received into the church. Two have not yet been baptized and received. Many other splendid prospects have been contacted and will, no doubt, come later. While we are always glad to welcome children, yet seven of the eleven were adults. The spirit in the church at present is very harmonious and Christian, again we praise His name for His work in our midst. We followed the leading of the Spirit in our entire program and He produced results. Our song leader was Bob Wetzel, the Allentown radio baritone soloist. Brother Bob worked wonders with the music department of our people. The evangelist was R. D. Crees of Waynesboro, Pa. We are all sure that God sent the right man for this occasion at this time. These two consecrated men with the pastor made an evangelistic trio that the devil could not defeat. We must say a word of appreciation for the church members who sacrificed time, and money to make this meeting what it was. The pastor and evangelist were royally received and welcomed everywhere we went. These Allentown women know how to entertain. Bro. Crees very ably accepted the challenge of leading a small group of God's people into an appreciation of greater things ahead. His messages were all Biblical, timely, convicting and edifying. He will be welcome anytime he cares to return.

Brethren, continue to pray for Allentown. This is one of the most difficult fields for evangelism in all our experience. It is pronounced in Lutheran-Reformed influence. In view of this fact we are tremendously encouraged in this signal victory for the Lord's work. We are anticipating a greater year for 1942 than what characterized the past year. Pray for us as we engage in a similar evangelistic service in Waynesboro with the writer as evangelist and Bro. Crees as pastor. He is able if we are willing.

Yours in the Blessed Hope,

—Joseph L. Gingrich.

GREETINGS FROM LA VERNE TO HERALD READERS

We closed the year with a fellowship pot-luck supper, prayer meeting, business meeting, and watch night service, at which time Bro. Sheldon answered numerous questions and talked of their African work. After this, we had another prayer service while the old year passed into the new; then with happy new year greetings we dispersed, wondering what the new year holds in store for us. We thank the Lord that we have learned to trust Him Who has given us "peace which passeth all understanding."

All business was transacted pleasantly, and was shorter than usual for our yearly election of officers, due to accepting our nominating committee's report "that we retain all officers of 1941 and fill vacancies only" inasmuch as threatened blackouts were hindering night services. We had only one blackout, but expected them for over two weeks. Had they continued, our pastor said we would prepare for them and hold services in the basement, which could be blacked out easier; but we would have no spiritual blackout, and would heed Heb. 10:25 and "not neglect the assembling of ourselves together" as surely we do "see the day approaching." We are glad for our blessed hope of His soon return, and can keep "looking unto Jesus" (Heb. 12:2).

One item of business was the appointment of committee to change the constitution in regard to inactive members, so as to have only an active list and eliminate those who never come or those not answering letters. Another item was for installing a new lighting system.

Our financial report was good also, while we had a report of a deficit of $43.09, it was quickly cared for. Our home mission offering was $1188.72; our foreign mission offering was $1254.36; and paid on our church debt of $2,300 was $1,800 and the balance mostly pledged.

Our good spiritual food our loved pastor has given us both by word and action has brought us into a greater love and union, and we say, "Praise the Lord for sending us Bro. Carter and his helpful companion." Besides his regular work of the ministry here, they have a children's Bible Class on Thursdays, at which there are 35 or more in attendance, some of whom he brings in from a distance of four or five miles.

Our membership hasn't grown much—some have gone through death's door, some into other churches or congregations of our own, and last, some by revision of church rolls of those whom Satan has led in a spiritual blackout. Three were baptized lately, but very few unsaved come in to hear the Word. We have so much for which to praise the Lord, an added blessing lately being Brother and Sister Sheldon with us. We also enjoyed our seminary quartette lately, and also had Catherine Lynch, one of our members who is doing a faithful work in Kentucky 16 miles from our Clayhole work.

Bro. Carter still continues his Bible class at North Hollywood each Tuesday night, where he has been going for five months. It is a long 45-mile trip as most of it is through thick city traffic.

—Mrs. Lydia H. Frantz.

ADVANCE ORDERS NOW BEING TAKEN FOR:

Russian Events and Bible Prophecy

By LOUIS S. BAUMAN, D.D.

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Volume 4 - Number 7

The Brethren Missionary Herald

FEBRUARY 21, 1942



Blaine Snyder
FREEPORT, MICH.
4-6-42

- - The Observer - -

By R. PAUL MILLER, Editor

OUR BOASTING GONE

The writer has been feeling very comfortable over the home missions growth of our Fellowship of Brethren Churches during the past few years. It is true that new fields have come to us as never before. God has blessed our new works in a most unusual way. Our new churches have been growing splendidly—as we felt. They have shown a fine spirit of sacrifice and service. They have manifested a generous devotion to home missions, foreign missions, the seminary, and evangelism—as we felt. A few days ago there came to our desk a home missions news bulletin gotten out by another denomination. It represented the activities of the Northern Indiana District alone—just a small section of their national group. I began to lightly peruse that little paper of 12 pages twice the size of The Brethren Missionary Herald. In about two minutes I was sitting taut with interest. I was astounded at the things I read. That they were bona fide was unquestioned. Could such things be?

THERE WERE THE FACTS TO FACE

In the Northern Indiana District alone were 8,100 members at the beginning of the year. At the close of the year they had increased just 1500 in their membership. And the thing they were rejoicing over was that only 80 of these came from other denominations, which showed that they were truly evangelistic and seeking hitherto unreached people with the gospel. That was almost a 20% increase. Because of their continuous evangelistic campaigns in every section of their district, 513 were brought to Christ in new sections, and new churches were started. During the last 12 months 14 new churches were organized and they are already providing their own places of worship at present writing. At the time of their annual district meeting nine of these 14 churches were supporting their own pastors unaided by the district. Three more were to be independent by Oct. 1. 90 preachers were in the district, including those who promoted the new churches and are now pastoring them. The 8,100 members of this little district gave $336,276 for the work of the gospel.

GENERAL GOOD WILL

There was a fine paragraph of appreciation of their four general superintendents for the aid they gave them during the year. Such sincere and hearty words of praise as were expressed of these men, who led them through the year, were enough to put heart in those men to rise to greater heights as never before. The warmth of the spirit of love for each other and confidence in each other was most attractive—not a slightest hesitation to give honor and praise where it was due. Not a note of jealousy, self-seeking, criticism, or self-exaltation could be found. One thing alone stood out above all: one common passion possessed every one from highest to humblest, and that was to go everywhere and evangelize unreached people with the faith they themselves believe and love. the spirit in that little paper was contagious. You could feel it. It made the blood tingle in your veins to get up and do things for Christ.

LAYMEN HAD THE PASSION

There was a fine paragraph on the part the layman played in last year's work. Here is a sample:

> "Many of them toiled early and late in factories, stores, on farms, and at other occupations. . . . Then, AFTER WORK HOURS, they went to nearby towns to pitch tents, clean out halls, or prepare vacant churches for use so that Sunday Schools and churches might be organized. Any number of personal workers spent hours canvassing communities just before or during home mission campaigns. Scores of carpenters put in full holidays, working at their same old trade, in order to help some struggling church provide a place of worship.
>
> The godly laymen of this district never forced their pastors to beg for money with which to work outlined plans. They gave generously and liberally and expressed genuine joy over investments made in the souls of others. Sunday School teachers went far and near to teach classes in the afternoons where new Sunday Schools were being started. Several church boards voted to take Sunday night services to tent meetings when they knew these organizations would take good members from their own number. Many churches willingly sacrificed the services of their pastor for two or three weeks at a time in order to reach the unchurched multitudes of Northern Indiana."

What a testimony to the passion of the laymen of that denomination! But what a tribute that is to the success of the preachers they have, to stir their people to such devotion for the gospel!

NO ALIBI

There is no weight in saying that they teach some theology that we do not accept. That is granted. There is no weight in saying that their conversions are not genuine. There are too many of that kind of conversions in the Brethren Churches! We happen to know that some of the finest saints alive, showing the deep, rich fruit of the Spirit, are in this denomination. True separation from the world and clean personal living and habits are insisted on by them. No amount of objection will excuse us as Brethren

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

for laxness in evangelism, and a low state of concern for lost men. If we have a better gospel, if we have more truth, if we have a greater commission, we should be producing **more** souls for Christ and building **more** churches than any other! Instead of adding **one** or **two** churches, we should be adding 14 new churches per year. One thing is sure the Brethren Churches are woefully lacking in a passion for saving the lost right here in America. Home missions has to fight for its life to get attention. It is looked upon as a sort of necessary duty that must be endured, but to be gotten rid of with as little cost as possible; when home missions should be a passion of living fire in the hearts of us all to make it the first interest of every day. This must go before every other interest. We must reach souls for Christ in America! Too many Brethren feel that they are hiring the foreign missionaries to do their soul-winning for them. This **other** group of people are sending out 14 new missionaries to foreign fields this year! That is the direct result of their fiery passion to win souls and spread the gospel here at home. Instead of feeling that we have 30 missionaries, **every member of The Brethren Church should consider himself a missionary. Some of us go to foreign lands; that is all the difference. Our foreign missionaries would be numbered in the hundreds today if we had been on fire for Christ at home as we should have been through these years.**

WHERE IT MUST START

Before we can realize the greater winning of souls for Christ, there must be new birth of fire in the Brethren pulpits. There must be a new realization that you can't make firebrands for Christ out of the laymen when the pastor is half-hearted himself. People are not going to go out after souls if the preacher won't set the example of ringing door bells. The preacher that does all his shooting from the pulpit will find that he will be facing mostly a woodpile on Sunday morning, and will have an unconcerned congregation. We need some real revivals for preachers only!—revivals that will make every preacher a living torch for Christ; revivals that will make our preachers not only preach sermons to their people on prayer, but that will give the preached a consuming ministry of prayer for lost men that will make his eyes run down with tears like Jeremiah; revivals that will make our men to so preach the Word of God that it will make the whole congregation burn in their hearts, till they will rise up and say, "We must do something about this." What difference does it make how much education a preacher has, if in the pulpit he is just so much cold turkey to which no one pays any attention? Billy Bray used to preach everywhere, on street corners, in fields, in barns. But he stirred England for God. He was heckled a lot about his poor speech. His only answer was, "I haven't been to college, but I have been to Calvary." **God give our Brethren Churches another trip to Calvary that we might win lost men to Christ as never before!**

FIFTY DARK YEARS AHEAD

Brigadier General Frederick F. Russell, Chief of the U. S. Army Corps, in his report to the Association of Military Surgeons a few days ago, declared that the present wave of Hitlerian social fanaticism will have to be faced and fought for the next 50 years by the oncoming generations. He said that regardless of the fall of Hitler personally, such forces and passions have been aroused that will keep the struggle going on and on. The ideology of German superiority over all other humanity has been too deeply imbedded in the German heart to disappear with the deposing of Hitler and his leaders. There is no use thinking of just an emergency that will be over in a few months or a couple of years, for it will be 50 years of struggle ahead.

We believe that the general is right so far as the outlook for this present world is concerned. He is led by his observations of world trends and conditions, without doubt. But the Word of God has long told us that end of this age will grow darker and darker. "Evil men and seducers shall grow worse and worse" (2 Tim. 3:13). "Unto the end (of the age) wars and desolations are determined" (Dan. 9:26). Dark, O, so very dark, is the way ahead for the world and the worldling who trusts in man and has no Christ. But bright, O, so very bright, is the way ahead for the sinner who has turned his back on this hopeless, hell-bound world, and has committed the keeping of his soul to the Son of God Who made the worlds and has promised that those "who keep the word of His patience" will be delivered from the final tragedies that wind up this age (Rev. 3:10). Brother, point your friends to "the Lamb of God." Don't let them perish with the world.

THANKSGIVING OFFERING CLOSES MARCH 1st

On Mar. 1 the comparative report of the Thanksgiving offering is closed and made up for publication in the Missionary Herald. All church offerings must be in the office of the Council by that date or it will be impossible to include them in the offering report. Therefore, church treasurers should have all home mission funds in the mail by Feb. 25 at the very latest. It will save a lot of explaining to those who will not understand if their gift does not appear when the offering is published.

WHERE THE GIANTS ARE

When Israel was going forward and conquering the land, they found giants in their way opposing them. It was when they were carrying out the will of God for them that they had to fight. But for all those 40 years in the wilderness they saw no giants, they met no warfare—all they did was die! There are many Christian men and women who are dismayed at the increasing difficulty they are having in their efforts to live a true Christian life today. It seems that in 1000 ways everything is opposed to them to make it hard to live for Christ. The home, the business, the social life, just seem like wild horses that cannot be controlled and brought under the sway of the Spirit of God. The easiest thing to do is to just give up the struggle and drift along the way of least resistance and have a certain kind of peace. That would be a spiritual wilderness full of spiritual dying. Christian, if you are not facing giants, it is a sign that you have given up and started to drift. Face the giants, live for Christ, put up a fight for your faith and your home and your children, and God will be with you—but you've got to fight for it. Let go and drift and you will love your fellowship with God, your power and blessing in prayer, peace in your heart, and any testimony for Christ to the lost world about you. Jesus said, "Be thou faithful unto death and I will give thee the crown of life." God pity the drifter when the Lord returns. Roll up your sleeves and put up a fight brother! With God, you can lick the giants.

The Advance of Christ and Antichrist in 1941

ROBERT E. MILLER, pastor, First Brethren Church, Martinsburg, Pa.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime!

Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! What soundeth
'Tis creation groaning for its latter day."

We live in a day of expectancy when men wonder what is going to happen next; but few, if any, really know what to expect. All agree that something almost catastrophic is in the offing. The year now drawing to a close bids fair to be a "fateful year." To millions of starving souls it will always be. To the Christian anxious to know the meaning of this year in the light of the Scriptures, we declare that noteworthy advances have been made by Christ as well as the Antichrist. Our Lord tells us to expect a mixture of wheat and tares within the world-wide fold called Christendom today (See Matt. 13:36-40). This mystery of the kingdom of heaven (the kingdom which Christ shall establish on the earth) is revealed by our Lord very carefully, to show us that we may look for the constant growth of wheat and the tares together until the consummation of the age in which we now are living. This means we should expect the advance of Christ's work along with the advance of the work of the accuser, Satan.

The Advance of Christ

The growth of the Lord's work may be noted with rejoicing in our own denomination, which, though small in numbers, is boldly carrying out an effective "advance guard" command of the Lord Jesus to "go and tell." According to the reports of this past year from all our vital units of the "advance guard," such as the Foreign Missionary Society, the Home Missions Council, Grace Theological Seminary, The Brethren Missionary Herald, the Women's Missionary Council, and the Sisterhood of Mary and Martha, the current year has been one of victorious advances for the Lord Jesus Christ. And this not only here in America, but in the uttermost part of the earth—in Africa and in South America.

Never before have we read of such indigenous growth and spiritual activity on the part of our native Christian church in Oubangui-Chari, our African mission field. Reports of the reaching out into untouched regions in our Argentine mission field have never been so numerous as this year just passing. It is self-evident that the Lord is blessing the home mission program of the church under the leadership of the Home Missions Council, born in prayer and committed to the task of making Christ known to the millions in America without Christ and without hope. We thank God for the vision and vigor of this unit of the "Christian Advance Guard." It is from this never-tiring agency of our church that continually comes the words of William Carey: "Expect great things from God; attempt great things for God." Every year greater things are expected and attempted for the glory of the Lord and the salvation of precious souls. All this we say is in obedience to the Lord's command to "go into **all the world** and preach the gospel." This is the advance of Christ in 1941. Praise the Lord for every advance!

The Advance of Antichrist

Yes, the forces of evil headed by the wicked one, which shall be revealed as this age is consummated, are steadily and swiftly advancing throughout the entire world, America included. It is this very fact which constitutes the unparalleled challenge to every Christian in 1942 if the Lord tarries another year.

Internationally, it is without argument that "nation has risen against nation, and kingdom against kingdom." Governments have been betrayed from within and sold out to the ranks of the Antichrist. Our President has seen fit to warn the nation of the intentions of one man who now epitomizes the world's hatred for Christ, righteousness, truth, and honor. We are warned that this human monstrosity, if allowed to gain foot-hold in this country, would put an end to all preaching of the Bible, all religious services; and that only certain designated "orators" would be allowed to tour the country. What an advance for the cause of Antichrist this would be! International experts tell us that Europe will never be restored to pre-war conditions. All is in the state of flux. America, too, is changing so rapidly and shaking hands so vigorously with God-hating nations, that we wonder if our country will ever be the strong-hold of Christian principles it once has been.

This recent report from the Federal Bureau of Investigation reveals startling advances by the forces of the Antichrist: "Murders increased 15.4% during the first three months of last year over the first quarter of 1940. Rape increased 5:8% and other felonious assaults increased 2.2%." From the report we are compelled to admit that 3927 crimes are committed each day, a major crime committed every 21 seconds. 50% of all the criminals (and there are 5,000,000 in these United States) are under 25 years of age. Who is enlisting the American youth? Antichrist! One report tells us that 35,000,000 children and adolescents in America never cross the threshold of a Sunday School. To top it off, 40% of all the crimes are traced to alsohol, which is now dispensed to the citizens of the United States in liquor establishments which total 150% more than exer existed at any time in American history. This is the advance of the Antichrist in America!

All that seems to be appropriate at this point are the words from Isaiah: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: **they have forsaken the Lord . . .**" (1:40). Space forbids but a hasty mention of the lines of advance of the Antichrist. We see this advance in the present wave of labor anarchy. We

see it in the wave of friendship with Russia and a compromise with Christian principles. We see it in vastly increased consumption of the most salacious literature of all time, which literally overflows our country with wicked thoughts and imaginations which are continually evil. We see it perhaps most tragically in the professing church, "having a form of godliness but denying the power thereof." In many pulpits of socalled Christian America, Satan stands as "an angel of light." God pity the men who are living lies, ministers of death, feeding the people stones instead of bread! But all this is the advance of the Antichrist who some day shall "exalt himself above all that is called God, or that is worshipped . . . "(2 Thess. 2:3).

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: . . . Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thess. 2:13,16,17).

RESOLUTIONS PASSED BY THE MINISTERS OF THE CENTRAL DISTRICT

January 30, 1942.

President Franklin D. Roosevelt,
Washington, D. C.,

My Dear Mr. President:

The following are the resolutions as adopted by the Ministerial Fellowship of the above conference in their January meeting at Winona Lake, Ind.
To the President of the United State of America:

We the members of the Central District Fellowship of Brethren Ministers, wish to express our gratitude and appreciation for the following:

FIRSTfor the acknowledgment of the Bible as vitally important to national defense, as expressed by our President in his letter of introduction printed in the New Testaments given to our boys in service,

SECOND—for the day of prayer as observed on January 1, 1942,

THIRD—for deferment as provided in the Selective Service Act, for ministers of the gospel, for theological students in seminaries, schools and colleges in preparation for such ministry,

FOURTH—for priority privilege granted to ministers of the gospel in the purchase of automobile tires and of other necessities for expediting the work of the gospel minister,

FIFTH—for the privileges granted, the granting of which would indicate that our government believes that the work of the gospel minister is of great importance and necessity in this time of national defense,

SIXTH—we take this occasion of assuring you of our continued supplication before the throne of grace for divine guidance upon our President and his administration in these days of unprecedented emergency.

Very sincerely yours,

Rev. Robert A. Ashman, Mod.
Robert W. Hill, Sec.

My Testimony

By MARION LANDRUM, Layman, Clayhole, Ky.

I will gladly give my testimony for Christ. It means a lot to me. I am so thankful that I can say I have accepted Jesus as my Savior. I know that without Him we can not be saved. I am 27 years old and I have to say I spent 26 for Satan. Now I can see where I made my mistake. Now I know the sweetest life anyone can live is to live for Jesus. Life is miserable without Him.



Before I became a Christian I could not see why I needed Jesus. I was not interested in going to church or Sunday School. Instead of going to church I would go with crowds serving Satan drinking and lots of other idle things. I am thankful I had some dear friends who were faithful and encouraged me to go to church and to accept Christ as my Savior. I started attending the Clayhole Brethren Sunday School and church. I am glad to say it was here I was shown where my soul was in danger. June 1 1941, I gave my heart to Christ.

After I became a Christian, my mother, whom I have always loved, said to me, "You have caused my hair to become gray, but if your soul can be saved I don't mind the gray hair. My prayers have been heard. I have spent many hours in prayer for you."

As I look forward to this old world I know Jesus never fails, and wherever I go I know I am never alone.

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Across the Nation - - WITH OUR SECRETARY

250 MINERS LISTEN TO THE GOSPEL—

We have just returned from a real opportunity to preach the gospel. The superintendent opened up an opportunity to speak to his men for 15 minutes just before they went to work. The time is usually taken up with talks on 'safety first' to impress the men for the day's work. When he offered us the chance to use that time for the preaching of the gospel we took it readily. It meant that we had to get out at five in the morning and walk several miles through a biting wind at about 25 above zero and then to climb the tipple where the coal is loaded into the freight cars. A coal tipple is not an ordinary place for a pulpit, but we used it this time the best we could. Cold as it was, those men stood around little bonfires trying to warm up a little, and listened to the gospel. They never know when they go down into the mine laughing and joking to their day's work whether they will come out alive. Every few days the roof of a mine room will fall in and crush some poor chap under tons of rock. These men work in the presence of death each day. Without Christ these hazards make men reckless; and they turn to drink as a sort of escape from the daily round of working down in that long black hole on their knees, with death lurking around them all the time, and coming out covered with the black of coal dust. But when some of these men hear of Christ and the hope of Calvary, it appeals to them as being better than the ways of sin, and they come to Him with all their hearts. We have had wonderful joy in bringing many of these hardened men, steeped in drink, gambling, wife beating, immorality and general hopelessness, to Christ. It has thrilled our hearts to see that the gospel is still able to transform the man that will trust Christ. So as we broadcast to these men this morning, they listened attentively, and some promised to come to the meetings. There is no joy in all the world like that of bringing a sinner to the Lord and see him transformed into a saint for God.

"He that goeth forth weeping, bearing precious seed, shall doubtless come again, rejoicing, bringing his sleeves with him" (Psalm 126:6).

The great harvest is still going on, brother; are you having any part in it?

With a few days free at Christmas time we had a chance to visit our northern Ohio mission points.

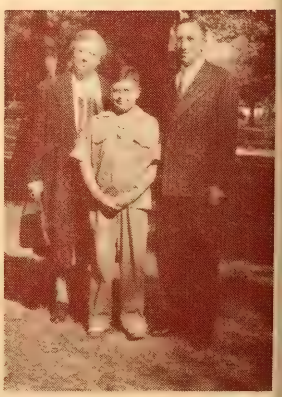
SOUTH MANSFIELD, OHIO—

This work is still just a Bible Class and Sunday School. They meet in the assembly hall of the local city park. Bro. Arthur Cashman has been caring for this group during the past year. Little progress was made for many months. A tent meeting was held last August with Bro. Chas. Mayes preaching and Bro. Cashman leading the singing and generally caring for things. It seemed that just everything went wrong with that meeting. Attendance was hard to get. At no time was the tent full. A storm blew it down during the second week. Things looked blue for a new work in South Mansfield. At conference at Winona Lake, Bro. Cashman made a resolution to go back and redouble his efforts. There is a wonderful field there and it seemed too bad to give up.

This time God rewarded his efforts in a fine way. Attendance began to rise. The Bible School got large enough to organize. Preaching services grew in attendance. Homes were thrown open for Bible classes and prayer meetings. A fine class of people began to get interested in the new work. Today there are about 50 who attend Bible School and church.

The Sunday morning we arrived they were aiming for 50 in the Bible School. Being a holiday season, two families were away and they missed the goal. But we found a most promising and interested group of





ABOVE—Part of the Mansfield group, photographed on a cold, wintery day. RIGHT—The Cashman family.

people. They have already sent in their Thanksgiving offering of $152.

Bro. Cashman hopes that by Eeaster this group will be ready for organization into a church. He is doing a splendid and unselfish work in South Mansfield. It now appears that a new Brethren church will be organized in South Mansfield in 1942.

WOOSTER, OHIO—

After the Sunday morning meeting at South Mansfield we drove to Wooster for the evening service. The crowd filled almost every available seat. There was a fine spirit present and it was evident that the future was most optimistic.

They have their heating plant about completed and the building was comfortable as could be.

This pastor and people have been contacting five new families every week since September and it has already shown in the growth of the work. Bro. John Squires seems to have had a great increase in his ability since the twins made their appearance!

FREMONT, OHIO

We arrived in this city on Saturday night, Dec. 27. A fine crowd of members were present for the services.

This people are still meeting in the mission building they rent from the Presbyterian Church. They have chosen their lots and they are paid for in a fine section of the city, and they have building plans ready for erection of the new structure, but as yet they have been unable to obtain sufficient funds to build with. Bro. Jack Simmons, the pastor, is now working on this angle and we hope to hear of success very soon. This work cannot grow any more till larger quarters are provided.

CLEVELAND, OHIO

This was our first trip to Cleveland since Bro. Walter Lepp had become pastor. We arrived at noon and learned that he and Bro. Foye Miller were down town at the luncheon of the Christian Business Men's Association. Down we went too. Bro. Lepp was speaking. We heard most of his message. It was good. After the message we heard several of the business men remark that Bro. Lepp was just the man that Cleveland needed. He has already made an excellent impression on the city.

We found the attendance at both church and Sunday School was on the increase this fall. Finances are good with a balance running in the current treasury. Eight were recently taken into membership and many new people are attending the services.

If the Lord tarries there will be a real harvest of souls in Cleveland during the next few years.

Brother and Sister Lepp are satisfied that the Lord has led them to Cleveland. They are very happy in their new field and enjoy the love and confidence of the membership.



The pavillion in Prospect Park, Mansfield, Ohio, where the Mansfield Brethren hold their services. It is located at Gilbert and Marquis Sts.

The Great Need of the Hour

"Men ought always to pray." Luke 18:1.

By HENRY REMPEL, Pastor, Flora, Indiana

Twice in the Gospel of Luke do we find Christ emphasizing the great importance of earnest, persistent prayer. The first one of these passages is found in Luke 11, where the disciples asked the Lord to teach them to pray. In Lk. 18:1-8 the Lord again taught the importance of prayer by parable, telling his audience that "men ought always to pray and not to faint." Our Lord placed a tremendous value upon prayer, so much so that He said, "Men out **always to pray.**"

Prayer had a very definite place in the earthly life of our blessed Savior. He Who said, "All power is given unto me in heaven and in earth," went apart for the entire night to pray that He might have power with God. He Who healed the sick and raised again the dead spent hours in intimate fellowship with His heavenly Father that he might carry on His earthly ministry. His admonition was, "Ask and ye shall receive!" and throughout His earthly ministry he demonstrated the truth of this statement.

However, Christ was not the only One Who lived and served by this principle, for we find the disciples in the early church prayed much; and as a result God wrought great miracles, and accomplished mighty works through their prayers. Pentecost came after a season of earnest praying and definite heart-searching on the part of those early believers. Those early Christians tarried in the upper room awaiting the fulfilment of their Lord's promise, and in due time it came. Immediately Peter, filled with the Holy Spirit, rose to his feet, preached the crucified and risen Savior, and a large multitude believed. Of these Luke says in Acts 2 that "they continued steadfastly . . . in prayer." The fact that the church so continued is verified by the incident of Peter's arrest and imprisonment (see Acts 12). "But prayer was made without ceasing of the church unto God for him." We know what happened. The miraculous deliverance of Peter came as a direct result of the 'unceasing prayers' made by the church.

Time would fail us on this occasion, to trace fully the rapid growth and widespread influence of the early church, because its members prayed 'without ceasing.' Throughout the entire history of the church, we find that she grew when she prayed, and she fainted when she did not pray.

It is small wonder that Christ instilled within the hearts of His first followers the need of persistent prayer by telling them that "men ought always to pray." But where lies the trouble today? Has prayer lost its efficacy? Is God's ear heavy and His hand shortened that He cannot help any more? Why is the work of the church waning? Why is it that hundreds of churches are closing their doors every year? Why is it that the church apparently has no power? Is it because of a lack of machinery? Haven't we thousands of beautiful edifices in the world today with good Sunday schools, young people's organizations, women's missionary societies, men's brotherhoods. Haven't we robed choirs, paid quartets, pipe organs, string orchestras, brass bands, stained glass windows, carpeted floors, upholstered seats, gymnasiums, and well equipped kitchens? Yes we have all these, and other things more; but without the power of prayer, no church can go forward.

Why is it that in many churches today we hear nothing of revivals any more? Why is it that so many church members live defeated lives? Why are there so few soul-winners going out to reach the lost for Christ? There can be only one answer, **the church of today is not a praying church.** Why have so many ministers nothing to preach about? Why do so many church members run to places of worldly amusements instead of going to church? We could multiply such and similar questions many times over and all these could be answered in several words, namely, **we have too little prayer.** Is it true then that church people are not praying any more? Not altogether, for the machinery is still there. Churches still observe 'days of prayer' and annual 'weeks of prayer,' speakers talk about prayer, and on these occasions people mutter words, and repeat prayers; but the **real art of praying is practically lost,** and that not only among the laity, but also among the clergy. "Having the form of godliness, but denying the power thereof" (II Tim. 3:5). By all observations this matter is directly proportional. Much prayer—much power; little prayer—little power; no prayer—no power. In many churches the prayer-meeting, which should be the powerhouse of the church, has been relegated to the scrap heap. In the average church today there is a great deal of feasting, but no fasting; much time is spent in playing and so little in praying.

In view of all this, what then is the great need of the present hour? The need of the hour is "back to prayer!" Men and women, boys and girls, clergy and laity, all alike need to go back on their knees in earnest fervent prayer; and God will hear and things will happen. Let us offer three reasons why men ought always to pray and not to faint.

1. Men ought always to pray because of the great need throughout the church. The church is in greater need today for prayer than ever before. We have, at least in part, portrayed the present condition of the church. It is apparent that the church has lost her power and her influence in the world. It is no wonder the church is failing in her mission in saving the lost at home and abroad. When Christians cease to pray, they immediately lose their vision for soul-winning. As soon as soul-winning ceases the purpose of the church is defeated. Perhaps the fault lies in the home, for if there be no prayer in the Christian home, there will be no prayer in the church. The need for prayer in the home is great in this day. Why are there so

Remember **The Normal** Christian life is a happy, victorious, overcoming, fruitful one. Are you normal?

many broken homes? Why is there so little real interest in the average home for the things of God and of the church? The reason for this is simple, there is too little prayer in the home. In many of our Christian homes today we find the familiar motto, "Prayer Changes Things;" but how many people actually believe that? In many instances we might well reverse the order of those words and say, "Things Change Prayer," and it would be appropriate for that home. How great the need is for fathers and mothers and boys and girls to go back to prayer in the home.

Paul tells the church to pray for those in 'authority.' Men ought always pray for those who guide their ship of state, for great and peplexing are the problems they have to face. Here in America we still enjoy freedom of speech and freedom of worship. Let Christians pray everywhere that God might preserve this heritage unto us. Only prayer can avail.

Not only ought men to pray always because of the great need of the present hour, but because we have a God Who hears and answers prayer. Is it God's fault that so many churches fare so meagerly? Is it His fault that they have no revivals? Is it God's fault that Christians everywhere manifest to little spirituality? No, a thousand times no. The fault lies in the prayerlessness of the individual. When the son of a millionaire trots about in the country as a tramp, and begs for his daily existence, is it the fault of his millionaire father? Neither is it God's fault when the churches of today are so impoverished, and seek to live on husks instead of being rich toward God by feasting at His table of plenty. Why was it that men of old, and even men of more recent years, accomplished so much for God? It was because those men prayed to a living God, Who hears and gladly gives unto those who ask of Him. James said, "Ye have not because ye ask not" (James 4:2). There lies the secret of the whole matter. God is able; He is willing; He has promised that He will; but men today will not meet the condition. God's ear is not heavy, nor is His arm shortened that He cannot help. The fault lies in the shortness of the prayer-arm. God told the prophet of old, "Call unto me and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). This promise holds true today, if men would only meet the requirement.

Men ought always to pray because of what prayer accomplishes. How true the words of James are when he says by the Holy Spirit, "The effectual fervent prayer of the righteous man availeth much" (James 5:16). Again we see that there is a condition. The praying man must be righteous, that is, one who has been made righteous through faith in Christ's finished work of redemption. The prayer must be effectual and fervent, then it will avail **much**. Time and again the prayer of Moses availed much, when he led out the children of Israel. Joshua was a great man of prayer and his prayers availed. Daniel's prayers were effective because he met the proper conditions. Yes, the prayers of J. Hudson Taylor, and of George Muller were effective and were honored by God. Regardless of the time, when men prayed according to God's formula, much was accomplished for God and men. Whenever the church prayed she went forward, but when she ceased to pray she fainted. Oh, that God might visit His own once more, shake them out of their lethargy and out of ther prayerlessness, and give them a new vision of the effectiveness of prayer; then souls would be saved, missions would flourish, churches would be on fire, and the blessed hope of His imminent return would soon be realized. May we pray with the disciples of old, 'Lord, teach us to pray,' and grant that men everywhere would pray and faint not.

Home Mission Object Lesson

MRS. HERMAN KOONTZ

With this issue we begin a series of object lessons designed for use in special home mission exercises at the close of the Sunday School periods. One will appear every 90 days in the Home Mission Number of The Brethren Missionary Herald.

These are being prepared by Mrs. Myra Koontz, who has written so many wonderful programs for us during the last few years. She is ably assisted by Mrs. Dewey Murray, home missionary secretary of the Roanoke Church. She is an experienced children's teacher. Mrs. Koontz has been through the experience of building a mission church and knows how to present home mission problems to children.

OBJECTS: A sprouting potato (if not available, the same effect can be obtained by inserting several pieces of crooked macaroni in a potato); a loaf of bread sliced; two home mission banks, one full and the other empty (if the church banks can not be found, label any type of bank with the words, Home Missions).

LESSON: What is wrong with this potato? Yes, it should have been planted long ago if the sprouts were to do any good. Now it cannot be eaten either. It is like a person who lives for self. Such a person finally shrivels up and becomes ugly and unhappy. He finally dies without ever having been any good to anyone. This sort of person does not help missions; he does not give of his money to send others, nor does he give himself in service.

But how different is this loaf of bread! It is wholesome, and full of nourishment. Its whole purpose in life is to spend itself that other might live. A person who is like this loaf of bread gladly shares his money and himself with those who need the gospel story. Such a person remembers Christ's words, "I am the Bread of life," and strives to make that living Bread known to others.

The first person will have this kind of a home mission bank. (Ask a child to come forward and shake the empty bank.) But the second person will have this kind of bank. (Child shakes full bank.)

Which kind of a giver are you when an offering is taken for home missions; a sprouting potato or a loaf of bread?

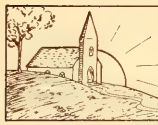


From a Tither

DON'T READ THIS IF MONEY TALK BOTHERS YOU!

WHAT RICH DIVIDENDS!

It is reported that a missionary lady was telling the story of her work in China. When she finished, a little girl came forward and gave her 12 pennies. "Please," she said, "I have been saving these pennies and now I want them to be missionaries to China." How happy the missionary was to receive the offering from its whole-hearted giver! Months went by and finally a letter came for the little girl which read, "With your 12 pennies I bought 12 penny gospels of John. I give one to each of my class of Chinese girls. They read the wonderful story in their own little books, and today all 12 gave their hearts to Christ. What a splendid investment you have made in kingdom stock!"—L. B. Bulletin.



THANKSGIVING OFFERING REPORT

(Fiancial—Continued from Last Month)



NOTE: All funds for general fund except those designated as follows: (E) Evangelistic; (Wa) Washington, Pa.; (NRD) North Riverdale, Dayton; (Ha) Hagerstown; (Tr) Tracy; (Wi) Winchester; (Cl) Cleveland; (LK) Landrum, Ky.; (L) Literature; (NH) North Hollywood; (SC) Southern California; (Mo) Modesto; (LHF) Landrum House Furnishings; (Na) Naples; (SD) San Diego; (CK) Clayhole, Ky.; (Wat.) Waterloo; (Wo.)Wooster; (Os) Osceola; (Fr) Fremont; (Ky. F. G.) Flannelgraph for Ky.; (B.Bldg.) Bellflower, Bldg; (Gl) Glendale; (3rd L.A.) Third Church of Los Angeles.

First Brethren Church,
Dayton, Ohio

Mr. and Mrs. L. T. Burkett	400.00
Mr. and Mrs. Oscar Lentz	100.00
Mr. and Mrs. Geo. H. Draham	100.00
Rev. and Mrs. R. D. Barnard	50.00
Dorcas Barnard	5.00
Mr. and Mrs. D. E Wolfe and Bobby	50.00
Mr. and Mrs. Dewey P. Long	28.00
Mr. and Mrs. O. E. Hacker	25.00
Mr. and Mrs. Chas. Campbell	50.00
Mr. Billy Campbell	5.00
Mr. and Mrs. Ronald Grubbs (N. R. D.) (Gen.)	31.00
Mr. and Mrs. W. J. Barnhart	25.00
Mrs. Anna Shomo	20.00
Mr. and Mrs. Clifford Yount	20.00
Mr. and Mrs. Jos. G. Corre	35.00
Mr. Arthur Corre	5.00
Mr. and Mrs. Henry Schaeff	25.00
Mr. and Mrs. H. L. Edwards	28.00
Mr. and Mrs. Roy A. Trissell	27.00
Mr. and Mrs. Gerald Towner	18.00
Mr. and Mrs. Howard J. Haller	10.00
Mr. Wesley Haller	5.00
Mr. and Mrs. O. Earl Diehl	10.00
Mr. and Mrs. J. C. Crigler	10.00
Mrs. Thelma Reed	27.00
Mr. and Mrs. A. D. Grubbs	10.00
Mr. and Mrs. Howard Bolender	25.00
Mr. and Mrs. Perry Bowser	10.00
Miss Independence Kendig	22.70
Mrs. Elizabeth Campbell	30.00
Miss Zelpha Denlinger	15.00
Miss Carrie Woganman	15.00
Mr. and Mrs. Herschel Utz	10.00
Mr. and Mrs. Russell W. Harn	10.00
Mr. and Mrs. Wesley Baker	10.00
Mr. Albert Shope	7.00
Mr. and Mrs. O. T. Priser	11.75
Mr. and Mrs. Caris Driver	10.55
Mr. and Mrs. C. Leroy Hart	6.70
Miss Mary L. Potter	9.00
Mr. and Mrs. I. V. Price	7.65
Mr. Alva E. Evans	5.00
Mr. and Mrs. Paul C. Coblentz	10.00
Mrs. Anna R. Teeter	5.00
Mr. and Mrs. L. M. Weimer	7.00
Miss Margery Bolender	6.00
Miss Edna Walker	6.50
Mr. and Mrs. Joe Gallichio	10.00
Mr. and Mrs. Ora Blosser (N.R.D.)	7.00
Miss Minnie Beeter	10.00
Mr. and Mrs. Clyde Comer	5.00
Mr. and Mrs. H. L. Harshman	5.00
Mr. and Mrs. Oliver Oswalt	5.00
Mr. and Mrs. Raymond J. Burnett	6.00
Mr. and Mrs. John Kline	5.00
Mr. and Mrs. Martin Hall	5.00
Mr. and Mrs. Arthur Kemp	5.00
Mr. and Mrs. James Olt	5.00
Mr. and Mrs. C. E. Holderman (N.R.D.)	5.00
Mr. Beryl W. Price	5.00
Miss Elva Perry	5.00
Miss Frances Jane Rader	8.55
Mr. and Mrs. Roy A. Patterson	25.00
Mr. and Mrs. Orville Young	15.00
Mrs. Pearl Dixon	5.00
Mrs. Emma Gearhart	5.00
Mrs. Minnie Settler	5.00
Ruth and Leroy Grisso	10.67
Mr. Chas. Shipley	5.50
Mr. John Shipley	5.00
Mr. Harry Shipley	9.05
Mrs. O. M. Shipley	5.00
Mrs. Myrtle Landis	7.80
Mr. and Mrs. Frank Pry	9.41
Mr. and Mrs. Ralph Zimmerman	5.00
Mrs. W. C. Teeter and Grace Buck	6.75
Mr. and Mrs. Kendig Campbell	8.00
Miss Marguerite Walker	9.70
Mr. and Mrs. E. E. Marshall	13.50
Miss Viola Jefferson	5.00
Mrs. Ann Muckenheiter	5.00
Mrs. Bertha Jackson	6.75
Miss Delight Hart	6.50
Mrs. Ethel Jenkins	5.00
Jr. Dept.	52.99
Golden Rule Class	40.50
Beginners Dept.	22.00
Win One Class	21.50
Primary Dept.	20.44
Boethian Class	24.33
Home Builders Class	23.65
General	53.18
Agarean Class	10.00
Young Married Class	10.00
Belle Ewing	5.00
Total	$1912.62

Grace Brethren Church,
Flora, Ind.

A Brother and Sister in Christ	$ 50.00
Mr. and Mrs. Wilbur Dyson	50.00
Mr. and Mrs. Dalta Myer	50.00
Mr. and Mrs. M. E. Jackson	30.00
Mr. and Mrs. Lester Fife	30.00
Rev. and Mrs. H. G. Rempel	35.00
Mrs. Sarah Roskuski	15.00
Mr. and Mrs. Melvin Fisher	10.00
Mr. and Mrs. Homer Hanna	10.00
Mr. and Mrs. Bruce Garrison	10.00
Mr. and Mrs. Raymond Landis	7.00
Mr. and Mrs. Chas. A. Roskuski	10.00
Mr. and Mrs. Frank Rice	10.00
Marilyn Jean Dyson	5.02
Linda Dyson	5.02
Mr. and Mrs. Earl Berkey	5.00
Mr. and Mrs. Roy Garrison	5.00
Mr. and Mrs. Leon Clingenpeel	5.00
Elizabeth Ann Fisher	5.00
Paul L. Fife	5.00
Mrs. Mittie Toler	5.00
Mr..and Mrs. Chas. Walker	5.00
Mr. Henry Rinehart	5.00
Williadean Myer	5.00
Jennie Jordon	5.00
Mr. and Mrs. C. A. Hendrix	5.00
Mr. E. A. Myer (C.K.)	5.00
Mr. and Mrs. E. W. Newby	10.00
Robert Fisher	5.00
Carl F. Flora	8.00
Mr. and Mrs. Blake Landrum	5.00
Members of Philadelphia Class	10.00
Mr. and Mrs. Max Mullendore	5.00
Children's Dept.	45.45
Gifts less than $5.00	28.86
Total	$ 504.35

Grace Brethren Church,
Flora, Ind.

District Missions (Sh.)	5.50

1st Brethren Church,
Martinsburg, Pa.

A Brother and Sister	$ 100.00
Beach, Harry M.	5.00
Beach, Mr. and Mrs. Joe	5.00
Black, Mr. and Mrs. Preston and Son	5.00
Dilling, J. E.	6.00
Dilling, Mrs. J. E. (E)	6.00
Fishel, Mr. and Mrs. Harvey	10.00
Keim, Mrs. Martha	5.00
Klepser, Mrs. Mary E.	5.00
Klepser, Sannie	5.00
Loose, Mrs. John	5.00
Loose, William	5.00
Miller, Rev. and Mrs. Robert E.	15.00
Men's Bible Class	13.00
Ladie's Bible Class	10.00
Rose Circle Class	10.00
Kings Daughters	7.28
Willing Workers	8.50
Intermediate Class	6.00
Junior Class	10.00
Dime Collectors	16.20
Loose Offering	47.29
Gifts less than $5.00 (Wa.) (Gen.)	18.10
Mr. and Mrs. Lloyd Minnich	13.25
Total	$ 336.62

1st Brethren Church,
Middlebranch, Ohio

Elsie Biggs	$ 5.00
Mrs. Ella Roush	5.00

Mr. and Mrs. Jack Watkins	5.00
Gifts less than $5.00	36.50
Gifts less than $5.00 (E)	1.00
Total	$ 52.50

1st Brethren Church,
Clayton, Ohio

Amt. previously reported	$ 106.00
Bernard Barton (E) (N.R.D.)	10.00
Total	$ 116.00

1st Brethren Church,
Ft. Wayne, Ind.

Rev. J. M. Aeby	$ 23.00
Mrs. J. M. Aeby	20.00
Janet Aeby	10.00
Mr. and Mrs. R. H. Aeby	35.00
Chas. N. Agler	10.00
Mr. Charles Agler	5.00
Robert Agler	5.00
Jackie Gene Agler	5.00
R. Q. Armey	30.00
Mrs. R. G. Armey	30.00
Suzette Armey	5.00
Miss Grace Allshouse	32.00
Mr. and Mrs. Peter Burry	5.00
Mr. and Mrs. P. F. Boyer	5.00
Mr. and Mrs. Robert Briner	6.00
Miss Jeanette Blough	15.00
Mr. and Mrs. Frank Crawford	44.00
Miss Nora Dudgeon	10.00
Mr. and Mrs. A. E. Etter	10.00
Mrs. Gertrude Elder and Daughter	7.00
Miss Phyllis Elder	5.00
Mr. and Mrs. L. L. Funk	7.40
Mr. and Mrs. M. E. Horner	5.00
Mr. Clarence Holland	5.00
Mr. and Mrs. F. C. Kelser	5.00
Miss Louise Kimmel	60.00
Mrs. Rebecca Kerns	5.00
Miss Della Kerns	17.00
Mr. Floyd Kerns	21.00
Mr. and Mrs. K. Kaster	5.00
Mr. and Mrs. Geo. B. Lord	10.00
Miss Helne Lord	30.00
Mr. and Mrs. Lentz	5.00
Glen McNeal	32.00
Mr. and Mrs. Guy McNeal	6.00
Izorah Myers	5.00
Mr. A. J. Nelson	10.00
Mrs. A. J. Nelson	10.00
Mr. and Mrs. J. M. Osborn	10.00
Mr. E. M. Osborn	6.00
Mrs. E. M. Osborn	5.00
Mr. and Mrs. E. A. Paxton	24.50
Rev. Leo Polman	25.00
Mrs. Leo Polman	20.00
Gerald Polman	10.00
Elaine Polman	10.00
Joyce Polman	10.00
Miss Miriam Rarick	40.00
Mr. and Mrs. G. E. Riesen	10.00
Mr. and Mrs. V. Springer	12.55
Mrs. Bertha Stevens	25.00
Mr. Earl Virts	20.00
Mrs. Earl Virts	20.00
Joan Virts	5.00
Donald Virts	5.00
Mrs. W. Van Dissen	5.00
Miss Germaine Wehrle	5.00
Gifts less than $5.00	35.10
Bible School Loose offering	54.06
Church general offering	53.37
W. M. C.	10.00
A. M. F. Club	10.00
S. M. M.	10.00
Int. and Jr. C. E.	20.00
Y. P. C. E.	10.00
Adult C. E.	15.00
Total	$1040.98

West Tenth Street Brethren Church,
Ashland, Ohio

Jack Helvie	$ 5.00
H. R. Risser	5.00
Russell Farner	10.00
Donald Farner	5.00
Mrs. S. P. Farner	5.00
Mrs. Louise Garber	5.00
Mrs. Fred Morr	5.00
Scott Forbes	5.00
Margaret Forbes	5.00
J. R. Garber	25.00
Mrs. R. M. Greenlun	25.00
Mrs. Golda Ballou	5.00
Beginners Dept.	5.00
Travelers Class	10.00
Rev. Chas. W. Mayes	10.00
Loose Offering	8.50
Total	$ 138.50

1st Brethren Church,
Bellflower, Calif.

Young People's C. E.	$ 10.00
George Latshaw	15.00
Junior C. E.	10.00
J. N. Graham	10.00
Walter Course	5.00
Catherine Fulk	5.00
Rev. and Mrs. Jesse Hall	6.25
Louise Macdonald	10.00
Mr. and Mrs. John T. Baird	5.00
Helen Swank	15.00
Dorothy Saunders	10.00
L. C. Marsh	10.00
Loose Offering	37.27
Jack B. Burt	25.00
Total	$ 173.52

North Riverdale Brethren Church,
Dayton, Ohio

Ruby Gregg	$ 6.00
Mr. and Mrs. D. W. Webster	5.50
Mr. and Mrs. Oscar Abrat	30.00
Ella M. Barrett	5.00
Mr. and Mrs. W. H. King	10.00
Rev. and Mrs. Norman Uphouse	50.00
Mr. and Mrs. Roy H. Kinsey	50.00
Phyllis Kinsey	5.00
Mr. and Mrs. J. Marion Hoffman	18.00
Mr. and Mrs. Ora Blosser	5.00
Mabel Kinsey Gustin	25.00
Mr. Morse Hoover	6.50
Mrs. Morse Hoover	6.00
Dr. and Mrs. C. E. Andlauer	5.00
Mr. and Mrs. O. E. Beatty	45.00
Sunday School	24.85
Miscellaneous	1.15
Total	$ 298.00

1st Brethren Church,
Cleveland, Ohio

Burdge, Mr. and Mrs. John	$ 10.00
Cole, Mr. and Mrs. H. M.	10.00
Feathers, Mr. and Mrs. Geo.	25.00
Friend	10.00
Friend	10.00
Friend	5.00
Griffin, Mr. and Mrs. Frank	10.00
Grimes, Margaret	5.00
Jones, Mr. and Mrs. W. A.	10.00
Jackson, Mr. and Mrs. Richard Jr.	7.00
Jackson, Mr. and Mrs. Richard Sr.	7.50
Link, Mr. and Mrs. S. W.	50.00
Leichty, Mr. and Mrs. Edgar	5.00
Lepp, Rev. and Mrs. W. A.	15.00
Lepp, Marjorie Anne	5.00
Lepp, Walter A., Jr.	5.00
Moore, Mrs. Edna	15.00
May, Carl	5.00
Nagel, Miss Mary	5.00
Peer, Mr. and Mrs. Earl (Gen.) (Hag.)	10.00
Peck, Mr. and Mrs. Geo.	10.00
Schnell, Mr. and Mrs. Fred	5.05
Such, Mr. and Mrs. Harry and Family	10.00
Tresise, Mr. and Mrs. Foster	10.00
Vernon, Mrs. William	5.00
Bible School	13.65
Women's Missionary Council	30.00
Builders Class	35.55
Beginner and Primary Classes	6.80
Sisterhood of Mary and Martha	5.00
Miscellaneous Gifts	26.55
Young People's Bible Class:	
Edward Miller	5.00
Marjorie Peer (Tr.)	5.00
Other Gifts	22.00
Total	$ 414.10

Third Brethren Church,
Los Angeles, Calif.

Adams, Emmit and Family	$ 50.00
Burk, Arthur	5.00
Burk, Luella	5.00
Burk, Billy	5.00
Burk, Arthur Ray, Jr.	5.00
Burk, Daniel	5.00
Carter, D. W.	5.00
Dorsey, Mr. and Mrs. Bruce A.	30.00
Fuelling, Mr. and Mrs. Earl	10.00
Hoyt, Mr. and Mrs. Rex	8.00
Kendall, Mrs. Mae	5.00
Fuqua, Miss Ruth	7.00
Lilly, Mr. and Mrs. D. M.	10.00
McKenzie, Mr. and Mrs. Melvin	15.00
Moran, Mrs. Gertrude	10.00
Moulton, Mr. and Mrs. Irvin	40.00
Rempel, Rev. and Mrs. J. A.	10.00
Rempel, Miss Edna	25.00
Rice, Mr. and Mrs. Jack	20.00
Sandy, Rev. and Mrs. Conard	25.00
Women's Missionary Council	5.00
Birthday Anniversary Offerings	7.76
Bible School	16.28
Gifts less than $5.00	42.69
Total	$ 366.73

First Brethren Church,
Fillmore, Calif.

Mrs. B. S. Scott	$ 5.00
Miss Mary Scott	5.00
Mrs. Mary Young	15.00
Mr. and Mrs. A. W. Currier	5.00
Mr. and Mrs. Paul Eiselstien	5.00
Mrs. Jean Neal	5.00
Mr. and Mrs. E. R. Robinson	7.50

Mr. and Mrs. James Strickland	25.00
Rev. and Mrs. Arnold Kriegbaum	25.00
Mr. and Mrs. A. V. LeBard	15.00
Mr. and Mrs. L. N. Edwards	5.00
Mr. and Mrs. Wm. Pruitt	5.00
Mr. and Mrs. Oscar Bennett	15.00
Mr. and Mrs. Howard McDonald	10.00
Senior Adult C. E.	11.00
Mr. and Mrs. R. R. Williams	15.00
Mrs. Kate Casner	6.00
Mr. and Mrs. Floyd Webb	5.00
Mr. Ralph Burke	5.00
Bible School	40.00
Church, Miscellaneous	21.00
Total	$ 250.50

1st Brethren Church,
Compton, Calif.

Mr. and Mrs. Ray Adams	$ 5.00
Mr. and Mrs. W. L. Bradley	10.00
Mr. and Mrs. W. L. Carpenter	5.00
Mr. and Mrs. R. W. Driggs	10.00
Mr. and Mrs. Warren Mize	5.00
Mr. and Mrs. Chas. E. Smith	10.00
Mr. and Mrs. Glen Scofield	11.00
Mr. and Mrs. H. L. Skinner	10.00
Gifts less than $5.00	6.50
Gifts less than $5.00 (E)	1.00
Sunday School	33.38
Church Offering	18.70
Total	$ 125.78

1st Brethren Church,
Ellet, Ohio

Mr. and Mrs. E. Wallace	$ 20.00
Mr. and Mrs. H. W. Smith	10.00
Miss Dorothy Smith	10.00
Miss Amelia Smith	5.00
Mrs. Mary Smith	5.00
Mr. and Mrs. K. E. Hancock	6.00
Mrs. Ernest Coast	5.00
Mr. and Mrs. C. A. Long	5.00
Mr. and Mrs. C. C. Washburn	5.00
Mr. and Mrs. E. Johnson	5.00
Mrs. V. Fulmer	5.00
Miscellaneous	5.89
Total	$ 86.39

1st Brethren Church,
Modesto, Calif.

Miss Louise Cover	$ 5.00
Mr. and Mrs. M. L. Goodman	5.00
Mr. and Mrs. J. D. Cover	5.00
Mr. and Mrs. Mausice Scott	10.00
Mr. and Mrs. Mel Stoner	30.00
Miss Bertha Garber	15.00
Mr. and Mrs. Geo. Garber	5.00
Christian Endeavor	10.00
Mr. and Mrs. Alva Bowman	11.60
Mr. Earl Bowman	5.00
Mr. and Mrs. Handing	5.00
Mr. and Mrs. R. E. McKinley	40.00
Mr. and Mrs. Chas. Grubb	100.00
Mr. and Mrs. K. W. Holgate	5.00
Mr. and Mrs. R. E. Rambo	50.00
Mr. and Mrs. Jesse Cover	10.00
Mr. and Mrs. Ben Holgate, Sr.	5.00
Amounts less than $5.00	33.40
Total	$ 400.00

First Brethren Church,
Johnstown, Pa.

Brotherhood of Alex. Mack	$ 72.69
Mr. and Mrs. Tom Watkins	62.00
Women's Missionary Council	50.00
Y. P. S. C. E. (Wi.)	50.00
Mr. and Mrs. Ernest Halliwell	50.00
Mr. and Mrs. H. Leslie Moore	50.00
Mr. and Mrs. Byron Noon	50.00
Mr. and Mrs. T. H. Kyler	40.00
Mr. and Mrs. Robert Sigg	40.00
Sunday School	36.39
Mr. and Mrs. R. V. Redinger (Gen.) (Wi.)	35.00
Harry D. Ringer Family	25.00
Miss Janet Houston	27.00
Rev. and Mrs. A. L. Lynn	20.00
Mr. and Mrs. Max Probst	20.00
S. H. Fyock (Cl.)	15.50
Mr. and Mrs. Blair Dick (Wi.)	22.00
Sisterhood of Mary and Martha	15.00
Mrs. Mary Bifano	15.00
James M. Bifano	15.00
Mr. and Mrs. Carl Furst	15.00
Mr. and Mrs. John B. Gunter	15.00
Wm. R. Miller	15.00
Michael Korlewitz	13.00
Jr. Fisherman of Brother of Elex. Mack (Tr.) (N.R.D.)	12.00
Mr. and Mrs. Clair Barron (N.R.D.)	10.00
Mr. and Mrs. Sylvanus Custer	10.00
Mr. and Mrs. Frank L. Gardner	10.00
Mr. and Mrs. Jesrow Miller	10.00
Mrs. L. H. Mitchel	10.00
Harold Palliser	10.00
Mr. and Mrs. V. Reighard	10.00
Mr. and Mrs. Carl Uphouse (N.R.D.)	10.00
Mr. and Mrs. Chas. Habel	7.50
Mrs. C. J. and Lottie Heilman	7.10
Miss June Blough (L.K.)	6.60
Mrs. V. A. Anthony	5.00
Mr. and Mrs. Otto Corle	7.00
Thomas Watkins Jr.	6.00
Mr. and Mrs. John Barron	5.00
Mr. Emanuel Blough and Wife	5.00
H. J. Bossler and Wife	5.00
Mr. and Mrs. Harvey Cober	5.00
Mrs. Berwyn Evans	5.00
Mr. and Mrs. Harry Farwell	5.00
Mr. and Mrs. Eugene Geibig	5.00
Mr. and Mrs. J. B. Gindlesberger	5.00
Mrs. Irvin W. Harbaugh	5.00
Mr. and Mrs. Myles Hammers	5.00
Mr. and Mrs. I. L. Jones	5.00
Mrs. W. R. and Ada M. Jones	5.00
Mr. and Mrs. Clarence Miller	5.00
Wm. and Richard Mitchell	5.00
Richard N. Moore	5.00
Mr. and Mrs. D. Reighard	5.00
Ethyl Riddel	5.00
H. A. Schmucker	5.00
Mr. and Mrs. Chester Albert	5.00
Mr. and Mrs. J. W. Sell	5.00
Guy Stutzman and Wife	5.00
Mr. and Mrs. Ben Stutzman	5.00
Essie U. Teeter	5.00
Mr. and Mrs. T. S. Tilley	5.00
Mrs. Albert Wissinger	5.25
Gifts less than $5.00 (Gen.) (N.R.D.) (Cl.)	40.47
Gleaners S. S. Class	42.00
For the the new work at Washington, Pa.	114.63
Total	$1222.43

Pike Brethren Church,
Mundy's Corner, Pa.

Mrs. Lillian Commons	$ 5.00
Mr. and Mrs. Evan Davis	20.00
Mr. and Mrs. John Griffith	15.00
Mrs. Gertrude Helsel	5.00
Mrs. Ada Kirkpatrick	20.00
Mr. and Mrs. C. D. Kerr	5.00
Mr. and Mrs. T. W. Kerr	3.00
Mr. and Mrs. Tim Kerr	10.00
Mrs. Sally Leonard Family	5.00
Mr. and Mrs. Isaac Miller	8.00
Mr. and Mrs. Geo. Myers	5.00
Mr. and Mrs. Henry Nagel, Jr.	5.00
Mr. and Mrs. Geo. Rose	12.00
Miss Verna Rose	5.00
Mr. Glen Rose	15.00
Mr. and Mrs. Walter Rose	5.00
Mr. and Mrs. S. C. Cunningham	5.00
Gifts less than $5.00	8.00
Gifts otherwise designated, transferred to general fund	27.72
Total	$ 183.72

Pike Brethren Church,
Mundy's Corner, Pa.

District Missions (Listie)	$ 130.00

First Brethren Church,
Long Beach, Calif.

Alexander, Mrs. Susie	$ 10.00
Alford, Mr. and Mrs. L.	10.00
Andrews, Mr. and Mrs. Chas. and Family	100.00
Andrews, Mr. and Mrs. L. E.	10.00
Auge, Mr. and Mrs. C. C.	15.00
Bailey, Royal	15.00
Baker, Samuel	5.00
Barton, H. W.	5.00
Bauman, Louis S.	50.00
Benson, Mr. and Mrs. Fred	20.00
Benner, Mr. and Mrs. Paul	10.00
Blevins, Mr. and Mrs. H. W. (E)	5.00
Booher, Mr. and Mrs. L. N.	15.00
A. B. C.	25.00
Boyce, Mr. and Mrs. P. R.	5.00
Brakeman, Mr. and Mrs. F. H.	20.00
Brown, R. W.	20.00
Bulach, Mrs. Geo. C.	10.00
Burch, Mr. and Mrs. Raymond	10.00
Burt, Mr. and Mrs. Andrew H.	25.00
Carnahan, Mrs. M. E. (E)	25.00
Carr, Mrs. Martha L.	5.00
Christiansen, Eric B.	10.00
Colburn, Mrs. Alvina and Ralph	5.00
Colburn, Mr. and Mrs. Oliver E.	14.00
Cole, Mrs. Ruth E.	5.00
Cole, Mr. and Mrs. W. H. (E)	5.00
Collins, Vera	5.00
Comstock, Mrs. B. C.	10.00
Coon, Mr. and Mrs. B. W.	100.00
Coon, Mr. and Mrs. Wm. B.	15.00
Coplin, Mr. and Mrs. W. I. (E) (L)	80.00
Crozier, Mr. and Mrs. R. T. and Family	5.00
Daudell, Mr. and Mrs. H. L.	5.00
Dean, Mr. and Mrs. Lindley L.	5.00
Drum, Mr. and Mrs. E. M. and Family	11.00
Beatty, Mr. and Mrs. Chas. and Charlene	5.00
Bowton, Mrs. Charlotte V.	20.00
Davis, Drew and Family	5.00
Densmore, C. S.	5.00
Dewhirst, Mr. and Mrs. Fred A.	5.00
Didriksen, Mr. and Mrs. Mark and Family (E)	5.00
Doney, Sam G.	10.00
Doney, Mr. and Mrs. C. Scott	20.00
Doney, Scott, Jr.	5.00
Dunjill, Mr. and Mrs. J. E.	10.00
Eaton, W. Russell	5.00
Edmiston, S. M. (E) (Gen.)	50.00

Ericson, Elving T.	5.10
Esser, Miss Marjorie	9.00
Ewing, George R.	7.00
Eye, Mrs. Christie	90.00
Fairbanks, Miss Jane D.	20.00
Feller, Mr. and Mrs. J. H.	10.00
Frady, Mrs. Clara E.	5.30
Garwood, William E. (N.R.D.) (Gen.)	10.00
Goodall, Mr. and Mrs. C. E. (N.H.) (Gen.)	15.00
Gnagy, Miss Elizabeth	20.00
Garwood, Mrs. Wm. E.	5.50
Gunn, Mr. and Mrs. John R.	25.00
Halberg, Mr. and Mrs. C. F.	20.00
Hall, Mr. and Mrs. John D.	5.00
Halpin, Meredith	5.00
Hayden, Dory	5.00
Hearn, Mrs. W. S.	10.00
Hearn, Miss Frances	35.00
Heater, Mrs. Caroline	6.00
Herring, Mr. and Mrs. A. E.	15.00
Herring, Walter	10.00
Herring, Mrs. Walter	10.00
Hill, Mrs. Lenore	5.00
Hinkel, Mr. and Mrs. H. R.	100.00
Hocking, Geo. and Family	25.00
Hoffman, Glenn G. and Family	25.00
Hoffman, Gordon	5.00
Hoxworth, Mrs. Mary C.	5.30
Jackson, Thos. Edward	10.00
Jenison, Mr. and Mrs. W. B.	6.00
Johnson, Mrs. Anna M.	5.00
Johnson, Mrs. Margaret	10.00
Jordan, Mrs. Mary A.	5.00
Judd, Mr. and Mrs. J. I.	10.00
Karraker, Mr. and Mrs. Arley	16.00
Kashishian, George	5.00
Keeler, F. A.	5.00
Kent, Miss Eleanor G.	5.00
Kindig, Mr. and Mrs. Frank	10.00
King, Mr. and Mrs. C. E. and John David	15.00
Kinsey, Mr. and Mrs. F. L.	5.00
Kradjian, John (E)	5.00
Kriegbaum, Miss Janice	5.00
Lady, Mr. and Mrs. James E.	25.00
Lally, Joseph	5.00
LaNobs, Mr. and Mrs. R. (E)	5.00
Lantz, Miss Gladys M.	10.00
Larsen, V. E.	5.00
Lepper, W. H.	5.00
Lichti, Mr. and Mrs. Paul A.	5.00
Liggett, Mrs. C. D.	5.00
Liggett, D. W. and Family	15.00
Lockwood, Mr. and Mrs. Lloyd	40.30
Loef,, Mr. and Mrs. C. H.	12.50
Lorenz, Mr. and Mrs. Harry F. (S.C.)	10.00
Lovejoy, Harold and Family	15.30
Lyon, Mr. and Mrs. Howard K.	8.30
McClain, Mr. and Mrs. Alva J.	25.00
McCellan, Stewart (E)	5.00
McCellan, Mrs. Stewart	5.00
McConahay, Mr. and Mrs. Ralph J.	30.00
McConnell, Charles S.	5.00
McCoy, Katherine and Veal, Melvin	30.00
McKinley, Mr. and Mrs. Riley (Mo.)	75.00
McNeely, Mr. and Mrs. Henry	5.00
Magers, Mr. and Mrs. W. E.	5.00
Martins and Hunters	10.30
Miles, Kim D.	8.00
Miller, Mrs. Mary E.	50.00
Milton, Mr. and Mrs. Earl R.	5.00
Minor, Claude	5.00
Mintzer, Charles L.	10.00
Mitchell, Morton O.	5.00
Mulloy, Katherine and Mary	6.00
Nelson, Mr. and Mrs. C. M.	6.00
Nelson, Mr. and Mrs. F. F.	5.00
Nelson, Mrs. L. H. and Geo. H.	6.00
Nichols, C. J.	15.00
Neilsen, N. C.	10.00
Neilson, Miss Johanna	10.00
Newland, Mr. and Mrs. H.	15.00
Norton, Mr. and Mrs. Frank L.	5.00
Page, John S.	5.00
Page, Mrs. John S.	5.30
Paschall, Mrs. Ida	5.00
Pearce, Mr. and Mrs. Alan S.	20.00
Pearson, Claude H.	10.00
Pieritz, Mr. and Mrs. Walter B.	5.00
Powell, Mrs. Florence	5.00
Quinton, Samuel J.	5.00
Quinton, Mrs. Samuel J.	5.00
Railsbach, Mr. and Mrs. John E.	5.00
Redman, Mr. and Mrs. H. E.	10.00
Richards, Mrs. Melba	5.00
Richards, Mr. and Mrs. Waymond (E)	5.00
Riddlebarger, Mr. and Mrs. G. A.	5.00
Ross, Mr. and Mrs. E. B.	5.00
Roy, Fred	5.00
Ryan, Mrs. Tehal (Mo.) (Gen.)	6.00
Salmi, Henry	55.00
Sansom, Mr. and Mrs. John E.	10.30
Schrock, Mr. and Mrs. Earl and Family	10.00
Scott, Mrs. Margaret	5.00
Seelig, Miss Mabel A.	5.00
Shuff, Mr. and Mrs. Ed.	5.00
Siebert, Mr. and Mrs. W. G.	5.00
Simms, Miss Eva	5.30
Simpson, Mrs. E. W.	5.00
Skiles, Harry L. (L.H.F.)	5.00
Smallwood, James S.	5.00
Sorensen, A.	5.00
Stettenbenz, Mr. and Mrs. W. T.	10.00
Stevens, Mr. and Mrs. R. E.	20.00
Stout, Mr. and Mrs. Paul	10.30
Stover, Mr. and Mrs. C. S. (E)	10.30
Strobele, Mr. and Mrs. Cal. and Family	10.00
Sturdivant, Mr. and Mrs. Ivan	5.00
Sundstrom, Mr. and Mrs. Jas. A.	10.30
Swanson, Mrs. Beatrice L. (Na.)	5.00
Thompson, Maurice	5.00
Thompson, Mrs. Maurice	5.00
Thorne, Mr. and Mrs. J. B.	10.00
Traywick, Mr. and Mrs. Royal	5.00
Turpin, Mrs. T.	20.00
Voorhees, Mr. and Mrs. Dumont (C.K.)	100.00
Waller, Mr. and Mrs. Dwight E.	17.50
Wardle, George V.	5.00
Westmoreland, Robert	5.30
White, Miss Nettie I.	50.00
Wilbur, Mrs. M. Lavernie	5.00
Willcuts, Mrs. Florence	5.00
Wilson, Mrs. Mary S.	5.00
Yeager, Mr. and Mrs. John S.	10.00
Yoder, Mrs. Sarah C.	5.00
Yott, Mrs. F. R. and Kenneth (Na.)	11.00
A Friend	25.00
A Friend	7.00
A Friend	5.00
A Friend (N.H.) (Gen.)	16.00
A Friend	5.00
A Friend	25.00
A Friend	5.00
A Friend	5.30
A Friend	10.00
A Member	20.00
M. D. G.	5.00
Primary Anon.	5.00
Naples Anon.	40.00
Naples Anon.	10.00
A Friend	5.00
C. R. C.	30.00
Miscellaneous	209.90
Miscellaneous (E)	13.00
Miscellaneous (S.D.)	4.00
Total	$3,000.50

Miss E Agnes Senseman,
Tipp City, Ohio $ 10.00

Mr. and Mrs. Francis L. Royer
and Suzanne, Morrill, Kans. $ 10.50

Grace Brethren Church,
Sharpsville, Ind. $ 8.10

Bethel Brethren Church,
Osceola, Ind.

Mr. and Mrs. I. Wesley Miller	$ 10.00

1st Brethren Church,
Ankenytown, Ohio (Additional)

Congregation	$ 10.00
Amt. reported previously	126.26
Total	$ 136.26

First Brethren Church,
Harrah, Wash.

Mr. and Mrs. Robert Williams	$ 5.00
Mrs. Charlotte Houghton	5.00
Mrs. Luella Labbee	5.00
Mr. and Mrs. Fred Walter	10.00
Dr. and Mrs. Milton Lindblad	25.00
Miscellaneous	5.00
Total	$ 55.00

1st Brethren Church,
Leon, Iowa

Mrs. Milton Manchester	$ 5.00
Rev. and Mrs. Miles Taber	10.00
M. E. Newlin	5.00
Mrs. Clyde Pickering (E) (Gen.)	5.00
Church	33.86
Total	$ 58.86

First Brethren Church,
Lanark, Ill.

Mr. and Mrs. Harry E. Miller	$ 20.00
Mr. and Mrs. Ralph Flickinger	20.00
Dwight Flickinger	5.00

Zella Keller
Accident, Md. $ 5.00

Listie Brethren Church,
Listie, Pa.

Mr. and Mrs. Ira Blough	$ 50.00
Mrs. C. A. Will	26.00
Rev. and Mrs. H. W. Nowag	10.00
Mr. and Mrs. C. J. Larman	5.00
Dorothy Trent	5.00
Miscellaneous	7.70
Total	$ 101.70

Rev. Orville D. Jobson,
First Brethren Church,
Philadelphia, Pa. $ 5.00

1st Brethren Church,
Altoona, Pa.

Congregation (C.K.)	$ 40.05
Congregation	5.00

Congregation (Wat.)	10.00
Total	$ 55.95

Mrs. W. P. Elliott,
Morrill, Kans. $ 5.00

Mr. H. S. Eyman,
Big Bow, Kans. $ 5.00

1st Brethren Church,
New Troy, Mich.

Mrs. Ann Swails	$ 20.00
Mr. and Mrs. John Kempton	10.00
Mr. and Mrs. Jack Kempton	10.00
Mrs. H. Johnson	5.00
Rev. and Mrs. R. L. Williams	7.00
Miss Margaret Morey	5.00
Gottiell Menchinger	5.00
Charles Baumeister	5.00
Loose Offering	37.55
Total	$ 106.55

Grace Brethren Church,
South Mansfield, Ohio

Rev. and Mrs. A. D. Cashman	$ 35.00
Mrs. Benton Beal	50.00
Mr. and Mrs. John Guthrie	15.00
Mr. and Mrs. Raymond Massie	15.00
Mr. and Mrs. Willis Witsky	10.00
Mr. and Mrs. Arthur Schnittke	10.00
Edwin Cashman	5.00
Sunday School and Church	10.16
Gifts less than $5.00	2.00
Total	$ 152.16

National Brethren Missionary Council $ 31.39

Fellowship Bible Class of the Brethren Church,
Pittstown, N. J.

Albert G. Haun	$ 5.00
Mr. and Mrs. Sam Weber	5.00
Gifts less than $5.00	2.00
Total	$ 12.00

1st Brethren Church,
Uniontown, Pa.

Boys and Girls Work	$ 15.00
Beginners and Primary Dept.	16.93
Junior Dept.	15.38
Intermediate Dept.	23.68
Adult Dept.	17.96
Rally Day Offerings of S. S.	38.96
Sunday School Treasury	12.04
Men's Bible Class	104.35
Loyal Women's Class	16.00
Truth Seekers Class	35.00
W. M. C.	25.00
S. M. M.	11.13
Adult C. E.	15.00
The Promise Book	9.14
Junior Dept of S. S.	5.00
Senior Girls Class	5.00
Mr. and Mrs. Clyde Hileman	50.00
Mr. and Mrs. Ray Divil	25.00
Mr. and Mrs. Ralph King	19.60
Rev. and Mrs. W. H. Clough	25.00
Mr. and Mrs. Chas. Sumey (C.K.) (Gen.)	20.00
Howard Dillinger	19.80
Mr. and Mrs. Homer Miller	12.48
Mary Stacy	10.00
Mr. and Mrs. H. N. Kreeps	10.00
Geo. McCann	10.00
Lucetta Hibbs	13.75
Mrs. Margaret Lucas	13.00
Mr. and Mrs. Harry Gwynn	8.35
Mrs. Matilda Maust	7.50
Mr. and Mrs. Everett Sayre	7.40
Mr. and Mrs. H. Burnworth	7.25
Ethyl Mahoney	5.60
Mr. and Mrs. H. Cunningham	5.00
Mrs. Ray Jolly	5.00
Mr. and Mrs. Paul Whyel	5.00
Mr. and Mrs. J. W. Crawford	5.00
Arthur Hibbs	5.00
Mr. and Mrs. Emmet Cole	5.00
Mr. and Mrs. A. Moore	5.00
D. H. Franks	5.00
Mrs. Amy Smith	5.00
Mr. and Mrs. Wm. Robbins	5.00
Thelma Umbel	8.25
Frank Petrosky	6.00
Wade Mahoney	8.25
Mrs. L. F. Beall	13.45
Mr. and Mrs. John Deck	11.50
Loose Offering from Church	91.20
Total	$ 819.00

1st Brethren Church,
Sterling, Ohio

Neil Berry	$ 5.00
Mr. and Mrs. Ernest Berry	10.00
Dale Berry	25.00
Mr. and Mrs. I. L. Close (Gen.) (Cl.) (C.K.)	20.00
Mr. and Mrs. R. W. Hartzler	6.00
John Hubacher Jr. (Wo.)	15.00
Delia Hubacher (Os.)	5.00
Rev. and Mrs. Mark Malles	10.00
Mr. and Mrs. Donald Marken (Wo.)	5.00
Mr. and Mrs. Ed. Moine	5.00
Mr. and Mrs. F. E. Moine	10.00
Ruth Norton	10.00
Mr. and Mrs. Harold Lehman	5.00
Mr. and Mrs. Clyde Rogers	7.00
Wm. Shane Family	5.00
Mr. and Mrs. R. K. Steiner	5.00
Mr. and Mrs. Wayne Wheeler	10.00
Boys Club	10.99
Buddy Close (Gen.) (Cl.) (C.K.)	5.00
Miscellaneous	46.01
Total	$ 220.00

Summit Mills Brethren Church,
Meyersdale, Pa.

Mr. and Mrs. Clarence Firl	$ 5.00
Mr. Earl Brenneman	8.00
Mrs. Annie Miller	5.00
Mrs. Stella Schrock	5.00
Mr. and Mrs. Arthur Lichty	5.00
W. J. and Mary Miller	5.00
Mr. and Mrs. Lloyd Firl	5.00
Miss Mary Emma Miller	5.00
Miscellaneous	25.44
Total	$ 68.44

1st Brethren Church,
Winchester, Va.

Mr. and Mrs. A. C. Frye	$ 25.00
Rev. and Mrs. Paul E. Dick	45.00
Mr. and Mrs. W. O. Anderson	20.00
Mr. and Mrs. C. L. Lockhart	10.00
Mr. and Mrs. Guy E. Coffelt	10.00
Mr. and Mrs. D. Spillman	8.00
Mr. and Mrs. B. Stawderman	7.00
Mrs. Mary Timbrook	5.00
Mr. and Mrs. E. D. Hildebrand	12.00
Mr. and Mrs. Douglas Clark	5.00
Mrs. P. C. Petrie	6.00
Mr. and Mrs. H. L. Fletcher	5.00
Mrs. Cecil Stultz (Fr.)	25.00
Mrs. Daisy C. Boyer (Gen.) (Ha.)	100.00
Gladys Clark	5.00
Mr. and Mrs. G. T. Garber	5.00
Sarah M. Forney	5.00
Mrs. Edna Hyde	5.00
Adult C. E.	15.00
Y. P. C. E.	11.00
Junior C. E.	5.00
Sunday School	25.00
Miscellaneous from Church	27.33
Mr. and Mrs. William Lyle	5.00
Total	$ 391.33

Grace Brethren Church,
Waterloo, Ia.

Mrs. N. P. Sorensen	$ 5.00
V. W. Schrock	5.00
Mr. and Mrs. A. A. Bontrager	5.00
Mr. and Mrs. E. B. Schrock	5.00
C. H. Strock	7.00
Dr. J. C. Beal	60.00
Mrs. Maude Hady	5.00
Mr. and Mrs. I. J. Gayman	5.00
Mrs. M. H. Peck	5.00
Mr. and Mrs. N. J. Fike	35.00
Mr. and Mrs. John Bertch	5.00
Grace A. Pollard	5.00
Mr. and Mrs. Cleve Miller	50.00
Delphine Smith	5.00
Clial L. Smith	5.00
Mr. and Mrs. M. C. Smith	10.00
John J. Witterman	5.00
Mr. and Mrs. Jerry L. Alderman	5.00
Mr. and Mrs. Lester Wilson	5.00
Mr. and Mrs. E. J. Schrock	10.00
Miscellaneous	74.57
Total	$ 316.57

1st Brethren Church,
Peru, Ind.

Mr. and Mrs. Charles Baker (E) (Gen.) (E) (Gen.)	$ 40.00
Mr. and Mrs. Owen Sheller	20.00
Mr. and Mrs. John Hood	20.00
Rev. and Mrs. R. A. Ashman	10.00
Mr. and Mrs. Louis Baker	10.00
A Friend	10.00
Robert Hartleroad	5.00
Mr. and Mrs. Forrest Black	5.00
Peggy Ann Black	5.00
Mr. and Mrs. Glen Dillman	5.00
Mr. and Mrs. R. L. Gilbert	5.00
Mrs. Area Flora	5.00
Mr. and Mrs. George Huddleson	6.00
Mrs. Paul Kesling	5.00
Louanna Kesling	5.00
Mr. and Mrs. J. W. Stuber	5.00
Mrs. J. D. Comerford	5.00
Madelyn Comerford	5.00
Mr. and Mrs. Ray Tyre	5.00
Miscellaneous Sunday School	25.57
Miscellaneous Church	15.00
Total	$ 216.57

Grace Brethren Church,
Fremont, Ohio

Mrs. Oliver Winters	25.00
Mr. and Mrs. Gordon Gonawein	30.00
Mr. and Mrs. Durwood Brooks	10.00

Rev. and Mrs. Phillip J. Simmons	8.00
Mr. and Mrs. John Comeskey	7.00
Mr. and Mrs. Carl Brooks	5.00
Arthur Moyer Family	8.00
Mrs. Marion Teets	5.00
Miss Edna Teets	5.00
Mr. and Mrs. Fred Hague	5.00
Mr. and Mrs. Iver Harland	10.00
Mrs. Laura Price	6.00
Mr. and Mrs. Reidling	5.00
Mrs. Nettie Bartlett and Daughter Eleanor	6.00
Young Married Peoples Class (Ky. F.G.)	10.05
Children's Dept.	21.93
Sunday School	28.02
Total	$ 195.00

1st Brethren Church
Kittanning, Pa.

Mrs. Laura Wray	$ 5.00
Glenn Hooks	5.00
Mr. and Mrs. Ralph Hooks	5.00
Mr. and Mrs. Harry Campbell	5.00
Ralph Cousins and Family	5.00
Rev. G. W. Kinzie	5.00
Mrs. G. W. Kinzie	5.00
George Kinzie, Jr.	10.00
Harold Seyler	5.00
Dolores Jordan	5.00
Wesley Jordan	5.00
Marie Louise Olinger	5.24
Vera and Lois Hooks	5.00
Sunday School	72.79
Miscellaneous	21.81
Total	$ 159.84

Juniata Brethren Church,
Juniata, Pa.

Mr. and Mrs. E. F. Beringer	$ 15.00
Mr. and Mrs. Wm. Dively (Gen.) (E)	25.00
Mr. and Mrs. Guy Dively	15.00
Mrs. Eva Harpster	5.00
Mrs. Viola Kime	5.00
Mrs. I. E. Miller	5.00
Rev. and Mrs. E. F. Pine (B. Bldg.)	5.00
Mrs. Lucie E. Robertson (B. Bldg.)	10.00
Mr. and Mrs. Earle Summers	5.00
Church Offering	17.75
S. S. Offering	7.84
Mr. and Mrs. Roy Glass and Family	55.00
Mr. and Mrs. Wallace Holmes	20.00
Miscellaneous	9.00
Total	$ 199.59

2nd Brethren Church of Long Beach, Calif.

Adult C. E.	$ 10.00
College Age C. E.	5.00
Luther Denton	10.00
Mr. and Mrs. J. C. Derrick	10.00
Fellowship Bible Class	10.00
Mr. and Mrs. J. O. Lawson (E) (Gen.)	10.00
Mrs. Estella Lacy	5.00
Mr. and Mrs. Mendell	10.00
Mr. and Mrs. L. H. Niles	5.00
Mrs. Frank Parks	5.00
C. A. Pitts (S.D.)	10.00
Mr. and Mrs. Oliver Scow	10.00
M. I. Skofstad (S.D.)	5.00
Mr. and Mrs. E. J. Sterrenberg	10.00
Mr. and Mrs. Ralph Williams	10.00
S. J. and Warren Quinton	10.00
Gifts less than $5.00	27.00
Gifts less than $5.00 (E)	1.00
Gifts less than $5.00 (Gl.)	2.75
H. A. and Hazel Kirby	30.00
Mrs. Nettie and Geo. McCormack	25.00
Ed. and Irene Codona	5.00
Mr. and Mrs. J. W. Howard	5.00
Mr. and Mrs. C. E. Willard	10.00
Mrs. Floy Fisher	10.00
Junior C. E.	5.00
Total	$ 255.75

Mr. and Mrs. N. J. Buckland,
Oakland, Calif. $ 25.00

Grace Brethren Church,
Hagerstown, Md. (additional)

Amount previously reported	$ 317.00
Rev. and Mrs. L. L. Grubb	15.00
Mr. and Mrs. N. E. Nordness	5.00
Total	$ 337.00

Mountain View Brethren Church,
Hollins, Va.

Mr. John T. Burnette	$ 5.00
Mrs. Elizabeth Lavender	5.00
H. G. Martin	5.00
Mr. and Mrs. J. W. Michael	100.00
Mr. and Mrs. J. W. Patterson	5.00
B. I. Reed	15.00
Rev. and Mrs. J. E. Patterson	15.00
Lawrence Legg	5.00
Mrs. C. W. Myers	26.50
Gifts less than $5.00	45.18
Total	$ 226.68

Main Street Brethren Church,
Meyersdale, Pa.

Miss Emma Bowman	$ 5.00
Mr. Fred Thomas	5.00
Mr. and Mrs. M. H. Bowser	5.00
Mr. W. H. Landis	5.00
Mrs. Frank Deist	5.00
Miss Margaret Deist	5.00
Mr. and Mrs. J. L. Tressler and Virginia	6.00
Miss Charlotte Forney	10.00
Rev. and Mrs. O. A. Lorenz	15.00
Mrs. Grace A. Fike	11.00
Mrs. Ada E. Lorentz	35.00
Mrs. John Bittner	5.00
Miss Gertrude Beal	5.00
Mr. and Mrs. Harry Harris	5.00
Mr. and Mrs. M. F. Statler	5.00
Mr. and Mrs. Ross J. Weimer	8.00
Miss Minnie Frazier	5.00
Mr. and Mrs. Allen Compton	5.00
Mr. and Mrs. M. I. Barber	10.00
Mr. and Mrs. Edward Hillegas	10.00
Mr. Leon Meyers	5.00
Miss Nancy Meyers	5.00
Mrs. Orpha M. Meyers	25.00
Mrs. John E. Lindeman	5.00
Mr. and Mrs. G. G. Bowman	10.00
Sunday School	55.57
Miscellaneous	36.45
Total	$ 307.02

1st Brethren Church,
Grafton, W. Va.

Mr. and Mrs. Grant Williams	$ 40.00
First Brethren Church	7.90
First Brethren S. S. Class No. 7	7.00
Mr. and Mrs. Fred Nicola	6.00
First Brethren S. S.	5.00
Mr. and Mrs. A. D. Comp	5.00
Gifts less than $5.00	29.10
Total	$ 100.00

Clayhole Brethren Church,
Clayhole, Ky.

Lucinda Landrum	$ 5.00
Ruth Landrum	5.00
Mr. and Mrs. Sewell Landrum	8.00
S. S. and Loose Offering	3.68
Total	$ 22.68

Mrs. S. L. Roberts,
Spokane, Wash. $ 20.00

1st Brethren Church,
Aleppo, Pa. (Additional report)

Mrs. Ida Ullum	$ 10.00
Birthday Offering	5.33
Women's Missionary Society	15.95
Mr. and Mrs. Wm. Cook	10.00
Amt. reported previously	65.85
Total	$ 107.09

Bethel Brethren Church,
Berne, Indiana

Alice Bailey	$ 6.00
Mr. and Mrs. Blaine Bailey	5.00
Flora C. Coffie	5.00
Bryce Christy	5.00
Elaine Christy	10.00
Eloise Christy	15.00
Ralph Christy	10.00
Mrs. Ralph Christy	10.00
Ruth Christy	10.00
Mr. and Mrs. Bryson Fetters	100.00
Mr. and Mrs. Charles Hendricks	10.00
True Hunt (Ha.)	5.00
Chloe Kauffman	5.00
Karl Kauffman	25.00
Mrs. Karl Kauffman	25.00
Elsie Kuhn	25.00
John Kuhn	25.00
Mrs. John Kuhn	25.00
Shirley Ann Kuhn	7.00
Victor F. Kuhn	7.00
Mrs. Victor F. Kuhn	7.00
Genevieve Leininger	15.00
S. J. Leininger	15.00
Mrs. S. J. Leininger	15.00
Mr. and Mrs. Frank Leistner	25.00
Mrs. J. H. Leistner	5.00
Martha Miller	10.00
Mary Catherine Miller	10.00
Paul Miller (E)	10.00
R. Paul Miller	25.00
Mrs. R. Paul Miller	25.00
Ward Miller	10.00
Wesley Miller	5.00
Wm. Carl Miller	5.00
Glenn Myers	10.00
Mrs. Glen Myers	10.00
Mr. and Mrs. Melvin Myers	25.00
Robert Myers	5.00
William Myers	5.00
Mrs. Archie Parr	10.00
Betty Lou Parr	5.00
Addie E. Sipe	110.00
Clark Sipe	5.00
Esther Sipe	20.00
George Sipe	37.00
Iva Sipe	5.00

John H. Sipe	5.00
Archie Smitley	5.00
Betty Smitley	5.00
Mr. Chalmer Smitley	15.00
Mrs. Chalmer Smitley	10.00
Dicky Smitley	5.00
Florence Smitley	5.00
Wm. H. Smitley	25.00
Mrs. Wm. H. Smitley	10.00
Mrs. W. N. Smitley	5.00
Mrs. Norma Sprunger	18.00
Mrs. L. E. Witter	5.00
Mr. Howard Parr	40.00
Mrs. Pearl Parr	10.00
Ruben Witter	10.00
Mrs. Viola Witter	25.00
Mrs. Samuel Yager	5.00
Mr. and Mrs. J. L. Yaney	15.00
A Friend	10.00
Bethel Church	124.00
Total	$1117.00

First Brethren Church,
Allentown, Pa.

Mr. and Mrs. Paul Biege	$ 7.10
Mr. and Mrs. Donald Byers	6.00
Rev. and Mrs. Joseph Gingrich	11.25
Miss Gladys Gingrich	7.26
Mr. and Mrs. Edwin Jacoby	7.05
Mr. and Mrs. Raymond Kunkel	28.39
Mr. and Mrs. James Kamoie	7.25
Mr. and Mrs. J. Ogden	8.75
Mr. and Mrs. Willis Oswald	6.30
Mr. and Mrs. George Yahn	23.00
Mr. and Mrs. Edward Snyder	9.25
Mrs. D. Orcurto	5.00
Ambassador Class	10.00
Excelsior Class	5.00
Daniel League	1.00
Gifts under $5.00	35.50
Sunday School	42.00
Total	$ 220.20

First Brethren Church,
Covington, Va.

Ruth Arringson	$ 5.00
Lena Bowling	5.00
Mrs. C. W. Cook	10.00
Mr. and Mrs. J. J. Craghead	6.00
Mr. and Mrs. W. O. Crawford	7.00
Mr. and Mrs. Larkin DeHart	10.00
Everette Duncan	15.00
Roy O. Duncan	6.00
Mr. and Mrs. Walter Fridley	5.00
Mr. and Mrs. Chas. Gross	40.00
Mr. and Mrs. Haven Hill	13.00
Mr. and Mrs. Homer Hill	10.00
Mr. Earl Key	20.00
Mr. and Mrs. L. L. Lacks	5.00
Mr. and Mrs. L. L. Lacks	5.00
Mr. and Mrs. Elisha Lacks	5.00
Mr. and Mrs. J. M. Laughorne	5.00
Mr. and Mrs. C. E. Leape	10.00
A. N. Malles	10.00
Mr. and Mrs. Mark Martin	20.00
A. M. Mills	10.00
Mr. and Mrs. R. L. Painter	12.00
Warren and Lena Newcomb	50.00
Mr. and Mrs. Paul Pearman	10.00
Mr. and Mrs. S. E. Perdue	10.00
Mr. and Mrs. C. A. Perdue	30.00
Lloyd Persinger	5.00
Mr. and Mrs. Henry Radford	30.00
Opal Sharp	5.00
Mr. and Mrs. C. J. Radford	8.00
Mr. and Mrs. Lee Simmons	5.00
Mr. and Mrs. Nelson Sizemore	6.00
Mrs. Martha Terry	5.00
Mr. and Mrs. Jess Thomas	5.00
Mr. and Mrs. Charles W. Sorrells	10.00
Miscellaneous	13.25
Total	$ 421.25

Mrs. C. D. Miller,
Beaver City, Nebr. (E) $ 5.00

2nd Brethren Church,
Los Angeles, Calif.

Mrs. Lulu Adler	$ 5.00
Mr. and Mrs. H. Baerg	10.00
Mrs. W. H. Beam	5.00
Margaret Beard	5.00
Edward Beard	14.00
Florence Bowhall	5.00
Mr. and Mrs. C. Brown	12.00
Mr. and Mrs. J. J. Brown	16.00
Mr. and Mrs. C. Brydon	50.00
Mr. and Mrs. G. Caldwell	15.50
Stella Campbell	5.00
Mildred Chesney	15.00
Barbara Conkle	7.50
Mr. and Mrs. V. F. Conkle	5.00
Minnie L. Conner	12.00
L. E. Dickenson	5.00
Edrie Fillion	5.00
Gloria Fillion	5.00
Etta Goddard	5.00
Keith Gressley	7.50
Mr. and Mrs. H. Gulley	5.00
Martha Ann Gulley	5.00
Mr. and Mrs. C. C. Hay	15.00
A. L. Howard	15.00
Mrs. Amy Hudson	10.00
Harold Hudson	15.00
Mr. and Mrs. Leslie Hutchinson	30.00
Mr. and Mrs. W. A. Hutchinson	5.00
Mr. and Mrs. Wm. Jones	5.00
Martha Kelly	5.00
Mrs. B. Maddu	25.00
Mr. and Mrs. K. Marksbury	15.00
Mr. and Mrs. D. S. Martin	25.00
Mr. and Mrs. C. McDowell	7.00
Mr. and Mrs. W. E. McNeil	10.00
Mr. and Mrs. W. T. Mercer	5.00
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Lilly Monroe	10.00
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Mr. and Mrs. C. Purdy	10.00
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Mr. and Mrs. W. Rubottom	25.00
Mr. and Mrs. Ray Runyon	15.00
Mr. and Mrs. J. Schlegel	50.00
Hazel Shively	25.00
Mr. and Mrs. C. Snyder	20.00
Mr. and Mrs. H. Souverns	10.00
Mr. and Mrs. E. Stevens	15.00
Edward Thompson	10.00
Mr. and Mrs. Wm. Treder	10.00
Annonymous Gift	100.00
Annonymous Gift	70.00
Miscellaneous Gifts	198.00
Young People's C. E.	5.10
Dr. and Mrs. Paul R. Bauman	25.00
James Beatty Jr.	15.00
Mr. and Mrs. L. Brady	10.00
Miss M. Conkle	5.00
Mr. and Mrs. H. Davis	15.00
Mr. and Mrs. Wm. Fillion	10.00
Mr. and Mrs. C. C. Hay	10.00
Mr. and Mrs. J. R. Hoffmann	25.00
Mr. and Mrs. Max Jones	27.00
Mrs. Flora Knapper	5.00
Mrs. A. L. Leffingwell	5.00
Mr. and Mrs. J. A. Leffingwell	35.00
Mr. and Mrs. T. C. McCall	100.00
Mr. and Mrs. R. L. McCormick (3rd L.A.)	5.00
Mr. and Mrs. Frank Miller	5.00
Mr. and Mrs. D. R. Reuter	15.00
Mr. and Mrs. C. B. Shivley	5.00
Annonymous Gift	25.00
Miscellaneous Gift	8.81
Total	$1390.41

Respectfully submitted,
R. PAUL MILLER, Secretary.

NEWS BRIEFS

From Our Workers

A real step forward for Christ and His church was taken at the annual business meeting of the First Brethren Church of Long Beach, Calif., of which Dr. L. S. Bauman is pastor. $1 per member was budgeted for district missions to build Brethren churches in Southern California. This is in addition to the home mission offering taken at Thanksgiving, which will be entirely for national home missions. This church reports for last year $3135.55 for national home missions with more to follow, $514.66 of which was designated for Southern California; and $2079.54 for Grace Theological Seminary, with the determination yet to reach their $2500 goal. This church also voted at its annual business meeting to be a 100% church on The Brethren Missionary Herald subscription list.

The First Brethren Church of FT. WAYNE, IND., after raising its home missions goal $400 this year, went "over the top" in its offering. Not only was the $1000 goal passed by $40.98, but every department, class and society made its individual goal. Bro. John Aeby is pastor of this church.

The WAYNESBORO, PA., church gave awards on Feb. 1 to 39 members of its Bible School who had perfect attendance throughout 1941. This church reports a total of $2795.31 given to denominational interests during 1941 during which time $1827.56 worth of improvements were also made on their church building. These improvements included new carpet painting the inside and outside of the building, and a new roof. Bro. R. D. Cress is pastor of this church.

The SOUTHEASTERN DISTRICT Ministerial Ass'n has accepted the government's offer to rent the Powell's Fort Organization Camp at a reasonable sum from July 27-August 10. This camp was built at a cost of $70,000,

VOL. 4 - NO. 8 — EDUCATIONAL NUMBER

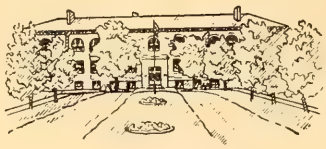
The Brethren Missionary Herald

FEBRUARY 28, 1942



Bethel Series
FREEPORT, MICH
4-6-42

Grace Theological Seminary



EDITORIALS BY
ALVA J. McCLAIN
PRESIDENT
Winona Lake, Ind.

SANCTIFICATION BY THE WORD

It is the business of a theological seminary to turn out students who are thoroughly informed in the Word of God and its great truths. This is quite generally agreed upon in the conservative schools of this country. But there is one thing often overlooked in such places, that is, the absolute necessity for this knowledge of the Word of God to become **experiential** as well as **intellectual** in the life of the student. Until this ideal is reached, all teaching may remain a frigid and powerless orthodoxy. If Grace Theological Seminary has any special distinction, it is an insistence upon this need. We recognize the value of high intellectual attainment, but we also understand that no amount of such attainment can compensate for failure to touch the heart with the truth. It is not enough to know the truth; the minister must be sanctified by the truth. Both the radical liberalist and the rigidly orthodox intellectualist may raise their eye-brows at what the late Dr. Strong used to call **"heart theology,"** but that is the only kind of theology which really works in either the life of the preacher or the lives of his hearers. By "heart theology" I do not mean a theology originated by the human heart, but a **Bible** theology which has touched and gripped the heart of the preacher. This is the ideal standard of education set up at Grace Seminary.

Educational ideals, of course, are never completely realized. If they were, we would understand that they were too low in the first place. Nevertheless, from time to time we see here indications of progress. At the close of the last semester, while looking over final examination papers in my class on the Book of Romans, I found in one paper a personal testimony which is worth sharing with the friends of the seminary. The testimony was written as a footnote to a question dealing with the sixth chapter and its teaching on the truth of sanctification. The student wrote: "I just want to say, by way of personal testimony, that this truth has meant more to me than anything else in the course—to realize that, so far as sin is concerned, I am dead; it has no claims upon me; that Christ now lives in me unto God. And I believe that the victory this truth has given me has done much to make my ministry for Him effective. May it always, wherever you teach it, have a like effect upon your classes where it is needed."

THE NEWS IS NOT ALL BAD

Since the terrible catastrophe at Pearl Harbor, many changes have taken place in the city of Honolulu. For one thing, it is reported that the great crime wave which had almost engulfed the city for the past year has now receded to an all-time low. Also, we learn, no alcoholic liquor—not even beer—has been sold across the many bars of that city since Dec. 7, 1941.

If you ask why prohibition has come to Honolulu, the answer is clear: the military authorities have found that minds befuddled with alcohol are not fit to cope with an enemy such as America faces now. The Roberts board of investigation, sent by President Roosevelt to find what was wrong at Pearl Harbor, reported that there was no more drunkenness **than usual** among the armed forces at the time of the disaster. But evidently the military commanders decided that even that was too much. This is good news to all of us.

But if the rule is good in Honolulu, sensible men will ask whether the same rule might not help here at home. Sensible men, however, seem to be still in the minority in our home government. When, to supply war needs for commercial alcohol, some of the great distilleries were ordered to discontinue the making of beverages, a great howl went up from the wet newspapers. But government officials quickly assured the drinkers that there was no cause for worry, that there were sufficient millions of gallons aging in storage to supply their needs for the next five years.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

Drunkenness as usual, therefore, will be the rule for the present here at the home base.

HOLLYWOOD IS EMBARRASSED

It is not often that anyone of consequence in the movie colony gets a red face; but according to a very sober and conservative commentator of the doings out there, this actually happened. The story is in brief as follows:

A recent popular work of fiction is being prepared for the screen. The central figure of the book is a priest. And, to quote the exact words of the commentator, one of the difficulties of the producer "is finding an actor who has led a comparatively blameless life." He is not expecting to find an angel for the part, but "he wants a reasonably admirable man for the role." The main trouble seems to be that too many of the actors who might fill the part have been principals in **divorce** actions.

If you wonder why Hollywood should suddenly get squeamish over the divorce problem, the probable answer is not that morality is becoming the fashion there, but that the men who produce pictures have a healthy fear of the Roman Catholic church, which with all its shortcomings would doubtless resent seeing the part of a priest played by an adulterer.

If the hero were a protestant preacher, the problem of the producer would not be so acute. Those Protestant churches whose members support and attend the movies, are not greatly concerned about the divorce evil.

A GOVERNOR RECOMMENDS RELIGION

The 21st Quadrennial Convention of the International Council of Religious Education holding its sessions in Chicago, brought Minnesota's Gov. Stassen to deliver one of the main addresses to its 1000 delegates. According to reports, the speaker declared that "we can regird the spiritual foundations of our democracy only if every citizen makes a religion a living force in his own life."

There is much in the Governor's statement with which the Christian will agree. For example, first, it is true that no democracy can succeed without "spiritual foundations." Second, "every citizen" must regard spiritual matters as a responsibility which cannot be shifted to other men. And third, it is not enough to be merely in favor of religion, but every citizen must make it a "living force in his own life." So far all this is very good. But there is one ominous omission.

Just **what is this "religion"** recommended by the Governor of Minnesota as the necessary foundation of personal and national life? There are all kinds of "religion." The Japanese have "religion." So does Mr. Hitler. Of course, Gov. Stassen was not recommending that kind of religion. But what about the "religion" of Dr. Harry Emerson Fosdick and his cult? Was he referring to that? It is the "religion" held probably by most of the men who run the affairs of the I.C.R.E. And some of us feel that the adoption of such a religion by the citizens of America would at last bring disaster, just as surely as it brought disaster to Germany and paved the way for the dreadful philosophy of Nazism.

What this country needs is not some vague thing called "religion," but **the Lord Jesus Christ as Savior and Lord.** It would have created some embarrassment at the Chicago convention, I suppose, if Gov. Stassen had said anything like that. But somebody in high places had better begin to say it, if we are as a nation to escape the long arm of providential judgment.

A SEVEN POINT RELIGIOUS CREED

About the same time that the I.C.R.E. Convention was discussing "religion" in Chicago, another group in the same city was busily drawing up a religious creed intended to represent the points of agreement between Roman Catholics, Protestants and Jews. It was signed by scores of leaders in these three groups, and then made public by the Secretary of the Chicago Round Table of Christians and Jews.

The creed contains seven points which, boiled down somewhat, may be fairly stated as follows. 1, They believe in one God. 2, They believe that man is more than a mere physical organism. 3, They believe that God's will is the final basis of morality and human freedom. 4, They believe that recognition of our dependence upon God is essential to human progress. 5, They believe that God is interested in all human beings, and their rights should be respected. 6, They believe that the republican form is the best government for democratic peoples, but that liberty and happiness are possible only where moral and religious principles are accepted. 7, They believe that individual rights are established by God, and therefore no man should be enslaved by his fellows. Concerning these seven points, the signers affirm in their preamble that "they are the spiritual foundation of our national life."

Now I do not hesitate to pronounce the religion set forth by these seven points as **a false religion.** It is not a false religion because the seven propositions are not true. As a matter of fact, if I understand them, I think they are all true. Certainly, there is one true God, man is no mere physical organism, etc. But this religion **leaves out Christ** and His Redemptive work; and any religion that leaves Him out is false—not false in what it affirms necessarily, but false in what it omits.

How can a religion be called "false" if all its affirmations are true? Let us forget religion for a moment and look at something that men think about more sensibly as rule. Consider the subject of **bread.** Let us suppose that you are hungry and in desperate need of bread. And so we get the bakers together and tell them to make some bread. But we find there is wide disagreement about what constitutes real bread. And

so, having failed to get them together completely, we decide that the bakers shall draw up a recipe for making bread, incorporating only those points on which all can agree. And so at last we come to you, the starving man, with a seven point document: 1, Bread should be made of wheat. 2, It should not be adulterated. 3, It should be baked until done, etc. As we hand you the seven point formula, we remind you that this is a most remarkable document, that for the first time in modern times we had gotten all the bakers to agree on something. True, we are not yet able to offer you any bread, but you are asked to remember that this seven point agreement between the bakers deals with fundamentals and marks a great achievement in the direction of tolerance. And of course you would protest, if you were a sensible starving man, that what you need is **bread,** not merely a recipe for making bread; that without bread you will perish, in spite of all their fine rules for making bread!

"I am the Bread of Life," said our Lord Jesus Christ. And any system of religion or belief that leaves Him out is utterly false, regardless of the abstract truth of its philosophic affirmations. The real trouble with some of the leaders of Christendom is that they have forgotten the words of Christ, "Without Me ye can do **nothing."** They have changed the words to read, "Without Me ye can do **something."** They need to be reminded that religion without Christ is religion with no bread, and religion without bread is of no value to the human soul. Tolerance and agreement in the field of religion, we agree, are fine things, but you cannot eat them. And when even such fine things are valued above Him who is the Bread of Life, then men have become fools. Christ is more important than tolerance, more important than religious unity. Any so-called tolerance that is not based on Him will at last turn out to be utter intolerance; and any religious unity not centered in His Person will finally become a curse to mankind.

We are living in perilous times. We shall find safety only in holding fast to Christ. "He that honoreth not the Son, honoreth not the Father" (Jn. 5:23).

ANOTHER ANNUITY GIFT FROM MR. AND MRS. ABE BOWMAN

From these friends, members of the First Brethren Church of Long Beach, California, there came to the seminary on Dec. 1, a gift on the annuity plan amounting to $5,000. Perhaps it should be explained again that the principal of such annuity gifts is not available for expenditure by the seminary during the lifetime of the givers, and that the seminary pays interest on the money for that period. However, we desire to say that Brother and Sister Bowman have set the interest figure unusually low, and by careful investment of these funds it is hoped that the income will care for this interest with very little loss. It ought also be said that any loss of this nature is more than made up by other direct gifts which come to the seminary from these good friends. May the Lord bless and reward their generosity; and we trust that He may come before the gift becomes fully available to the seminary.

We can think of no better place nor occasion to suggest Grace Seminary to other Brethren who may be looking for a place to invest funds for the Lord, than in connection with this report of our recent gift from the Bowmans. There is a certain sense in which the work of the seminary cannot be brought to the attention of our churches as the work of home and foreign missions can. Some churches and pastors see the need in these fields because it is more direct and immediate, but they may not see clearly the seminary as an indispensable link between the home church and all missionary endeavor. Since this is bound to be true, the support of the training school for the workers must fall more largely upon those who have the long vision in such matters. Therefore, we trust that individual Christians who have funds or property which they desire to invest for the Lord's service may consider prayerfully the importance and need of the seminary. We shall be glad to discuss this matter, either by letter or personal conference, with any who may be interested.

If you should have funds which you would like to see at work for the Lord after you are at home with Him, but you need the income from such funds during your lifetime, write to **the President, Grace Theological Seminary, Winona Lake, Ind.** The annuity plan is much safer than to provide for a gift in your will. it cannot be broken by any legal contest, and it secures an income for you from the funds during your lifetime.

THE ANNUAL DAY OF PRAYER

This important event in the seminary program had been originally scheduled for the second full week in January, which was the first week of the new semester, but for various reasons had to be postponed for two weeks. This change upset plans which at the time seemed very important; but we learned once more that God never permits our plans to fail unless He has some better plan for us. We had been praying that the Holy Spirit might take complete charge of this season of intercession, and He quite evidently took our petition very literally in answering the prayer.

The entire day of Jan. 29 was devoted to prayer. The forenoon session stressed confession and cleansing, the afternoon praise and missions, and the evening general prayer and special requests. At 5:30 both students and faculty members gathered in the library for a fellowship meal planned and directed by Mrs. Kent.

Special speakers were Bro. V. C. Kelford, Orville D. Jobson, and H. B. Centz. Bro. Kelford spoke at the Wednesday chapel service on the double effect of true prayer, and at the forenoon session of the Day of Prayer on what is involved in genuine confession of sin. Bro. Jobson dealt with the work of God in the African mission at the afternoon session ,and also addressed the seminary group at regular class hours.

Bro. Centz was with us on Friday following the Day of Prayer, speaking very helpfully on the value of Bible Theology in an hour of crisis. Among the guests present during the week were Brother and Sister Schaffer of Berne, Bro. Robert Ashman from Peru, and Rev. Machlin of the American Mission to the Jews.

The results of such an occasion are never of such a nature that they can be analyzed statistically in any mechanical fashion, but some things are very evident. There is the joy and satisfaction which always attend the transfer of burdens to the Lord, a renewal of former vows and interest with reference to the Lord's work, especially foreign missions, and the formation of a group which meets weekly for definite prayer about the latter work. This was due, under God, in no small way to the ministry of Bro. Jobson, and aided by the presence of Brother and Sister Morrill here during the time of their waiting to return to Africa.

FINANCIAL REPORT

GRACE THEOLOGICAL SEMINARY

July 20—31, 1941

The following receipts issued in July were inadvertantly omitted from the list of gifts printed in the Herald. Whether the Seminary office was at fault or whether the omission occurred at the printing office we do not know. But we desire to express our regret for the unfortunate circumstance and publish these gifts now to make the printed reports complete.

RECEIPTS	Receipt No.	Amt.
Frank Coleman, Allentown, Pa., (Waterloo)	2803	$ 5.00
Mr. & Mrs. Clyde Hileman, Uniontown, Pa.	2804	25.00
First Brethren Church, LaVerne, Calif.	2805	11.25
F. B. Miller, Cleveland, Ohio	2806	5.00
Listie Brethren Church, Listie, Pa.	2807	5.00
Mrs. C. A. Will, Rockwood, Pa. (Listie)	2808	5.00
National Women's Missionary Council	2809	620.87
Rev. H. W. Koontz, Roanoke, Va.	2810	5.00
Mrs. Dewey Murray, Roanoke, Va.	2811	5.00
Miss Alice Kingery, Roanoke, Va.	2812	5.00
Rev. J. E. Patterson, Roanoke, Va. (Hollins)	2813	5.00
Eureka Jubilee Singers Campaign, Southern Cal.	2814	45.23
Mr. & Mrs. S. F. Weber, Pittstown, N. J.	2815	5.00
Second Brethren Church, Los Angeles, Calif.	2816	143.02
		$890.37

—Mrs. Alva J. McClain, Fin. Sec'y.

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An Indian one day asked a preacher to give him two $1.00 bills for a $2.00 bill. The preacher asked, "Why?" The Indian replied, $1.00 for me to give to Jesus, and $1.00 for my wife to give." The preacher asked him if it was all the money he had. He said, "Yes."

The preacher was about to tell him, "It is too much," when the missionary to the Indians, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

"A Christian General was once seen talking to a poor old woman. Friends remonstrated with him, saying, "You ought to consider your rank." The general answered, "What if my Lord had considered His rank'?"—Selected.

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Financial Report

GRACE THEOLOGICAL SEMINARY

Sept. 1, 1941—Feb. 1, 1942

The report which follows covers five months, including all Christmas offerings received to date. Once more we express deep gratitude to God for the many good friends He has raised up for this ministry, and especially for their ministry of intercession on our behalf.

RECEIPTS	Receipt No.	Amt.
Miss Louise Kimmel, Berne, Ind.	2937	$ 5.00
Mrs. Frances May, Washington, D. C.	2938	10.00
Miss Elva Dyer, Washington, D. C.	2939	10.00
Miss Flo Mellick, Winona Lake, Ind.	2940	3.00
A Friend, Long Beach, Calif. (First)	2941	100.00
Rev. and Mrs. Paul Dick, Grafton, W. Va.	2942	5.00
Rev. and Mrs. Curtis Morrill, Winona Lake, Ind.	2943	10.00
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Mrs. Ben Weaver, Nappanee, Ind.	2945	5.00
Dr. Louis S. Bauman, Long Beach, Cal. (First)	2946	25.00
Mr. and Mrs. Harold Mayer, Winona Lake, Ind. (L.A. 2nd)	2947	5.00
Rev. and Mrs. A. L. Lynn, Johnstown, Pa. (First)	2948	20.00
Mr. and Mrs. Thomas Kyler, Johnstown, Pa. (1st)	2949	10.00
Mr. and Mrs. Byron Noon, Johnstown, Pa. (1st)	2950	10.00
Mr. and Mrs. Russell Redinger, Johnstown, Pa. (1st)	2951	10.00
Sisterhood of Mary and Martha, Johnstown, Pa. (1st)	2952	10.00
Mr. and Mrs. Leslie Moore, Johnstown, Pa. (1st)	2953	4.00
Mr. Clyde Hill, Johnstown, Pa. (1st)	2954	3.75
Mrs. A. McClintrock, Johnstown, Pa. (1st)	2955	1.00
Mary Ellen Resevitz, Johnstown, Pa. (1st)	2956	.40
H. C. Dooley, Washington, D. C.	2957	5.00
First Brethren Church, Grafton, W. Va.	2958	2.00
Miss Vina Snyder, Canton, Ohio	2959	30.00
R. A. Grieg, Roanoke, Va.	2960	5.00
Mrs. S. A. Moore, Roanoke, Va.	2961	1.00
Mrs. Celia Shepherd, Roanoke, Va.	2962	5.00
Elwood Kingery, Roanoke, Va.	2963	1.00
Sisterhood of Mary and Martha, Roanoke, Va.	2964	10.00
Mrs. J. H. Putt, Roanoke, Va.	2965	5.00
Lorena Meyer, Flora, Indiana	2966	10.00
Mrs. A. B. Kidder, Canton, Ohio	2967	5.00
Walter Miekley, Winona Lake, Ind. (Phila. 1st)	2968	5.00
Mr. and Mrs. Madden Crouse, Milledgeville, Ill.	2969	5.00
Rev. and Mrs. Homer A. Kent, Winona Lake, Ind. (Wash. D.C.)	2970	10.00
Miss Independence Kendig, Dayton, Ohio (1st)	2971	5.00
Katherine Bartlett, Dallas Center Iowa	2972	5.00
Rev. R. E. Gingrich, Ellet, Ohio	2973	5.00
Mr. and Mrs. E. Wallace, Ellet, Ohio	2974	15.00
Harlan Bowers, Akron, O. (Ellet)	2975	5.00
Mrs. Johanna Coast, Ellet, Ohio	2976	5.00
Mr. and Mrs. Chester Long, Ellet, Ohio	2977	15.00
Ellet Bible School	2978	25.00
Mr. and Mrs. R. H. Hayes, Ellet, Ohio	2979	2.00
First Brethren Church, Ellet, Ohio	2980	9.25
Ruth Croker, Philadelphia, Pa. (First)	2981	5.00
Mrs. Edith Wenner, Long Beach, Calif. (First)	2982	10.00
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Mr. and Mrs. Madden Crouse, Milledgeville, Ill.	2992	5.00
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Mr. and Mrs. R. H. Hayes, Ellet, Ohio	2996	8.00
Miss Gertrude Rumberg, Roanoke, Va.	2997	5.00
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Mrs. Anna Johnson, Long Beach, Cal. 1st	3193	5.00
Mrs. Mary Jordan, Long Beach, Cal. 1st	3194	5.00
Mr. and Mrs. John I. Judd, Long Beach, Cal. 1st.	3195	10.00
Miss Geraldine Judd, Long Beach, Cal. 1st	3196	10.00
Mr. and Mrs. A. Karraker, Long Beach, Cal.	3197	15.00
F. A. Keeler, Long Beach, Cal. 1st	3198	5.00
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"THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS BY THE HOLY GHOST WHICH IS GIVEN UNTO US"

By REV. R. H. KETTELL, pastor, Pleasant Grove Brethren Church
North English, Iowa

It would not be difficult for the world to understand how God could love saints and provide good things for them. Their loyalty would draw from His heart of love. But it is hard to know how God could love sinners and provide for them a Savior. I John 4:10: "Herein is love, not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins." In Rom. 5:8,10: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "For if, when we were enemies we are reconciled to God by the death of His Son." Surely, this is the proof of God's love for us. Thousands of men and women have been saved because they saw the great truth of the 53rd chapter of Isaiah: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisment of our peace was upon Him; and with His stripes we are healed." "Beloved, if God so loved us we ought also to love one another" (I Jn. 4:11).

The love of Christ is shed abroad in our hearts by the Holy Ghost which is given unto us. In Col. 1:8 we read of "your love in the Spirit." Our text tells us that the Holy Ghost was **given** to us. He was given unto us because He loved us. His divine life is the source of divine love. The love of God gives, and gives again. This love that was in Christ is a revelation of God. There stands the cross, a manifestation of God's love for man. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

This divine love should be very practical in our lives, and be so worked out in us that men should behold the wonder of God's love. In Rom. 13 we are taught that love is the fulfilling of the law. We think of Joseph sold into Egypt by his brothers, ill-treated—and yet he showed a noble spirit. His choice of righteousness was definite and positive. He suffered wrong but remained generous; lied about he was cast into prison, forgotten by those whom he befriended; and yet without complaint! If this could be true of one in the Old Testament days, how should we act today, since we have the Holy Ghost shed abroad in our hearts? Surely, we should heed Paul's council when he said, "Be not overcome of evil, but overcome evil with good."

God does not demand of us perfect service, but He does desire of us a perfect love. A little blind girl tried very hard to write a letter to her father, who was away on a long journey. Strings were put across the furniture, and with great effort she tried to make large letters. It was very crude and full of errors, but exceedingly precious to the father. The production was not perfect, but the love was perfect. This is the perfection that God desires. Through love to Him, we are to be servants one of another. Christian love can only be possessed by a regenerated person. Without salvation we can have natural affection, but Christian love is the fruit of the Spirit. It is unselfish. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth." And in I John 3:16 we find, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."

Everywhere are hungry souls destitute of His grace. Because the love of God is shed abroad in our hearts by the Holy Spirit, we should show forth the love of Christ. In II Cor. 4:10: "Always bearing about in our body the dying of the Lord Jesus." Jesus said, "Without Me you can do nothing." And Paul said, "I can do all things through Christ Which strengtheneth me." This ministry is to be in the power of the Spirit, for the "fruit of the Spirit is love." Fruit belongs to character, and this fruit of love is to characterize all

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"Working Out Your Own Salvation"

JAMES S. COOK, Dallas Center, Iowa

It is not my purpose to criticise, but to warn those who believe that 'salvation' is a matter of 'works'; for I can recall when I was of that opinion myself. And I think Paul must have had an idea like that when he was persecuting the early church. He too was in dead earnest, and you recall he said, "I verily thought with myself that I ought to **do** many things;" and he goes on to enumerate them, which he found were contrary to the will of God. So it is not what **we** think, but what **God** has **said** about it.

Now let us turn to Phil. 2:12, from which our subject is taken. At first glance it may seem to carry out the thought of our subject. But let us read it carefully, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only but now much more in my absence, 'Work out our own salvation with fear and trembling'!" But please, don't stop right in the middle of this glorious truth, read on: "For it is God which worketh in you both to **will** and to **do** of his good pleasure." Cannot you see it is not **your** working and doing, but **God working** in and thru you?

How well I recall when a very small boy, that I was always wanting to drive my father's horses, and they were pretty lively. So my father would often give me the tail end of the lines. But I was not satisfied with that; I could see I was not getting all the honor, so I would slip my hands out in front of his. Things went along quite well as long as he managed from behind. But when I got them into my hands alone, you can imagine what happened very soon. No, it is God working in us. It is His unseen hand that is keeping things in line. I may be, and no doubt am, in the foreground, taking the credit to myself, doing a lot of boasting, but it only shows the self-conceit in me.

When but a boy at home, my father bought a cow from a neighbor one time. The neighbor was kind enough to let my father have the cow to milk, while he worked out. Now that is a very good idea of what I used to think salvation was—something you had to work out, and that took a lifetime to do it; and if you failed you lose it all. Let us thank God that it is nothing like that. W.P.A. would be better than that, for they do not expect much. Oh, my brother, when "God so loved the world that He **gave** His only only begotten Son," he made a gift out of it. The moment you give or do something for it, it is no longer a gift. Here is the way Paul puts it in Rom. 11:5: "And if by grace, then it is no more works; otherwise grace is no more grace." And in Eph. 2:8,9: "For by grace are you saved thru faith; and that not of yourselves; it is the gift of God; not of works, lest any many should boast."

And after all there is no salvation unless it is accompanied with a new birth. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). And again, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6). And in John 1:12,13; "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, nor of the will of man, but of God." You must be born again, and from above, and become a new creature in Christ Jesus. It is not even the old nature made over, but a **new man.**

Is there not some place for works? Most assuredly. We do not grow into grace; but once we have been planted there, we ought to grow, and bring forth fruit. That is what vine yards and fruit trees are for. And, my brother, when I hear a lot of boasting and can see or find no sign of fruit, I have a right to place a question mark in front of that life. Perhaps God would not; but He tells me, that "by their fruit ye shall know them." These are days when the world should be seeing some of the fruits of the Spirit, of the professing church. And after all, when we can see and experience what God has done for us poor lost sinners, we ought to work our finger nails off for Him, and for this He has promised rewards.

(Continued from Page 9)

discipies. This love is essential in soul winning. Great soul winners have always been men and women of compassion. John Knox cried, "Give me Scotland or I die." The showing forth of the love of God in us and through us is the need of the world toay. The gospel of the Lord Jesus Christ is a gospel of love and not of hate. The Holy Ghost shed abroad in our hearts will cause us to be separated, cleansed, joyful, useful; and with the Word of God we can go forth to bring men to Christ.

Then this love of God in our hearts can make us a blessing to other Christians. We need one another today. Many are sorely tried and burdened. Parents and children have been separated because of the demands of war. How we need Spirit-filled Christians who can sympathize, and care enough to pray, and love with a heart that God has touched. Many today do not realize how thirsty they are until they contact One from Whom the "rivers of living water" are flowing. If this love of God in our lives touches needy souls, they will touch others, and then others. Thus God works. May it be true of us as was said of Jonathan. "And Jonathan, Saul's son, arose and went to David into the wood and strengthened his hand in God."

So finally, "Beloved, let us love, for love is of God." "The love of God is shed abroad in our hearts by the Holy Ghost;" therefore, let us be filled with the Spirit in order that through "the love of the Spirit" we may love.

Remember "ONLY GOD MATTERS"

Some Things Eternity Will Reveal

By ALBERT L. FLORY, Pastor, San Diego, Calif.

(Continued from issue of Dec. 20)

"The eternal God is thy refuge and underneath are the everlasting arms."

In a previous issue we wrote concerning the eternity of God's plan with respect to the lives of men. In this article we shall endeavor to persue some thoughts in connection with the eternity of God's plan related to Christians in their trials; the unsaved in their punishment; and the nations in their activity. We are not attempting to present anything exhaustive, but to simulate thinking along these lines; approaching these problems with an understanding that they must be dealt with on an eternal scope.

One of the hardest truths for Christians to accept is the truth of Rom. 8:28: "All things work together for good to them that love God . . . " When this truth is applied to trials, Christians often say: "My unsaved friend is getting along wonderfully well; he doesn't seem to have the problems in his life that I have." These problems are generally concerned with financial troubles, sorrow, forsaken friendships, humiliation, ill-health, or the like. Our problems always seem harder to bear than any that has been known to men before. How often we have been forced to I Peter 1:7: "The trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In this promise we find a refuge that the unsaved man does not have in the comforts of life perhaps denied to us but possessed by him. The trial is precious and we can know that eternity will reveal it so.

One of the most radiant Christian faces that we have been privileged to see is the face of a girl who has spent many, many months on her back in a cast. Much to the sorrow of our congregation she was recently placed in another. "Why?" our people ask. We cannot explain it, but the face is still even more radiant with the glory of the Lord, and we can rest assured that eternity will reveal this trial to be precious. The greatest comfort lines ever penned have come from those who have gone through the most severe trials. The things which we personally have learned and obtained, which have added up to something, are those things which have come to us the hard way.

Upon reading II Cor. 11:23 ff., we marvel at the things which happened in the life of Paul. We can imagine that Paul might have asked, "Why, oh God, must I be beaten with rods? Why did you allow that stoning to take place? Why the many perils? Why the weariness and pain? Why the cold and nakedness?" In fact even **we** wonder and question why so much befell this man of God. On the other hand, when we get to heaven and see the abundant reward which God has for Paul, I can imagine that some of us will wish that we had endured some of these persecutions in his stead. Eternity will certainly reveal that God has done all things well in allowing trials to befall Christian people. The unsaved man may have his momentary pleasures; we are building for eternity.

Eternity will reveal that God has done all things well in his dealings with the unsaved in their punishment. We come now to one of those problems so often taken up by the scoffer in this fashion: "Can God be a God of love and allow people to suffer in hell?" Or, he might say, "I could never be happy in heaven if I knew someone was suffering in hell." Many seek relief from the problem in cherishing the hope that, after all, the Bible does not teach that people will suffer forever in hell. The writer had at one time cherished this hope and perused the Scriptures with the thought that, perhaps some day, God would reconcile the unsaved unto himself. This was a nice thought, but would not stand the test of an examination of the Scriptures.

The problem seems hard to us, looking at it from a finite man's viewpoint, because it is a part of God's infinite plan. It is not strange that infinite wisdom is hard to be understood by finite minds. We can, however, understand something of why God is going to do thus and so with the unsaved. We try to bring it down to our own reasoning by illustration and say, "If a loving father had a rebellious member in his household who was going to poison the others in that household, would he not confine the rebellious member that he might save the others?" Again, in response to the second argument we say, "There is no reason why I cannot be happy in heaven with people suffering in hell, when I have a degree of happiness on this earth with suffering going on all around me."

This method of reasoning relieves the problem somewhat, and we reason in the same way concerning the scores of other arguments that the eternal punishment scoffer presents; as a result, we feel more or less satisfied.

However, our mind is not yet **thoroughly** satisfied on the subject. When we look at this problem on an eternal scope, it takes on a different aspect. We cannot seem to fully understand the why of God's dealings with the unsaved, any more than we can fully understand God's dealings with the lives of men and with the Christian in his trial. For a complete understanding of this problem, we must wait until God's revelation in the eternities. In His eternal day we shall in reality have the mind of Christ, and shall then see this problem as God sees it. Seeing God's dealings with the unsaved on an eternal scope, we would not have it any other way than the way God has planned it, though we are now prone to feel sorry for the unsaved friends whom we cannot persuade to accept Christ. It is our opinion that if we could understand this problem fully, as we shall in God's eternity, we might be so satisfied with God's treatment of our unsaved friends that we might pass off our re-

sponsibility of witnessing to them about Christ with the thought, "They are getting what they deserve anyway." Eternity will reveal God to have done all things well with respect to the unsaved in their punishment, and superficial thinking along this line will either land us with the scoffer, or with those who hope the Scriptures provide a future hope for the unsaved after death. Let us look at this problem in relation to eternity, and we can rest assured that eternity will prove God to have done this thing well.

The third problem about which we desire to stimulate thinking is brought to our attention by the often-asked question, "Why doesn't God do something to stop the war?" Of course students of the prophetic Word know that upon His second advent to this earth, our Lord and Savior is going to put an end to all wars. When the throne of David is established in Jerusalem and David's greater Son takes the scepter of righteousness, the nations will beat their swords into plowshares and their spears into pruning hooks. But men are dying by the thousands in the awful carnage of World War II, and we are asked, "Why does He tarry; why does God allow this slaughter to go on; why doesn't God do something now?"

The nations have long since rebelled against God and turned their backs upon Him. Can we expect, or would we want, God to smile with satisfaction upon sin and not allow punishment to fall upon evil-doers? Men, and the nations which they make up, have chosen sin rather than the remedy of the cross. Sin, continued, results in war and bloodshed, in addition to many other disasters. Christ could come and stop the war now, yes; but it seems as though He is letting sin run its course until the cup of iniquity is full. Why the present carnage? We do not fully know, but the whole plan of God revealed in His Word indicates that God must allow sin to run its course before it is finally judged. Before sin has completely run its course, however, the child of God has the promise that he will be "caught up together with them in the clouds to meet the Lord in the air" (I Thess. 4:17). Then the awful events recorded in Rev. chap. 6-19 will take place upon this earth—events that will shade in their terror anything that this old world has yet seen, which events will be climaxed by the establishment of Christ on the throne of David. Sin must be judged before everlasting righteousness can come. God certainly knows what He is doing when He allows the bloodshed to go on.

In God's eternity we can be assured that we will be able to understand fully why millions of men have died on the field of battle in the first World War, and why the casualty lists are mounting daily in this war. We shall then see that God had to allow these things to happen that he might stamp sin from our presence forever.

Our Lord "doeth all things well." He allows Christians to pass through trials that he might make them stronger. He must punish the unsaved in hell that the best interests of all might be served. He allows nations to wage wars that sin might run its course, that it might bring in everlasting righteousness. We cannot fully understand it now but eternity will reveal it so.

In the next and concluding article on this series we shall look at some of the brighter things which only eternity can fully reveal.

News from Brethren CHURCHES

LIMESTONE, TENN.

Some weeks ago, we were privileged to have with us for three services Rev. and Mrs. Leo Polman and daughters, Elaine and Joyce. It was a rare treat to listen to the excellent music rendered by this talented family. Also the splendid messages brought by Bro. Polman were greatly enjoyed and appreciated by everyone.

Saturday and Sunday, Jan. 24-25, were days of special blessing. From Saturday evening until Sunday afternoon we had as our guests ten young men representing the Boys' Brotherhood of Roanoke, Va. They were accompanied by their sponsor, Mr. Richardson, and also their song director, Mr. Percell. A profitable meeting was conducted with our boys on Saturday evening. It was a real inspiration to have these 12 men in our Bible School and worship service on Sunday morning.

On Sunday evening we had as our guests a fine representation of the Presbyterian congregation at Washington College. The young people of that church had charge of the Christian Endeavor service. A nice program was rendered. Mr. Warner, the athletic coach and member of the faculty, delivered a challenging message equally adapted to both young and old. At the evening worship service, Dr. Warren, president of the school and pastor of the Presbyterian Church, was the speaker. The message was very impressive and one that we shall not soon forget.

ALLENTOWN, PA.

I want to thank the Lord for the privilege that was mine to conduct an evangelistic meeting for the First Brethren Church of Allentown, Pa., during two cold weeks, Jan. 5-18.

Taking into consideration the circumstances that preceded the revival, the Lord wrought a miracle, and to Him be the glory!

The spirit of the church members was fine, with a large percentage of them active and attending the meetings. Personal workers were busy both outside and inside the church. Many prayed harder than they had ever prayed before. God gave the victory, and we praise Him for the souls that came to know Christ as Sovior.

We enjoyed the fellowship of the pastor, Rev. J. L. Gingrich, and found him to be a willing co-worker in personal work visitation. Bro. Gingrich is well liked by his members, and is doing a fine piece of work in our church there.

Of great aid in the meeting was the faithful choir, led by Bob Wetzel, a popular radio announcer, who also led the singing and did solo work.

Our home during the meetings was with Mr. and Mrs. George Deifer, and we shall never be able to thank them enough for their hospitality. We felt very much at ease in their home, having stayed there for several weeks many years ago, when we were selling Bibles one summer as a student. Mrs. Deifer is one of the charter members of our church there.

The members of the church were also generous in inviting the pastor and evangelist to their homes for meals, and we appreciated both the meals and the fellowship.

One unique feature of the work at Allentown is the Daniel League, a boys club in which each member takes a covenant to live a life absolutely separated from the world. I attended two of their meetings, and they certainly know how to pray, and they love to do personal work.

Will you pray for us in Waynesboro as Brother Gingrich holds an evangelistic meeting here Feb. 16—Mar. 1?

—R. D. Crees.

VICTORY REVIVAL—CANTON, OHIO

Our church at Whittier, Calif., granted us leave of absence to answer some of the many calls for evangelism which the Lord was sending to us. We shall be absent from the Whittier church for 10 Sundays. Ralph Colburn, a young ordained minister who is soon

to become an active pastor of a California Brethren Church, is our supply pastor during our absence.

Our first VICTORY REVIVAL was at Canton, O., First Brethren Church. This church has passed through several periods of severe tests. It has suffered much from a "divisive spirit" from within. There have been several exoduses of members, withdrawals, departures, which have greatly reduced its numerical membership. But it is most fortunate in securing a promising young minister, Bro. O'Neal, from Grace Seminary as its pastor. He will graduate from the seminary this spring and become resident pastor. It was our privilege to receive his parents into the membership of the Sunnyside Brethren Church some years ago. We fully believe that when he is able to devote full time to the Canton church it will go on from victory to victory. He was able to be present for only one week of the revival.

There was a real, reviving revival within the church. Without counting them in the numerical results, many responded to the open challenges to move forward as a testimony and pledge of yieldedness and unity and faithfulness. The fellowship among these was of the very best. The Canton church is ready to move forward unitedly and zealously for the Lord.

There were 15 first time confessions, most of whom were gleaned as a harvest from the Sunday School. We believe with all our heart that we must put forth three times the effort in every particular to secure the same numerical results as ten years ago. 15 souls won for our Lord is a VICTORY REVIVAL these days.

The first week of our victory revival at the First Church, Johnstown, Pa., has been one of wonderful fellowship, good crowds, fine growing interest; and already souls are taking their stand for the Lord. We are enjoying working with this great church of which we were pastor for 14 years.

—Charles H. Ashman, Evangelist.

NEWS BRIEFS From Our Workers

At the Torrey Memorial Bible Conference held at the Bible Institute of Los Angeles the last week of January. Dr. Paul Bauman, pastor of the Second Brethren Church of LOS ANGELES, delivered five messages on the subject of Biblical Archaeology. Nearly 300 new slides were prepared for these messages, and the attendance at these early evening sessions was the largest it has ever been.

The evangelistic meetings conducted at the First Brethren Church of LONG BEACH, CALIF., by Bro. Leo Polman, Secretary of Publications of The Brethren Missionary Herald Co., opened with four decisions. The average attendance for the first week at the afternoon meetings for boys and girls, in spite of much competition, was 205. And Friday the 13th proved to be anything but an unlucky day, for a number of the children accepted Christ on that afternoon.

By mistake, recently in new briefs R. E. Gingrich was named as pastor of the Allentown, Pa., church. J. L. Gingrich is pastor at Allentown.

The First Brethren Church of the ELLET District of Akron, O., has called Brethren C. W. Mayes and A. D. Cashman for a three weeks' revival, beginning Mar. 1. The plan is to have Rev. Cashman do the preaching the first week, and Rev. Mayes preach during the last two weeks. In addition to the preaching ministry, Rev. Cashman will carry on an intensive personal evangelistic campaign in the homes of the community during the first week, and three days each of the last two weeks. In this way the church and community will have the advantage of a double-headed evangelistic campaign in both the homes and in the pulpit. The church feels fortunate in being able to secure the services of two such capable men in these respective fields of evangelism.

Bro. Harold Parks, pastor at GARWIN, IA., writes, "God is wonderfully blessing here. He has opened up an opportunity that is beyond words. He has given me a class of 65 boys of all denominations in the Y.M.C.A. in Marshalltown. 15 Precious souls have made their stand for Christ. Each one is learning 50 passages of Scripture, for which they will be rewarded with a gold cross. Pray for this great work."

On Jan. 25, five people from the Brethren mission in MANSFIELD, O., were baptized at the W. 10th St. Brethren Church at Ashland, O., and received into the membership of the latter church until the Mansfield church is fully organized. One of the pastors of the district says of the Mansfield work, of which Bro. A. D. Cashman is pastor. "That work is growing as is no other Brethren work of which we know, in proportion to the size of the work."

275 people attended a special district rally at STERLING, O., recently to learn what the Bible teaches about the Christian's relation to human government. The subject was discussed by Bro. R. D. Barnard, pastor of the First Brethren Church of Dayton.

A beautiful flourescent cross on the front of the church tower at the Second Brethren Church of LOS ANGELES has been donated recently by one of the members of the church.

The time of the Sunday morning broadcast sponsored by the Ellet Brethren Church over WAKR, AKRON, has been changed from 7:45 A.M. to 8:30 A.M.

The Ellet Brethren Church enjoyed the ministry of two of our foreign missionaries on Sunday, Feb. 8. In the morning Rev. ROBERT WILLIAMS, together with Mrs. Williams, presented an inspiring and challenging message, showing how God marvelously preserved them throughout the Zamzam disaster, and indicated their desire to begin their labor for the Lord in the field where they feel He is directing them. In the evening REV. ORVILLE JOBSON spoke in both the Christian Endeavor and evening worship service. Both groups were stirred by his powerful presentation of the challenge of the Word of God in human lives. One decision for Christ was made at the close of the evening service. The Williams appeared also before appreciative audiences in both the Evangelical Church of Greensburg, O., and the Emmanuel Baptist Church in Kenmore, O. Two graduates of Grace Theological seminary are pastors of these churches, Rev. Harold Etling of the former and Rev. C. J. Pugh of the latter. Bro. Williams spoke at the chapel services in the Akron Bible Institute on the evening of Feb. 5, where an appreciative group of students received his testimony to God's grace with burning hearts.

SPECIAL MEETINGS NOW IN PROGRESS

Pray for them

Peru, Ind., Feb. 23-Mar. 8. Victory revival conducted by Bro. Charles H. Ashman.

Martinsburg, Pa., Feb. 22-Mar. 8. Revival.

The war situation is greatly effecting those of our churches who are contemplating a building program. The bank which financed the purchase of a site for the new church to be constructed by the First Brethren Church of PHLADELPHIA, and which has indicated repeatedly that they would finance the building program, now flatly refuses the loan. The HAGERSTOWN, MD., church also finds it impossible to borrow money, and may be forced to put a temporary roof on their basement unit and worship in it until sufficient funds are available to complete it. Both groups are looking to the Lord to open closed doors if that is His will. Your prayers

to that end would be greatly appreciated.

The First Brethren bulletin of Long Beach carries this interesting item:

Rev. Everett B. Niswonger, of Dayton, O., ordered another of the pastor's books, "LIGHT FROM BIBLE PROPHECY," for an Ohio doctor—an M.D. He said that a sister of his bought a book for her husband, who is a doctor. The doctor is a babe in Christ. Together they read the book. Then the doctor took the book with him when he went with several other doctor friends on a hunting expedition in the Canadian wilds. He said that when these doctors were in camp, in the evenings, as they sat around the fire, they read the book. As a result the doctors are wanting copies that they may send on to their friends. Have you ever thought what this book might do if it were placed in the hands of someone who is puzzled and perplexed over the world conditions today? It certainly would be a testimony showing them how, in the present world strife, God's eternal purposes are being worked out exactly as the prophets said. There are still a few of these books to be had. The price is $1.00."

Place your order with The Brethren Missionary Herald Co., 3326 S. Calhoun St., Ft. Wayne, Ind.

Something of the spirit of our Brethren Churches in those places where the war threatened to be a handicap can be seen from the following excerpts from the WHITTIER, CALIF., bulletin, dated during that period when the Southern California churches were compelled to be "blacked out:"

"Prayer Meeting this Wednesday night as usual. The work of the Lord must go on, blackout or not. We can worship in the dark. Jesus is the light of the world! . . . LOS ANGELES MISSION meeting tomorrow night. The mission of winning lost souls is just as imperative as ever. War or no war, souls are lost and must be rescued. Any inconvenience we may suffer because of a blackout is as nothing compared to what Christ suffered that we might be saved and that we might carry the message of salvation to the lost men of Los Angeles. Let's go as usual!"

Among the items of interest from the annual meeting of the LA VERNE, CALIF., church, reports from all departments show that about $15,000 was brought during 1941 "as a tribute to the goodness of our Lord Jesus Christ." The church bulletin adds, "large sums of money were brought as free-will offerings unto the Lord. No other methods are used in securing funds." Bro. Donald Carter is pastor of this church.

Bro. Wm. H. Clough of UNIONTOWN, PA., has begun a community Bible study class at his church. This class, which will be conducted on Monday evenings, began with studies in personal evangelism.

The Third Brethren Church of LOS ANGELES, of which Bro. Conard Sandy is pastor, is awarding a beautiful aluminum Scripture-text plaque to the first person who brings into their Bible School 10 people who have never been there before. The six who were recently baptized and received into this church brought up the membership to 70. A branch of the Culter Academy, which is known throughout Southern California as an excellent Christian day school, was started in this church early in February. This nonsectarian but Biblically sound five day-a-week school includes grades 1-8, at a cost of $62.50 for one-half year which can be payable in installments.

The North Riverdale Church of DAYTON, O., sends in this item: "On Jan. 4, 1942 Miss Mabel Kinsey and Dr. George Gustin were united in marriage. The ceremony was held at the First Brethren Church of this city and conducted by Norman H. Uphouse. The bride is the daughter of Mr. and Mrs. Roy H. Kinsey and is well known to the many readers of the Herald. Dr. Gustin has a practice here with his offices on North Main St. Both are attending the new work. Our prayer for them is that they may have a happy married life."

Many items that would be of interest in these columns are not usable because the church calendars containing the news are stale by the time they reach the Herald offices. If you have been holding the calendars for a month or six weeks before mailing them, how about sending them in oftener? And if you do not have The Brethren Missionary Herald Co. on your mailing list be sure to add it today.

"That They May Be One"

By GENE FARRELL

Even the casual observer of our Lord's prayer in John 17 would have to admit that its predominant theme is: "That they may be one, even as we are one." **Oneness, unity,**—this seemed to be His primary concern; for He knew that the evangelization of the world would be hindered most by an unhealthy, factional church. He did not fear the world, for He knew the power that had been given the church: "greater is He that is in you than he that is in the world." Our Lord had in mind the subtle, subversive influences which would work within the body itself, thus rendering it impotent to the destructive forces without.

We all know, or should know, that the counteraction of disease is best effected by the maintenance of our resistance, not by destroying or avoiding the disease itself. If we would be healthy, we must keep the organism (our bodies) strong and virile. This should be our first concern.

A similar analogy may be drawn from the politics of our present day. The great need is for unity within our borders, not necessarily in the world. Will Rogers once said that the Atlantic and the Pacific are the greatest friends of our country, but they would be powerless to defend us before the onslaughts of a nation divided against itself. Those who really study the situation know that the greatest menace to our welfare is "fifth column" activity, not the Rome-Berlin-Tokyo Alliance. And we may be certain that the dictators know this; even as the devil knows what is needed to defeat the evangelistic activity of the church.

All pastors know (some too well!) that a congregation can be either "his field or his force." His members, if carnal, can either cause him to spend most of his time patching up differences between loquacious and sensitive brethren, or, if spiritual, they can bring him great joy as they dwell together in "the unity of the Spirit;" for by doing so they give him an opportunity to reach the unsaved.

Some believers would highly resent the accusation "carnal," for they believe themselves to be the most spiritual. Actually, however, the word fits them perfectly; for the carnal Christian is anyone who is not walking "in the Spirit." It is true that they have been blessed with gifts of interpretation, faith, etc., but they seem to read unmoved the words of Paul: "But though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, **I am nothing.**" They seem to forget that the Pharisee justified himself and went away condemned, whereas the publican condemned himself and went away justified. They seem to be blind to the fact that it is their own stubborn pride many times that is moving them to defend some interpretation of the Word, rather than their love for the Lord Jesus Christ. If they truly loved Him, they would love one another, "out of a pure heart, fervently." Do we show our love for the Lord Jesus when we "earnestly contend for the faith?" Yes, certainly, but

let us make a difference between our private convictions and the established fundamentals. We **may** be right, whereas the fundamentals are **most certainly** right; and, if those with whom we contend are firmly fixed in the fundamentals (born again, separated, and witnessing Christians), who are we that we should force our opinions upon them, thus causing a division in the body? Love is always 'the end of the commandment," but because it is so contrary to us it is always the first fundamental which we seek to avoid. Love requires humility, and humility is certainly foreign to the flesh. We will do anything, "give all our goods to feed the poor, or our body to be burned" —engage in evangelistic activity, etc., **anything** which will act as a balm to our conscience when we read: "And above all things have fervent love among yourselves."

The right kind of conduct toward one who is "overtaken in a fault" is most important if believers would live in "the unity of the Spirit." This conduct has a three-fold aspect: (1) **Reticence**—before the brethren; (2) **Reliance**—upon the Spirit; (3) **Restoration**—of the one at fault.

1. Reticence before the brethren—"If any man offend not in word the same is a perfect man and able also to bridle the whole body" (James 3:2).

When we speak, though ever so softly, about a brother who is at fault, we think that we do no harm; but the Scripture says, "Behold, how great a matter a little fire kindleth." How many a forest of stalwart testimonies has been levelled to the earth by a seemingly harmless word ("a little fire") that kindled into a raging inferno, sweeping all before it! How many a conflagration (schism) might have been averted had Christians truly taken God's Word for it that "the tongue is a fire, a world of iniquity"—"an unruly evil, full of deadly poison." **We** say that our wisdom "descendeth from above." **God** says it is "earthly, sensual, devilish." We claim that our knowledge is perfect. God says, **"If any man offend not in word,** the same is a **perfect** man, and able also to bridle the whole body." "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Have we offended our brother? Then we are in the wrong, no matter how accurate our observation might have been."

"The tongue can no man tame . . . " We like to make exceptions to this rule, but we soon find that it is iron-clad.

Have you never had the Spirit of God pull you up short when on the verge of speaking evil of a brother? Have you never found yourself swallowing a word, or leaving a sentence without meaning, as the Spirit said: **"Sufferth long** and is **kind"?** Often it is only by the most definite kind of committal that we can keep silence, especially when in the company of those we love most dearly, and in circumstances which press us beyond our customary composure. Then how true His Word becomes: "the tongue can no man tame" —as we trust God, and Him only, to give us a testimony similar to that of the Master who, when accused falsely, "held his peace" and "answered nothing."

2. **Reliance**—upon the Spirit—"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God (Rom. 8:26, 27).

If the exceeding spiritual riches of these verses were only partially exhausted by the brethren there would be less private talking and more "unspoken requests."

"UNSPOKEN REQUESTS"

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." —James 3:2.

Two men discerned a fault in a brother.
One of them prayed, but alas, the other
Sought out a few of the saints that day—
"That you," he explained, "may **know how to pray."**

The man who had prayed arose from his knees
Silently seeking His Lord to please,
Sought out his brother—his fault expressed;
Said to the saints, **"Unspoken request."**

Sacred to God are the things we discern.
"Offend not in word"—how hardly we learn!
"Know how to pray" is often a snare
To slander our brother and keep us from prayer.

(To be continued)

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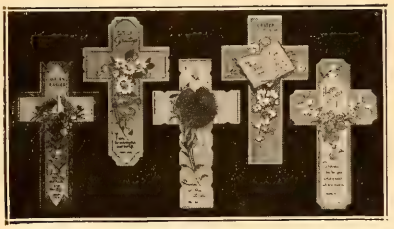
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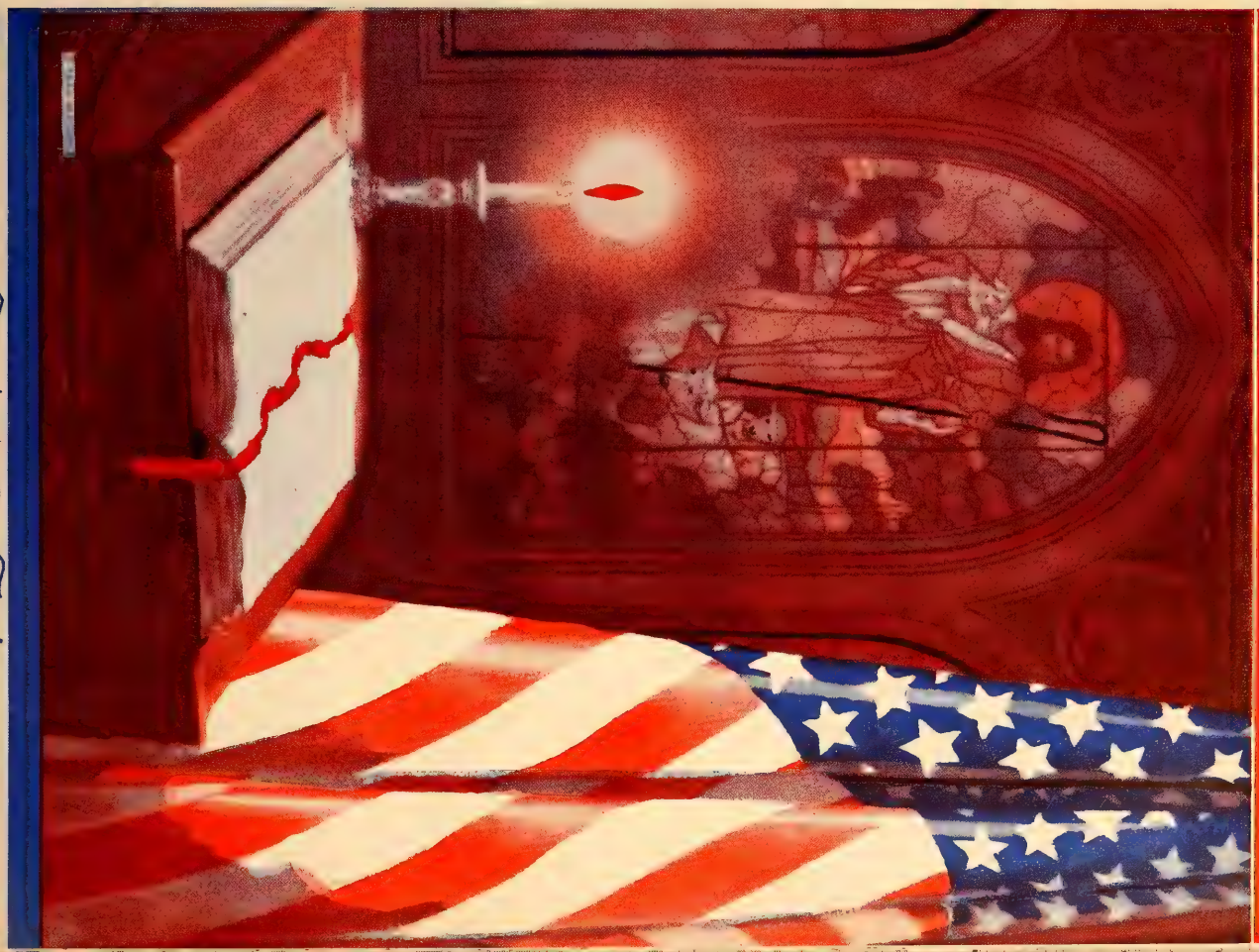
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VOLUME 4 - NUMBER 9

MARCH 7, 1942

Missionary Number

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Faith of Our Fathers

The Baptist Missionary Herald

Editorials - - - By L. S. BAUMAN, Editor

THE EASTER OFFERING

The supreme business of the Christian Church is **"to know Christ and to make Him known."** Those of us who have been "born from above," and therefore have been made partakers of the divine nature, certainly will not fail to do all that we can to carry out our Lord's last great command. "Go ye into all the world and preach the gospel to every creature," still remains the marching order for every Christian. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Is it possible that any man can say that he has the Spirit of Christ, and yet is not enthusiastic in making Christ known to the world for which He died? We believe **absolutely** that one of the supreme tests of new birth is to be found in our missionary enthusiasm. Brethren Churches of the "Grace" persuasion never have failed, and will not now fail, even in these distressing times, to see that the supreme business of the Christian Church remains supreme. God first!

THIS ISSUE

Our February issue, which we frequently refer to as "the Zamzam number," dealt almost entirely with our work in Africa. 2,500 extra copies of that number were printed. The Long Beach Church itself took 500 copies, and they went out "like hot cakes." This special March issue, as will be noted throughout, deals almost entirely with our work in Latin America. The fact of the matter is, that special contributions from Africa have not reached us recently, presumably due to war conditions. Fortunately our South American missionaries bestirred themselves, and thus enabled us to put out this special South American issue. We are printing 2,500 copies of this issue also, and they will be sent out to the pastors of our churches who have indicated their desire to use them.

NEW HANDBOOK

We have just sent the page proofs of the new handbook to our printer in Cleveland, Ohio, and the finished book will be in the mails at the earliest possible moment. This handbook will contain a fund of information concerning our foreign work, and will be profusely illustrated. A copy of this book will be promptly mailed to every member of The Foreign Missionary Society of The Brethren Church. Anyone else desiring one may secure it free by dropping a card to our office here in Long Beach.

THE EVANGELIZING LATIN AMERICA

With this World War, the nations of South America are more and more coming to the front. The world is beginning to realize that South America is a very important continent. It is the one continent that has a great future before it. If our Lord shall tarry, Latin America may furnish the greatest battle ground for the church in the near future. The people down there have long grown weary of mossy, musty, old Roman Catholic cathedrals. They want a religion with a living Christ; not with a dead Christ.

A number of years ago, when we made a trip through some of the countries of South America, we were struck with the fact that everywhere, everywhere there were crosses, crosses, crosses. Everywhere, everywhere, it was a dead Christ that we beheld. Only once did we see an emblem of a broken grave, reminding us of a living Christ. That was in a cemetery near Rio Cuarto. We took a picture of it, and are presenting it to our readers here. South America knows little of the Christ of the resurrection. What this means can be inferred from the words of the apostle Paul: "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:14-19).

There is a Protestant faith mission in Ecuador that has installed a 10,000 watt transmitter and is reaching 90,000,000 Spanish speaking people in Latin America with the gospel. God only knows what this will mean for the future of the gospel in that continent. The President of Ecuador says: "All this country is witness to the great efforts made by this movement to serve the country in the fullest meaning of the word." Dan Gilbert says: "The evangelization of America (meaning both North and South America) is the first requisite for national defense and for the insuring of victory over the enemy nations. The evangelization of the world is the first requisite for the preservation of peace, once the war is won." Brethren, at this Easter time, will do their bit once again for the evangelization of our sister continent.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

A BOOK ON RUSSIA

At the urgent request of the Fleming H. Revell Company, the editor is now writing the last pages of a book on the subject, "Russian Events and Bible Prophecy." The entire book is an exposition of the 38th and 39th chapters of Ezekiel. Just now, when Russia, Germany and Japan stand out so prominently in world events, a critical study of these two chapters and related chapters in the Word of God are of intense interest. How often we have been asked since the war with Japan: "Is Japan one of the kings of the east (Rev. 16:12), and is the way now being prepared for the 'kings of the east' to march all the way to Palestine beyond the river Euphrates?"

This book will contain anywhere from 150 to 200 pages, and the Revell Company agree to publish it, even in these times when printing costs money, at the low price of $1.00. Anyone wishing a copy may order it by writing to the editor, or to the Brethren Missionary Herald Co. at Fort Wayne, Ind.

OUR MISSIONARIES

At this writing, the Jobsons are in the east, where they are making Herculean efforts to obtain passports and passage for Africa. If Jobson doesn't "get there," then it will not be his fault. Jobson, being the Field Superintendent of our African work, will probably be given "priority" by the State Department and will be the first to reach the field. Mr. and Mrs. Williams, it would seem, should have the first right to passage, but we cannot control the forces of a war-distressed Government these days. Temporarily, they are taking care of the spiritual welfare of the Brethren at Udell, Iowa. In June, the battle will begin to get Mr. and Mrs. Garner Hoyt to the field. Garner will be an extremely valuable missionary "from the word Go," inasmuch as he already is proficient in the use of the French language. We are praying that Miss Snyder, who gave us that splendid write-up of her experiences of the Zamzam, will be able to complete that journey in the near future.

The editor has not lost hope at all that the Lord will strengthen the body of Mrs. Hathaway, and that every hindrance to the continuance of their work in Africa, for which they are so well fitted—the land they so dearly love—will be removed.

Miss Mabel Crawford is now at some seaport in Africa, praying for passage. Not only is her furlough due and overdue, but her physical condition demands the year of rest in the homeland. The Fosters' furlough is also due; and, they too should come home. But, doubtless they expect to "stand by the guns" until someone else can reach Africa to man them.

The furlough year of Dr. Floyd Taber is also due. It appears that brother and sister Taber are getting a bit of change; and, apparently are going to spend their furlough in Bangui (F.E.A.) in the service of the Free French Government. Dr. Taber's medical prowess is greatly needed in the hospital at Bangui at this time. He will be returning to the field as soon as possible, after which the governmental powers of Bangui may look with greater favor than ever upon all these fine missionaries of ours. Dr. Taber's absence from the mission stations at present, when missionaries are so badly needed, seems like a blow to our work, but his service for the Government may prove to be a stroke of great value to the progress of our work in French Equatorial Africa. We will take it that this "loan" to the Free French Government is also within the will of God.

Mr. and Mrs. Morrill are hard at work in Grace Seminary at Winona Lake, better fitting themselves for the tasks that will be theirs when once this war is over; or, when once the Government will release them to return to the field.

The Sickels are having difficulty in securing governmental consent for their return to Argentina. Again the condition is wholly due to the war; but, we are quite hopeful that they will be able to start their journey at any time now. Latin America, and especially Argentina, has long been proclaimed to be "the most difficult field in the world;" yet, the work goes forward and prospects are really brighter than they have been for many a moon. It took the Christian faith 400 years to break through the barriers and become a flourishing organization in the old Roman Empire. In far less time than that, if our Lord shall tarry, we hope that South America will turn her eyes to the Lord in a true saving faith. South America may yet prove to be the richest missionary field in the world. South America is still young in development. Her resources are enormous. Her doors are wide open. Her multitudes hunger for a virile, living faith. They are sick and tired of the formal pagan religion that parades under Christian names, but does not satisfy the soul. While the night seems to be settling over other continents, the eye of faith beholds the rising of the sun over our "sister continent." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

A SIGNIFICANT GIFT

An incident related in **Inland Africa** is not only touching but is quite significant. We are told that the natives of a church at Blukwa, Congo, have given an offering of approximately $40.00, requesting that it should be used to furnish Bibles for the poor negroes of the United States. In the Belgian Congo a native wage is usually around 5c a day, and that is nearly always taken from the natives by taxes. The women are supposed to produce the living directly from the bowels of the earth.

Truly, this African gift compels us to say of them, as Paul said of the Macedonians: "The abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2).

But, what of the significance of this gift? As civilized nations are returning to old pagan ways and ideals and as "civilized man" seems determined to revert back to the savagery of barbarism, we are wondering whether, should our Lord tarry, the day is not far distant when the natives of Africa may not be returning to us the light of the gospel that we have been sending to them.

(Editorials Continued on Page 7)

THINK IT OVER



"THE NEED OF LIVING FOR CHRIST —A Hindu was heard to remark, 'When I read the story of the life and work of Jesus, I want to be A Christian but when I observe the life of those who claim to be Christians, I am content to remain a Hindu."

Easter Messages FROM MEMBERS OF THE FOREIGN BOARD

HOW MUCH MUST I GIVE FOR FOREIGN MISSIONS THIS EASTER?

By H. W. KOONTZ, Roanoke, Va.

This is a question that every member of The Brethren Church must ask himself between now and the time the foreign mission offering is received. It is an important question for upon its answer depends the future progress of missions in the Brethren denomination.



Rev. Koontz

There is a simple, but effective way, of discerning the exact amount that each Christian should give.

First, we must be brought to see a world in dire need of the saving gospel of Jesus Christ. Recently I heard two men in the following conversation. One said to the other: "I believe the home mission cause is a good one, and I am for it; but I never was much interested in giving toward foreign missions. You know we still have so much work to do here in the homeland." Such a viewpoint will never produce offerings for the evangelizing of the world beyond the borders of our land, nor will it be an incentive to do very much at home. The first matter of importance is to ascertain the need for taking the message to the peoples beyond the seas.

There are at least two things to do to accurately find out this need. We must first of all discount what the Word of God has to say. The Bible has some very definite commands regarding the subject of foreign missions. Whereever God gives a command, we can be mighty sure it is because there is a great need. When Christ, in His parting words to His disciples, commanded them to "go into all the world (not the United States only), and preach the gospel to every (not some) creature," He made real to us that the whole world needed this gospel. When we are informed by the Word of God that "all have sinned, and come short of the glory of God," and that the "wages of sin is death," and that there is none other name under heaven given among men, whereby we must be saved," we have a sufficient reason for giving so that God-sent men and women might take Jesus Christ to the teeming millions who are at this very hour lost and without hope apart from Jesus Christ.

The second thing that we can do in ascertaining the need, especially when it comes to Brethren missions, is to read everything given in Brethren Missionary Heralds and other Brethren literature relating to foreign missions. Let us read the letters from the missionaries, and sense their burden for lost men, women and children. We can feel with them the tragic situation of so few missionaries in their fields of labor —fields that become almost a nightmare to them when they try their level best to reach as many as possible, with thousands who cannot be reached crying for the gospel!

"WE HAVE GOOD TIDINGS"

HOMER A. KENT, Winona Lake, Ind.

A very pertinent lesson for the present day can be learned from four obscure characters mentioned in II Kings 7:1-20. War clouds hung low over Samaria. The city was in a state of seige. No one was permitted to go out of the gates to obtain food. Rationing had reached the last new low. Even the children were boiled and eaten. To surrender would have been utter humiliation and defeat of the worst sort.



Rev. Kent

At this dark moment, the prophet Elisha raised his voice and declared that food would be plentiful the next day and "a measure of fine flour would be sold for a shekel." But such information was not well received by the suffering, starving people. It seemed so devoid of truth. Israel had no strength. The powerful Syrians were still encamped without. No allies could be counted upon to help. Most men are slow to believe what they cannot see.

Now it happened that four miserable lepers lay at the gate. They were hopefully waiting for someone to toss them a few crumbs. But no one came. And when their destitution became almost unbearable and hope was gone, a very remarkable thing happened. They decided to fall upon the enemy's camp where food was to be had. "If the enemy kill us, we shall but die," and death was painfully imminent anyway.

The decision was put to action, and God overruled their physical infirmity and caused a great noise to put the Syrians to rout. When they approached the enemy's camp, food was plentiful. The fine flour which the prophet foretold was in evidence. So they satisfied their hunger and then hastened to Samaria with these words, "We have good tidings."

Brethren, we dare not let a trace of hopelessness settle upon our foreign missionary work. When the hour seems darkest; when difficulties appear insurmountable; when defeat threatens our efforts; it is then that we do well to think upon the decisive action of these lepers, recorded in the Bible for a purpose.

We have good tidings also. God's call for unredeemed mankind must still ring out. Countless multitudes have never heard the gospel even once. The great commission has not been recalled. Many who sit in darkness are hungering for spiritual food; and we, through His marvelous grace, have that food to give them. Though our beloved missionaries must suffer repeated refusals to go, at the hands of earthly authorities, the time will come when permission will be granted. Perhaps the dark hour must first come. May we knock at the gates of heaven through sincere intercessory prayer until the "all clear" is sounded. At this Easter time let us give a noble offering unto the Lord, so that the work He has committed unto us in foreign lands may not need to be curtailed. Missionary expenses are increasing as well as other expenses. Let us give in order that the hungry may have bread.

IS OUR WALK LIKE OUR TALK?

By CHAS. W. MAYES, Ashland, Ohio

We, as believers, talk about the crumbling of the nations, the changing of the economic system, and the passing of the times of the Gentiles. But—do we really believe what we say?



Rev. Mayes

We, as believers, talk about the things of this world passing away, and state glibly that the business of real importance is to get the gospel to the lost. But—do we really act as though this were true?

We, as believers, talk about the value of human souls as being more than the whole world. But—do we so much as walk across the street to get them saved?

We, as believers, talk about the futility of holding on to our money, saying that it is of no eternal value after all. But—do we cut it loose for God's work now?

We, as believers, talk about the fact that we are the only people on earth who have a solution to the world situation, and that we are the only people who know how it is coming out. But—what have we done to pay the bills to get this message out?

If the believers in The Brethren Church walk as we talk, we will turn loose our money for foreign missions now. Some with money in banks drawing 2 or 3% interest will turn it over to God and say, "There, I want my money to pay some interest in heaven." Others, who have saved money for the rainy day, will say, "This is the rainy day. God comes first." Unless the writer is mistaken, there are thousands in The Brethren Church keeping their money to themselves, who will never be able to use it as they see fit. There will come a time when men cannot use their money as they please. We hope that will never happen while the church is still on earth. We hope the Lord takes His own to glory before that day!!!

Let us walk like we talk and give our money to God's work while we still have the opportunity.

BEAUTIFUL FEET, Romans 10:15

By C. H. ASHMAN, Whittier, Calif.

Today, every mode of travel for our missionaries is fraught with danger and death. In the air, on the ocean, on the highway, on the tracks—all instruments of death. But, the Bible picture is that of walking. God looks at the feet! "How fair the feet of the gospelers of peace! How fair the feet of the gospelers of glad tidings of good things." Missionary's feet take them into places of dirt and filth, poverty and squalor, into dark continents and huts and jungles, into paths of sacrifice and hardship, into periods of persecution, **but they are always beautiful feet to God!** They become tired and weary, bruised and broken, **but they are still beautiful feet to the Lord!** They are "shod with the preparation of the gospel of peace. They are wearing "golden slippers" now! Angels would exchange places with them if they could. Someone has said, "If God would permit the angels to preach the gospel, heaven would be emptied within five minutes." Angels cannot preach the gospel, but the weakest child of God can. We are above the angels in this privilege of grace.



Rev. Ashman

Now there is imperative need for all to give this year that the feet of the missionaries will not suffer the lack or loss of any essential thing. We must furnish the equipment. The shoes of the children of Israel did not wear out while they were journeying across the wilderness; but missionaries' outfits go down into the bottom of the sea or up in flames, or succumb to the wear and tear of all material things. At this foreign missionary harvest season (Resurrection Day, Apr. 5) we must see to it that the shoes for the beautiful feet of our missionaries are provided.

WHAT GRACE SEMINARY MEANS TO MISSIONS, AND WHAT THE MISSIONARIES MEAN TO GRACE SEMINARY

By ALVA J. McCLAIN, President of Grace Seminary
And Candidate Secretary of Foreign Missions

Winona Lake, Ind.

The secretary of our Foreign Missionary Society, Bro. Bauman, has asked me to write on the above subject, and it is a good one. But I think both students and teachers here would want me to change it a bit, and begin with "What the Missionaries Mean to Grace Seminary."



Dr. McClain

If we were to go back through the years, and analyze the various influences which produced the men who have had a large part in the founding of Grace Seminary, we could easily make out a strong case to prove that without the missionaries, their sacrifices, and their prayers, the spiritual impetus which led finally to the founding of this seminary might have failed. But omitting that side of the matter, let us begin at a later date.

Throughout a period of several years prior to the actual beginning of Grace Seminary, I happen to know there were Brethren missionaries who were praying definitely, to the end that the church might have a seminary which would be free from the paralyzing hand of worldly men either indifferent or openly antagonistic to the whole foreign missionary enterprise. And when, almost against their own will, the missionary-minded pastors and churches of The Brethren Church joined in the establishing of Grace Theological Seminary, almost immediately we found that every active foreign missionary of the church was wholeheartedly behind the new institution, in spite of the fact that such support in certain cases meant the breaking of ties of sentiment which ran back into years. No educational institution was ever given more loyal friends than we have had in the missionaries of The Brethren Church. If any group of men and women deserve a place among the honorary alumni, they do.

Then, when the seminary was launched in 1937, as many will recall, the first large gift to Grace Seminary came from a foreign missionary, Miss Estella Myers. Many of us can still feel the thrill that ran through the large audience of several hundred in the Presbyterian Church at Winona, when Dr. Bauman announced this gift of $1,000. Then later, when the seminary began its historical existence in the First Brethren Church of Ellet, O., Miss Myers was the first Brethren missionary on furlough to become a full time student in the seminary. I am sure that only eternity

(Continued on Page 7)

Easter Message From Dr. Florence N. Gribble

Dear Ones Who Share With Us the Battle:

Your prayers are more and more appreciated as the battle becomes more intense, and our forces more nearly exhausted.

Ps. 37:24 has been continually on my mind during the month: "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His Hand." The French rendering is: "S'll tombe, il ne sera pas entierement abattu, l'Eternal lus soutient la main." Literally translated, it reads: "Tho' he fall not be entirely cast down, for the Lord holds his hand." Hand in hand with our Lord, even though sometimes stumbling! Upheld by the hand of Jesus when we would otherwise lie prostrate before the enemy!

And why should it not be so? For He hath thus predestined, and he hath thus predetermined, that his hand should uphold us. Isa. 14:27 reads: "For the Lord of hosts hath purposed, and who shall disannul it, and His hand is stretched out and who shall turn it back"? I may stumble and fall; I shall not be utterly cast down, for before times eternal it hath been predetermined that He uphold me with His hand.

In Neh. 2:18 we read: "Then I told them of the hand of my God which was good upon me, also the king's words that he had spoken unto me." It is the **beneficent** hand of God which is upon me now, in spite of my failures; and that same good hand of beneficence shall follow me always, shall uphold me continually!

Alway? Continually? Yes, for our Savior Himself hath promised in Jn. 10:28,29: "And I give unto them eternal life and they shall never perish; neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand." Eternity of security—or if you will have it so, eternal security—for me, as my Father's hand upholds me. Not in my own faltering step, not in feeble clasp of my Father's hand is my eternal Security, but because the Lord upholds me with His own hand, that hand so determined, so beneficent, so eternal, so secure.

"But is that hand **all** powerful"? my feeble faith cries. "Can no unforeseen event, no bungling misstep, no fiery trial utterly cast me down from that position which might have been eternally secure in His predetermined beneficence"? No, for His hand is as omnipotent in my behalf, as his ear is omniscient. Isaiah, who only foresaw Him, to whom the blessed truths of the atonement, resurrection and ascension were not yet accomplished facts, thus prophesied in 59:1: "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." I may indeed rejoice that the hand which upholds me determinedly, beneficently, eternally securely, is no less than omnipotent in my behalf. Shall I look backward and deplore my weak failures? No, let me look upward, forward, rejoicing and exclaiming triumphantly: "Is anything too hard for the Lord"?

But there is so much from which I need to be sheltered. I am so exposed to the winds of temptation, to the stinging darts of the adversary, to the scathing rebukes of my friends who see me weak in points where they are strong. I who desire only God's glory have somehow sinned again. I have somehow come short again of that wondrous glory that I would reveal. Is there no shelter for me, who have let God's glory pass by, while I have dwadled with some paltry temptation? Even through Moses there come to me now the words of my God rebuking my slowness of heart, my unwillingness to receive, my inability to grasp, that glory passeth by, that I will put Thee in a clift of the rock and will cover Thee with my hand while I pass by."

Oh, the gracious shelter of His Hand, as in His predetermined beneficence He bestows upon me the shelter of His omnipotence as He upholds me with His hand. Truly I wrong Him by being cast down. Truly I should not look backward to my fall, but upward to the hand that upholds and shelters!

But my experience has been so very shallow. I have fallen through that very shallowness. I am cast down because of the very misery of my own poverty. I need greater depth. I thirst for deeper draughts of water of life, I would fain know the depths of His love, the heights of His restoring grace. Once more Isaiah comes to me with rebuking comfort (40:12): "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighted the mountains in scales, and the hills in a balance." Oh, the wondrous depth of the hollow of His hand! May I sink therein more deeply! May I thus become at once more obscure, and altogether secure against all the wiles of my adversary.

And there in the depths of hollow of the hand that was wounded for me, may I understand something of my Savior's suffering that He might uphold me and enfold me. Oh the shame and agony as I contemplate the words of Zech. 13:6: "And one shall say unto me, 'What are these wounds in my hands'? Then he shall answer, 'Those with I was wounded in the house of my friends'." Was it not enough that I wounded Him when I was His enemy?

But now that I have become His friend, must I



1942

By MARTHA SNELL NICHOLSON

Sickened with slaughter and weary of war,
Torn by bereavement and pain,
Daily our eyes are searching the skies
For signs of His coming again.

Longing, we pray at the dawning of day,
"Lord, wilt Thou come before noon?"
Imploring Him yet in the fading sunset,
"O, blessed Lord Jesus, come soon!"

Sweet was the word which the ear of faith heard,
"Lo, I come quickly, My bride,
This longing of thine is not deeper than Mine
To have thee at last by My side!"

wound still? Oh, matchless grace that still upholds me, and that still preserves me from being utterly cast down, though I fall. Oh, determination of such a beneficence, the omnipotence that offers an eternal security, the shelter that He gives me continually in the depth of the hollow of His wounded hands!

Yet in love He chastens us and leads us to cry one to another as did Job (19:21). "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me!" Let us then forebear one another, even as God hath for Christ's sake forgiven us! Let us explain as did Job (19:25): "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

Then, "why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God" Ps. 42:5. We know not what to do, but let us keep our eyes upon Him (see II Chron. 20:12). He knows our foolishness, and our sins are not hid from Him (see Ps. 69:5). Our very times are in His Hand (see Ps. 31:15). Let us then, in the words of the Apostle Paul (Phil. 4:6-7), "be careful for nothing, but in everything by **prayer** and **supplication,** with thanksgiving, let our request **be made** unto God, and the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus."

Humbly and lovingly,

One of your missionaries,

—Florence N. Gribble.

EASTER MESSAGES

(Continued from Page 5)

will reveal the profound and far-reaching influence her presence exerted in those early days. Furthermore, when the seminary looked over its first student body, we found that just one-third of the group were definitely committed to the work of foreign missions. Among these were the Maconaghys, the Dunnings, the Robert Williams, and Miss Snyder. The presence of these men and women established a still closer contact between the seminary and the workers on the field, and kept us constantly reminded of the final commission of our Lord.

At the present time Brother and Sister Morrill are at Winona while he completes his final seminary year. Spiritually, their presence has blessed us greatly. Bro. Morrill, in response to urgent requests, is teaching a class in the Sango trade language of Africa. Then we also have with us Brother and Sister Garner Hoyt, now taking their final year of preparation, fully approved for the African field, and getting their outfit together with the firm expectation of getting across the sea somehow to Africa. For the past two years Bro. Garner has conducted a class in missionary French here for prospective missionaries, a work of great value. Then there are Herman and Marguerite (Hoffman) Baerg, in their second year, and headed for Africa. Besides these there are seven or eight other students definitely interested in foreign missions, and fully willing to go wherever the Lord leads; some members of other churches. But we thank God for their presence and influence in the seminary.

But now what about the other side of the picture? What does Grace Seminary mean to missions and the missionaries? Perhaps at this point it would be better to let them speak for themselves—and if there were time we would let them do this very thing. But since Dr. Bauman's request for this article came too late to allow for this plan, I shall have to speak for them this once. I can say that I have heard everyone of them here speak of the ministry of the seminary with genuine appreciation. We have tried to inculcate in them such a deep and abiding faith in the Word of God, that no combination of adverse circumstances can ever turn them aside from the task to which God may call them; such a personal love for the Lord Jesus Christ Himself, that in the darkness of pagan fields they shall see Him instead of the filth and degradation of the people; and such a genuine prayer life, that they will be able to look to God with complete trust for the provision of all their need according to His riches in glory by Christ Jesus.

And it is the desire of the seminary, in the case of those who may not personally be training for foreign missionary service, to see these students go out into pastorates in the homeland with a passion for the lost, which will not only lead to evangelistic effort in their own home communities, but also lead to a great dedication of life and money in their churches for the carrying of the gospel message to Africa and South America.

EDITORIALS

(Continued from Page 3)

AUTO TIRES FOR MINISTERS

Mr. Leon Henderson, administrator of the Office of Price Administration, has decreed that ministers of religion in these United States are to be included as a group eligible to purchase during the present war automobile tires under the rationing system. We quote his announcement here:

> "Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public. As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

We have been in the midst of writing a book, soon to be published, on the subject of Russia, as that nation ("Gog") appears under the prophetic spotlight. Consequently we have been searching for authentic information as to spiritual conditions within the Russian Empire. With those conditions fresh in mind, Henderson's order was striking. If you have any knowledge of spiritual conditions within Russia, imagine, **if you can,** such an order in a time like this, being put out by the Russian Government. It is hardly exaggerating to say that if a clergyman in Russia were to even ask for an automobile tire, under similar war conditions, the reply would be a bullet. America still realizes the importance of keeping alive the spiritual and moral forces of the world, without which it wouldn't be worthwhile to win this war anyhow. Christians in America need to thank God that their lot was never cast in Russia. How fortunate we are just to be **born** in America. That alone should keep up from complaining, no matter what other material troubles should be ours. We still can kneel to pray instead of kneeling to be shot. It cannot be that we are outside of the will of God in giving every support to the "Stars and Stripes" in days like these, **so long as our country does not demand that we act directly contrary to the revealed will of God.** In fact, we believe Paul (Rom. 13) taught us that to do so is our Christian duty. Our country has sinned much, and is far from being what we would like to see her be. God may chasten her greatly for her transgressions. Nevertheless, as earthly nations go—thank God, we are Americans!

Baptized Paganism

"We Wait For Light, But Walk In Darkness"

By CLARENCE L. SICKEL

A number of years ago, the German Ambassador to Argentina made the remark, in a public address, that if you scratch an Argentine you will find a heathen. As you may well imagine this caused a great stir in religious Argentina, and the ambassador was recalled. I would venture more than he, however, and say that if you scratch the shell of Argentine Romanism, you will find paganism.

When, more than 400 years ago, the Spanish conquest brought political subjugation to that part of the western hemisphere, it brought the same enforced subjugation religiously; and even as in the days of Constantine, wholesale baptism was the sign and seal. The methods used brought no change of heart, but rather consisted of the superimposing upon the already existing Indian paganism of an empty ceremonial system, to which was added the extortionate requirements of a corrupt and immoral priesthood.

Today Roman Catholicism in Latin American countries is still paganism cloaked with the symbols of Christianity. This may sound like a gross exaggeration. I am fully aware of the fact that there will be many ready to dispute this statement. And yet it is a fact that the famous black image of the province of La Rioja, for many years the patron saint of the province, is the very image worshipped by the Indians in the days of the conquest. In recent years, a white copy has been made, which is now the official patron saint of the province, to please the European element. The black image is still worshipped, however, and still preferred by the natives.

South America has been rightly called the neglected continent. We have considered it as less needy than others, and have turned our attention elsewhere. This is because we have not known actual conditions. South America is as much in need of the gospel as any land on earth. She is not Christian but pagan at heart. In proof of this statement, let us consider her **service of worship,** her shrines and her attitude toward Christ.

In her service of worship any more than that of recognized pagan countries? Let us enter one of their cathedrals. Inside is semi-darkness. Worshipers, entering with us, dip their fingers in the holy water beside the door, cross themselves devoutly, and are off to kneel before a holy picture or image. Down the long depth of the nave stands the altar, the cross above it. Candles, scores of them, flicker uncertainly. Threads of incense scent the air with a heavy fragrance. Along the walls of the cathedral are pictures and images of the Virgin Mary and many saints of the church, with men, women and children kneeling in worship before them.

The service begins. Mass is said by richly gowned priests. Chants are intoned with the response of the worshipers. Bells ring, and the worshipers drop to their knees. Bells ring again, and the worshipers rise. There are more chants and responses, and the service is over. The worshipers depart, dipping their fingers again in the holy water as they go. Most of them have not understood one word of the chants or the prayers.

This is but a sample of church services throughout the land. There are not a score of sermons a year preached in the language of the people in the majority of the churches. There are no prayers said in the language which the common people understand. I ask, can a service of this kind bring any more spiritual help than the service of the heathen temple.

Is their **image worship** any different from that of recognized pagan countries? There are countless wonder-working saints and images in their many in their many shrines and cathedrals. Let us visit one of them in the little town of Reduccion, where thousands gather annually to worship a hideous figure of Christ on the cross. People make long journeys from all parts of the country, after having offered to pay for masses to be said before the image, provided they would be prospered in some business or healed of some disease. There are those who walk barefoot through the streets, who come on their knees from the edge of the town to the foot of the image, who bring of their wealth or their poverty. Bits of candle left at the front of the image are eagerly sought for. A piece of cotton rubbed over the toes of the image, as well as a ribbon placed around its body, are said to be of great value in any case of sickness. The priests sell these articles, together with the medals bearing the picture of "El Senor de la Buena Muerte" (The Lord of the Good Death) as it is called.

These people are afraid to come into God's presence in prayer. As one, who is a leader among the Catholic women of Rio Cuarto once said to us, "That would be a fearful thing to do. I am so unworthy. I must come to God through someone like me, who, by his virtuous life, has earned favour with God." And so we find millions of people who pray to the images of Mary and of the saints, just as we woud pray to Christ in the spirit. They actually talk to the images and expect to be heard by them. Is this not pagan?

Is the attitude of the adherents to Romanism



"El Senor de la Buena Muerte."
(The Lord of the Good Death)

towards Christ, the Light of the World, any different from that of those who are recognized pagans? Even as we gather in our churches in commemoration of the "Risen Lord" they will be commemorating a dead Christ in Argentina. In Rio Cuarto, as in all of the other towns, this dead Christ will be carried in procession through the streets. We have been told that in Rio Cuarto, so great is the emotional set-up, that as the dead Christ is taken down from the cross, on occasions women scream and faint and must be carried out.

Early in the afternoon the people will begin to gather by the hundreds in the streets and in the park in front of the cathedral; rich and poor; educated and ignorant; people from all walks of life. The procession forms in the church, headed by one or two city officials. There follows the band and several altar boys carrying lighted candles, and then the large glass casket containing the dead Christ. This is secured to two long poles and is carried down the streets on the shoulders of men. Old, young and middle-aged jostle and push one another aside for the privilege of supporting the casket a few feet. The band plays a funeral march, and they slowly make their way around the "plaza" and back to the church, where the image is placed in its accustomed place among the other images until next Easter. Is it any wonder that there are those in those lands who firmly believe that Christ is dead?

In the same procession the "Sorrowful Virgin" is carried along on the shoulders of devoted men, following several feet behind the glass casket. An interesting thing to note here is that the priests do not precede the casket with the dead Christ; but they march along immediately in front of the "Sorrowful Virgin," reciting the rosary, with the people within hearing distance responding. And it is she who receives the homage of the people after the dead Christ has been laid away.

The great mass of the people are lost in ignorance, superstition and idolatry—Christian in name, but pagan at heart. Oh, that our eyes might be opened to see our responsibility to these lands dominated by this most subtle enemy of the truth, the Church of Rome.

How I Became a Missionary

By MISS ELIZABETH TYSON

Ye have not chosen me but I have chosen you John 15:16.

Many of the missionaries who have gone forth to heathen lands received spectacular calls, but to me no such call came. When still but a child I attended a farewell missionary service, and was very much impressed by the message of one who was going forth. A call for volunteers was given; and I, in simple, child-like trust, yielded my life to the Master, promising that as He opened the way, I would obey and go with Him.

During the following years, all my plans were made with this one thought in view: "How best can I prepare myself for the field of service to which He would call me?" Through the advice of a godly missionary I decided to enter a Nurses' Training School, expecting to enter Bible School upon the completion of the former course.

After finishing the nurses' course a very strange experience came to me. I began to wonder whether I was really called, thinking that a special message or sign should be given. When these did not come, the enemy led me on to believe that I could stay at home and help send out others who had a startling call. For five long years I tried to make myself believe this until one night in my desperation, I said "Yes" to the whole will of God, willing to fill that place which He had for me! or, in other words, ready to obey His command to go. No longer was I content to help send others, but immediately began my Bible Training. Great peace again came to my heart, and an abundant joy was mine. Now I knew that in the sight of God no one could fill the place which the Lord had chosen for me, and I was ready to say, "Here am I, send me!"

Realizing that He had chosen me, my going forth was a matter of **obedience** to my Lord, and to His command of "Go ye and preach the gospel."

Bread Cast Upon Waters

By MISS ESTELLA MYERS

I praise the Lord for answered prayer and to know that the Word is not bound.

In 1921, just after we received permission to open the first mission station and Bro. Gribble was making preparations to that end, Dr. Gribble and Marguerite and I started down the river toward Brazzaville; for Doctor was going home with her child. We changed from our little boat to a larger one at Ouesso, a government post on the Congo. We were delayed there some time. We realized, as we saw the multitudes, that we were leaving them and going over into Oubangui-Chari. We prayed that they too might know their Lord and the way of salvation. How our hearts went out to them; but it seemed best to push toward the east and nearer Bangui for the first station.

Leaving Ouesso, we visited Mr. Bragg at Ikalemba where Sister Rollier is buried. He had just started work there, but was forced to leave for health reasons. The Brauns came to help him; but they, too, went over to Oubangui-Chari after their first term. However, their cook had accepted the gospel and loved the Lord.

Just recently, the Swedish Brethren, whose work is at Carnot, were passing by Ouesso to plant work there. The first evening, while setting up camp in the rest house, they heard singing. They went in search to find out where it was. They found Mrs. Braun's cook holding a service with about 700 natives. He was telling the story. Many had accepted the gospel.

We praise the Lord for answered prayer and the way He works. Truly the Word is living, and wherever preached it will win souls to the Lord. May it continue to be spread until no village is found where it has not been taken!

Maps, Maps, Maps!

Orville D. Jobson, Superintendent of our African work, spent much of his time while in Long Beach making a detailed up-to-date map of our African Mission Field. With the assistance of Mrs. Bessie Burch, who did the drawing, the Board today has a map of our mission field in Africa that probably cannot be excelled as a missionary map by any missionary map in the world. We have had a number of these maps made on very heavy paper. They are 4 ft. x 6 ft. in size. The Board is ready to furnish these maps to any church, organization, class or individual, for $3.00. This is probably a dollar less than its actual cost, but the Board is very anxious to have one at least of these maps in every church, and therefore is making the sacrifice on the price. Do you wish one? Better send your order today.

Carmen Navarro De Villada

By RICARDO E. WAGNER, Almafuerte, S.A.

We first became acquainted with this women in Almafuerte a short time after taking charge of the work there, through a visit to her home. One of the strangest and most interesting things about her is that she had heard the gospel for over 30 years before taking its message into her own heart.

Intellectually she is a well prepared person. She graduated from normal school, but never executed her teaching profession, probably because her family was in a good position financially. Her husband was converted many years ago, being a member of the Free Brethren denomination. Later he became affiliated with our church, together with three of his daughters who were converted, leaving a small daughter and two sons still unconverted. The conversion of her daughters had no good influence upon Mrs. Villada. She rather hardened her heart and tried to keep the others from following. But God put His hand upon that soul, leading her through hard trials, and later showing His mercy.

This time soon came. One of the converted daughters became ill mentally. Of course, the Roman Catholics took advantage of the situation to place the blame upon the gospel and fill the hearts of all who might be interested with fear. The girl was taken to an asylum for treatment. A short time after that, the family moved to Cordoba and later to Corralito, where we were able to visit them when we went to give out literature. Here ruin and suffering in the home was made felt even more keenly, for another of the converted daughters began to suffer from the same ailment, and had to be taken away for treatment. The poor mother was desperate. We tried to encourage her, and asked her to place her confidence in the Lord, promising to pray for the sick. I believe the Lord spoke wonderful words to this woman. I told her that her daughter would come back—to just trust the Lord. We left. As we had promised, we prayed, not only for the sick ones, but also for the healing and changing of the heart of the mother. Well, I believe that the first thing the Lord did was to heal the soul of the mother, as she later testified, when she said that she did not know why, but in that same hour she believed and **felt certain** that "Licha," her daughter, would return!

Since that time she has had a "new song" in her heart and upon her lips. "I have been rebellious too long," she said. She is so grateful to the God that has done so great things for them, for He brought back both daughters to the home, although one of them does not enjoy very good health.

Well, brethren, I cannot describe the joy in those hearts. Think how hard a heart can become refusing God's mercy throughout more than 30 years—and still it is possible for the Lord to soften it! How true that God is love! How true He is to all of His promises! And now the blessings in the life and home of Mrs. Villada are overflowing, for the younger daughter and one of her sons have been converted, as well as a son-in-law who lives in another town.

Mrs. Villada and her son were baptized here in Almafuerte on Nov. 11. Her favorite hymn is, "Ring the Bells of Heaven." She now remembers how she used to repeat her prayers, after she was married, so that no evil would befall them because her husband attended the Protestant meetings.

I wish to add a few lines more to solicit your prayers, brethren, for this family which lives isolated from the church and in the midst of a rebellious town. We do not have meetings there, and visit only when it is possible to do so; for the time doesn't reach even for the three towns where we have meetings. One of the girls, Alicia (Alice), is very pleasant and sociable; and I know it would be a great joy to her if she could exchange letters with some of our readers who read and write Spanish—or for those who do not, we gladly offer our services as translators.



Roberto Villada, Mrs. Villada Santiago Fissolo. The three who were baptized in November.

Gift

1. **If I refuse to give anything** to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. **If I give less than heretofore,** I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. **If I give the same as formerly,** I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

4. **If I advance my offering beyond former years,** then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of missionaries, therefore **I will increase my former offerings** to missionary work.

Camilo Ubertelli --- Asti

By RICARDO E. WAGNER, Almafuerte, S.A.

Here we are, Jan. 15, in Berrotaran conducting the Vacation Bible School. We have classes in the morning and at night, but as it has been raining almost continually since yesterday afternoon, we have neither been able to have classes nor to visit. So I will take advantage of this time to write a while. I know that it has been a long time since I have done so, and I assure you that for a long time I have desired to do so.

The Lord has been very merciful to us, and you, brethren, have been very good to uphold us in your prayers. I know that you have done so, for we have felt it. Else, how would we have had the spiritual help and the blessings that we have received? The Lord has heard you and we thank Him as well as you.

I believe that the experience of one of our members here will be of interest to you. Since he does not write very well, I will try to remember and write what he has told me.

Camilo Ubertelli Asti, as he is called, is Italian, and like the majority of Italians, was Roman Catholic. He is married to a native woman, and has only one daughter, who is also married. For years and years he lived in what is called here "the religion of his fathers," Romanism. In all of that time his spirit never found rest.

He was very faithful and obedient to all of the precepts of his church and the orders of his confessor, whenever some penance was imposed upon him; for, as a good Roman Catholic, he confessed periodically. He lived as uprightly as he knew how. He never missed a mass, and says that "if there were seven masses in a day, I attended the seven." He did all that he could to please God according to his knowledge.

He sought and sought peace for his soul and wanted to draw closer, in fuller communion with the Lord. He thought that sacrifices would help him to this end. So he began placing his hands below his knees while repeating the rosary; made a trip of three leagues 9-10 miles on foot, with other companions, carrying a large cross with the image of Jesus. He took communion as often as eight days in succession after only one confession. To gain more indulgences he made rosaries out of olive seeds, and had to buy the olives that come in glass jars. On one occasion something happened which he considered a miracle; the jar contained exactly the number of large and small seeds that he needed for a rosary!

Someone told him that there was greater merit in confessing to the bishop. So he decided to make the trip on foot to Rio Cuarto (close to 50 miles), together with his son-in-law; but before reaching the city, they were so tired that they decided to take a ride in a truck that passed. He had his home decorated with the images of his favorite saints. He burned candles in great numbers (now he would like to have the money that he spent in that alone). He bought holy water 10 liters (little over 2 gallons) at a time, which did not last him very long; for every night he sprinkled some of it all through the rooms and over the beds after all the family had retired.

Not finding satisfaction in all that he was doing, he began to follow a man that lived in the hills, and who was practicing a religion of his own invention—a mixture of various rites of different religions, such as, Romanism, Spiritism, Seventh Day Adventism, quack doctoring, and even traces of the gospel! When he went into something, he did so with all sincerity and faithfulness. So one day this new leader said that all of his followers should dress themselves in red and follow him in procession all through the town. Don Camilo was ready to obey! But his companions did not care to go to that extreme, so the parade failed!

During this same time he began attending spiritist sessions that were being held on a farm. He declares that the spirit was already getting possession of him, but that his writing was still illegible. He was verily in the hands of Satan!

It was at this time that our work began in Berrotaran. Don Camilo received some tracts and began to read the Bible; but he was now so full of doubts about everything that it was hard for him to believe the truth. One of the first converts there took me to visit him. We talked, making clear the way of life. After many questions, he finally gave himself to the Lord, Whom he is now following and serving faithfully. In all of these towns we have no more faithful member than he. "Seek and ye shall find" says the Lord. Our brother **has sought** and **has found** the only One Who can give peace—the Prince of peace!

If the works of the unjust had any merit, this man should be canonized. Thanks to God that he is not canonized, but rather sanctified through the Holy Spirit; and this by the grace of God, and the desire that He has put in your hearts to send and support missionaries in this field which is so needy. May the Lord bless you; and may your hope be in a reward in heaven, and the joy of meeting there with the souls saved in this part of the world.



Camilo Ubertelli and son-in-law in back. Daughter and wife in middle. Grandchildren in front.



Some Reasons Why

By MRS. CLARENCE L. SICKEL

How often we hear the question, "Why send missionaries to South America? Is it not Christian?" Indeed, religious censuses include it, along with all other Catholic lands, as a part of the so-called Christian world. One needs, however, only to visit South America to learn how far from the actual truth is such a conception of the state of those lands.

It is true enough that the symbols of the gospel are established in South America. On the hills, along the roads, in countless shrines and churches and cathedrals, the holy emblems of the Christian faith have been erected. It is also true that there are evidences of religion on every hand. Worship, priests, regular services, bishops, nuns—the outward aspects are all there. In theory the fundamentals of religion are also there. But missionaries to such lands all testify to the fact that converts insist they had never caught the faintest ray of gospel light from the system to which they had adhered.

There are a hundred reasons why missionaries should go; why missionaries must be sent; why we, as a Brethren Church, should feel keenly our obligation to that great neglected continent of South America. Here are a few that occur to me as I face my own obligation at this Easter season; that of returning to Argentina for another term of service.

1. Christ is the only hope of individuals and of society. Roman Catholicism, the prevailing religion of South America, has crowded Him out and given His rightful place to another. The center of worship is not Christ but some saint. Their hope for eternity rests not on Christ but on the Virgin Mary. A study of facts show us that only a small percent of the people know anything about the most simple principles of Christ's teachings, or know anything but the barest facts about Him. About His real character they know nothing. Catholicism gives to the Virgin Mary titles and honors which rightfully belong to Jesus Christ alone, and so dishonors the Savior of the world. She asserts that no one can be saved apart from Mary. She teaches that the Virgin Mary is the mediatrix in heaven for sinners, that her intercessions are all-powerful, and that the Father and Son obey her slightest wish and prayer, whereas the Word says: "There is one Mediator between God and man, the man Christ Jesus."

The cross, the symbol of Christ is seen everywhere —on the roadside, in homes and churches—but Christ, the Life, the only Hope of mankind, is unknown. Are we not debtors to make Him known?

2. The Bible, the only Book which tells His story, is a closed Book. In our work of tract distribution, hundreds of people confess that they never heard of such a Book as the Bible. On the other hand, some who have heard of it declare that they do not want to waste their time reading a book that teaches a religion of such falsity as Roman Catholicism. The Roman Church forbids her people—many times under threat of eternal damnation—to read any Bible translated by Prostestants; and teaches that Protestants have wilfully mistranslated the Bible to further their own ends. They are allowed to buy—at excessive prices so the poor cannot and the rich do not—and read the Douay Version, but are pledged to interpret it "only according to that sense which our Holy Mother, the Church, has held and does hold" (Creed of Pius IV). This, in spite of Christ's admonition to search the Scriptures! She further teaches that the Bible must be accepted only in so far as it agrees with the teaching of the Roman Church, that is, the Pope and the Bishops. The all-important thing is that Romanists should believe the teaching of the Church; the teaching of the Scriptures is of less importance. Moreover, she affirms that the unwritten Word of God, tradition, is of equal value with the Inspired books of the Bible, and that it is a more safe guide and teacher than the written Word of God. Fr. Bruno writes in his book, "Catholic Belief" that tradition is to us more clear and safe than the written Word of God.

Is it any wonder that there is darkness in South America when the Light has been shut out? Can we deny to those poor deceived people the Lamp of life?

3. Roman Catholisicm, their only guide in spiritual things, belittles the great work of redemption wrought by our Lord Jesus Christ. She exacts money, penance and works from her adherents, as the means by which they obtain favor with God and salvation. She teaches that God must be appeased by these acts before He can forgive sins. What a privilege to give them the message of salvation by grace. With liberal promises of indulgences she bribes men to say prayers and attend mass, and threatens men with eternal punishment if they do not follow the teaching of the priests. Dare we hesitate to recognize our obligation to carry redemption's story to these people?

4. South America affords a field of incomparable vastness for missionary effort. There are great classes of people to whom religion is a thing of disgust, associated with all that they wish to avoid. The intellectual classes cannot support a religious organization, the teachings of which run counter to their own knowledge. The laboring classes, on the other hand, find the church standing against them in their struggle for greater industrial freedom; and as a result they are driven into hostility toward religion itself. These two classes in themselves constitute a vast field. Then there is a great territory which, perhaps, constitutes the largest region on earth untouched by evangilical Christianity. Multitudes have never heard the gospel, or, having heard it in the garbled form of Romanism, have turned away from it in unbelief.

Let us not forget that through the love of God and the sacrifice of others, the gospel came to us. Surely as we face the facts, we will not longer question our obligation, but will say, "Here am I, send my means or send me!"

Same Old Priests as Always

Mrs. Laura Larson Wagner has sent us an air mail etter dated Jan. 21, 1942. This will be news more than sually up to date. She reveals the fact that the oman Catholic priests are the some old priests as ney have been throughout the centuries. They hate rotestants. Doubtless they would still burn them t the stake if they dared. They do not hesitate to esignate "the sin of Luther" as the "sins of hell." ; is Roman Catholic opposition that makes Latin merica one of the most, if not the most, difficult eld in the world. Nevertheless, our command is to reach the gospel to every creature and leave the esults with the Lord. Whenever a soul in South merica renounces Roman Catholicism and all its aganish idolatries, a real victory for Christ has been on.

The Lord is certainly graciously and greatly using rother and Sister Wagner. The reports of their work re always encouraging. We are going to quote from ne letter just received, and also are presenting here- ith pictures of Mrs. Wagner's Daily Vacation Bible chools one at Almafuerte, and the other at Berro- aran. In the latter Mrs. Wagner herself appears. ook into the faces of these boys and girls, and then emember this, if it were not for our work being car- ed on by the Wagners, these boys and girls would e utterly without any spiritual advisers or instructors ave the vicious and immoral priesthood of South merica. Little better are they, if any, than the riests of the pagan temples of India. As Bro. Clar- nce L. Sickel's article on another page reveals, the oman Catholicism of South America is naught but aganism arrayed in the outward garb of Christianity -"wolves in sheep's clothing."

We quote from Mrs. Wagner's letter:

"We began the D.V.B.S. in Almafuerte in the early art of December, with an attendance that surpassed ur expectations. Ricardo went out each morning to ick up some of the children, and that helped to keep p the attendance average. The average attendance n all classes (three in the mornings for children, nd one at night for adults) was 14; and of the 63 nrolled, 45 received their notebooks. Antonio Ga- aarra and one of our local girls helped in the teach- ng.

"On Jan. 7 we came to Berrotaran to start the ropaganda for the D.V.B.S. here. We also took care f the regular meetings, returning to Almafuerte on aturday, to be on hand for the meetings there on



Daily Vacation School at Almafuerte.



Daily Vacation Bible School in Berroteran.

Sunday. Ricardo had gone from house to house here inviting young and old to the classes, and was in high hopes of having a real good school. But the opening day was a big disappointment. Evidently someone had followed up Ricardo's invitations with threats; and when he went out in the car to gather up the children for the class, those who had seemed so pleased with his invitation, and had promised to come, ran and hid. So we have had the school with the group that always comes, and the children of the family that lives in another department of this house. Ten children will receive their notebooks, most of them with perfect attendance. About seven adults attend the night classes.

"There has developed a terrific and well organized opposition to the gospel of late. Last year the local priest had a dance floor made in the center of the plaza that lies directly in front of the Roman Catholic Church. This year beginning on Christmas Eve, they ran a 10-day festival of dancing, lottery, etc. That was not enough for them; so they are continuing on Saturday and Sunday every week until Carnival, which comes the third week in February.

"One of the latest developments is the opening of an athletic club on the corner. They have two loud speakers, that prove most annoying to us when we are trying to have meetings. We can't say absolutely that they have deliberately set themselves at the business of disturbing the meetings, but it is passing strange that the loud-speaker should always be put on full blast just at the time of our meetings. Today we had two classes for the children, one in the morning and the other in the afternoon; and both times, just as we began to sing, the loudspeaker was turned on. And tonight the class had no sooner come in and sat down until the racket started again. But we are thankful that it is not as bad as last night. I think they must have had both turned loose; for, no matter which door was opened, there was so much noise that Ricardo could scarcely be heard. And it was so hot that we couldn't keep everything closed tight. But I keep thinking: surely, surely, amongst these hundreds, there must be some souls that are yearning for the truth; and we keep praying that the Lord will lead us to them with the precious Word of life."

"Herein is My Father Glorified"

By J. PAUL DOWDY, Supt., Argentina Missions

When our Lord spoke these words recorded in Jn. 15, he was speaking of fruit-bearing. "Herein is my Father glorified, that ye bear much fruit." That which glorifies our heavenly Father should be for us cause for rejoicing.

All of you who have given so generously for the work in Argentina will be very happy to know that, during the year just past, your gifts and your prayers have not been offered in vain. The good seed of the Word has borne fruit. 47 souls, young people and adults, have been saved during the year. To this number should be added more than 60 smaller children, who have come to know the Lord and have accepted Him as their own personal Savior. These latter are fruits of the Child Evangelism Fellowship classes and Daily Vacation Bible School.

While these results make our hearts rejoice, we do not feel that we have fulfilled the word of our Lord and borne **much** fruit. In fact, the results seem small when we look out on the thousands who have not been brought in, and the thousands who have not even been reached with the gospel. However, we really do have cause to rejoice, even though the number of the saved is not large. When one comes to realize how great is the cost of accepting the doctrine of salvation preached by the despised missionaries: how great the cost of trying to follow Christ, while living in a home where other members of the family adore the idols of saints and follow the vain teachings of the religion fo Rome; how great the cost of enduring the mocking, condemnation, and punishment, meted out to those who become Protestants; then one begins to appreciate the value of even one soul saved and truly converted in this land.

Accompanying this article are two photos. No. 1, will introduce to you six young people, who were saved and added to the congregation in Rio Cuarto last year; presenting, from left to right: Eduardo Tasaky, Nancy Tasaky, Hulda Martinez, Beryl Balloch, Orfilia Pepe, and Marjory Balloch. Eduardo and Nancy are students in the National College, and unusually intelligent. Eduardo hopes to go some day to Grace Seminary at Winona Lake to prepare for the ministry. Hulda works in her father's bakery and grocery store, and sews. Beryl is in school. Orfilia is a graduate of Normal College. Marjory is a graduate of an English school in Buenos Aires.



"Six saved at Rio Cuarto"—(Group No. 1).

No. 2, shows 13 young people and adults of the group saved in Laboulaye. There should be 19 in the picture, but six men were not able to be there when it was taken. The five girls seated, together with the two standing at the left of the photo and the one standing at the right, are fruits of the personal work of Mrs. Pereira, who went to be with the Lord in December.

In these fruits of the gospel our heavenly father is glorified. May our hearts be filled with rejoicing and thanksgiving, and may we be inspired to march on, work, and pray, that this ministry, yours and ours, here in Argentina may truly bring forth **much** fruit to the glory of our Lord and Savior Jesus Christ.



"FRUITS AT LABONLAYE" — (GROUP No. 2)



A Group of Young People in the Church at Rio Cuarto. Study these faces. If our Lord shall tarry, who shall say that there is not a bright future for the work in South America—the Continent that will still be young when all the rest of them have grown old?

A NEW CREATION IN CHRIST

Testimony of a Rebellious Girl.

I am very young, only 15 years of age. I have been a girl of bad disposition, a fighter, always coming to blows with my companions in school. The teacher punished me much, but each time I was more rebellious. My parents became converted to the Lord, and sent me to Sunday School. But I did not want to go. When they told me to go, I left the house and went off somewhere else and stayed till night. They whipped me and shut me in a room alone as punishment.

After a time I began to go to Sunday School, where I had as my teacher, Mrs. Pereira, the wife of our pastor. She had much patience with me, because I behaved very badly and caused fights and rebellions in the class. The advice, the patience, and the exhortations of my teacher made me more serious and cultured, but my heart was not right. One day my teacher gave me a little booklet which spoke of the prodigal son. That booklet moved me, and one Sunday my teacher exhorted me to give myself to the Lord. I prayed to the Lord for pardon of my sins in the name of Jesus, and He gave me a new life. Today, it is my desire to serve my Savior and Lord Jesus Christ.

—Adelina Cacasse, Laboulaye.

FROM WINE, CARDS, AND BLASPHEMY TO FAITH AND SALVATION

My life in childhood was a disaster. I have been a great blasphemer against God, the Virgin Mary, and the saints, because I did not know any other religion than the Roman Catholic. When I married I was a libertine, and much given to wine and gambling. All the money from my work went for card games and drink. With a long knife that I used, I fought with my companions of vice while my children suffered for want of food and clothing. One day a man came to my house to buy vegetables from my garden, and he gave me a little paper to read which spoke of Christ. At first, I paid no attention to such things; but that man returned to talk with me about the gospel. He invited me one night to go to the meeting. After a long time I finally resolved one night to make a

Testimonies

OF

"BRANDS PLUCKED OUT OF THE FIRE"

OF

ROMAN CATHOLICISM

manifestation of faith. I had many struggles before I became firmly established in the faith.

Today, I thank God because He has given me light, and I have learned well the meaning of repentance and the significance of faith in Christ as Savior of my soul. My wife also has been saved, and we are very happy and contented because there is peace and salvation in our home. It is our desire to be faithful to the Lord to the end of our days.

—Sergio Maldonado, Laboulaye.

CHRIST RESCUED ME

I am a young man of 19 years, born of Italian parents, in a Catholic home. But to me the religion of Rome had no meaning.

My father was a victim of alcohol; and because of this vice my parents were separated, we lost all our possessions, and the children became scattered and confused.

Some friends invited me to accompany them to the Culto Evangelico. I went along with them several times just to pass the time, and to laugh and make fun of their songs and sermons. But one night I heard a sermon that made me think. The subject of that message was, "Where Will You Spend Eternity?" That message filled me with fear, and I began to understand that the gospel was no joke. After that, I went to the meetings with more respect. Finally, the pastor talked with me and told me what I ought to do. I decided to receive Christ as my Savior and Lord.

—Luis Tonello, Laboulaye.

I KNOW I HAVE BELIEVED

I am an Argentina woman, was born on the farm, and knew nothing of religion for many years. All I knew was the art of quack doctoring and things of



A Prison Group at Rio Cuarto. Note the Christian literature that our missionaries have placed in the hands of these men. For them also there is hope.



HOPE FOR THE FUTURE—The three fine looking men, just in their prime, in the above picture, reading from left to right, are: Ricardo Wagner of Almafuerte; Juan Pisani of Tancacha; and Luis Siccardi of Cabrera. These three men were all ordained to the Christian ministry on June 24, 1941.

witches and fairies. We went to live in the town of Serrano in the Province of Cordoba. There are two convents in this small town, one of Franciscon monks, and the other of Carmelite nuns. I went to their churches, confessed to the priests, and did all they told me to do. But I never did know peace in my soul. Never was my conscience at rest. I left that religion and ceased to believe in anything.

Then we went to Laboulaye—the whole family—and we were invited to the meetings of the Protestants, as we called them. After two years I realized that I was a sinful woman and was condemned to hell. I confessed my sin, with tears, and asked God to pardon me, believing in Christ as my Savior.

I am an old lady now and soon must leave this world; but I have peace, because I can say with the Apostle Paul "I know whom I have believed." Christ is my Redeemer, the Lord of my life.

—Elena Rodriguez, Laboulaye.



MORE HOPE FOR THE FUTURE—Here is a future missionary for Argentina, trying desperately already to fill his daddy's shoes. We introduce Master James Paul Dowdy, Jr.

STILL MORE HOPE FOR THE FUTURE—Below are some of the children of our missionaries and national workers in Argentina. The board allows $100 per year to each North American missionary for each child up to the age of 12, and $150 per year from '2 to 18; but what about the children of our national pastors? The board feels that it is unable to make this same allowance for them. However, from time to time the board has afforded the national pastors substantial allowances to help in the care and education of their children. How about a gift this year to the South American Helper's Children's Fund? $_____(?) will support the child of one of our national pastors for one year. That gift also would be pleasing to the Lord.



YES OODLES OF HOPE FOR THE FUTURE—Only in Africa This Time. When the editor first saw this picture, he immediately exclaimed: THE PHILOSOPHERS OF THE MORROW.

Really, don't they look it? Those craniums are not empty. Who shall say that such as these are not worth saving, though their skins are of different hue from our own?



A Letter of Thanks

From ANTONIO GAMARRA, Rio Cuarto, Argentina

I am writing to tell you that, like the Apostle Paul, I feel that I am "debtor" (Rom. 1:14); debtor to all men, but especially to you Brethren, for the following reasons:

First, because you sent missionaries to this land bringing the good news of salvation, and I have been privileged to hear, and to accept Christ as my only Savior. Now, the blessings that I have received through having the Lord in my life are so many, that I am not able to number them. For this reason I feel myself a debtor to you, and say, "Thank you, brethren!"

In second place, I feel that I owe a debt to you, because during these last three years you have paid my way through the seminary in Buenos Aires. There I learned how to study systematically the Word of God. I reaped some of the fruits of the experience of consecrated servants of the Lord. I came to realize that a worker in the vineyard of the Lord needs to know how to handle many instruments in order to be efficient. Also I learned that while an intellectual knowledge of Christ is good, it is necessary to give to the Lord Himself His own proper place in the life. During these three years I have been able to comprehend more and more of the need of the gospel among our people. There are places where the gospel has never been proclaimed. There are large cities that have no testimony of the gospel. Seeing these urgent needs, my spirit was filled with enthusiasm to face all the problems there may be in the ministry and to carry forward the work of the Lord.

In the seminary I learned many things that I shall now be able to put into practice. Also I had to unlearn or lay aside many customs which were not fitting; ideas that would be injurious in my life as a minister. Now I do not think I know everything. I know that I lack much yet, much that I should know in order to be an efficient worker; but I am disposed to fight on in this world of darkness, and with the help of the Lord I know that the victory is sure.

In the third place, I am debtor to you because you are supporting our work with your offerings and prayers. Because you are doing this, I am able to dedicate my life and all my energies to preach the blessed gospel to sinners, knowing that it is the only remedy that can save them.

These motives, and others not enumerated here, are those which make me feel myself a debtor to you. Again, I wish to say: thank you brethren. "Your labor is not in vain in the Lord" (I Cor. 15:58). May the Lord bless you, is the sincere desire of your brother in Christ.

"I AM COUNTING ON THEM"

"Did you not suffer a great deal on the cross Master?" asked Michael.

"Yes," answered Jesus, simply.

"How many know of your dying for them on the cross?" asked Michael.

"The people of Jerusalem and Judea know of it," he said.

"But did you die for the whole world, Master, and how are they to hear about it?" asked Michael.

"Yes, I died for the world, and I have told Peter and Andrew, James and John, and the rest to go tell the world," said Jesus.

"But suppose, Master," inquired Michael, anxiously, "that Peter and Andrew and the rest will not go. Have you made any other arrangements?"

"No," said Jesus; **"I am counting on them."**

Remember

THOSE WHO TRY TO DO SOMETHING AND UTTERLY FAIL ARE MUCH BETTER THAN THOSE WHO TRY TO DO NOTHING AND SUCCEED BEAUTIFULLY.

IN MEMORY OF MRS. MAXIMINO PEREIRA

By ELENA BONOMO de TISSERA, Laboulaye

December 13, 1941, after suffering a long and painful illness, our dear and beloved sister in Christ, the wife of our pastor Pereira, went to be with the Lord.

We shall not be able to express in these few lines the deep feeling and heartache which this separation has caused. The vacancy left in her home and in her place of service is great. We accept with complete resignation the will of God, because our departed sister herself said always, "The Lord's will be done, not ours."

Since the year 1937 when Dona Carmen, as we lovingly called her, came with her husband to take charge of our congregation, until the last day that she was with us, we could see reflected in her the power of God through her spirit of self-denial in the work to which the Lord Himself had called her. She inspired us with that same fervent enthusiasm and that unbreakable faith that characterized her own life, and shared in the persecutions and sorrows as well as in the happiness and joy of those around her. She was the spiritual stronghold of our women's society, presiding over the organization and its work with the maximum of ability and Christian love. She exhorted us always to keep our lives as shining lights in the midst of the gloomy darkness of this world of sin and vanity.

Christ, before going to occupy the heavenly throne, said: "I go to prepare a place for you . . . that where I am there you may be also." This promise, which we keep in our hearts, takes away the heartache and replaces it with the joy of knowing that where our sister has gone, we shall also go to enjoy the eternal life which is ours through the precious blood of the Lord Jesus.

We sincerely ask all our sisters in the Lord to take to the throne of grace the petition for consolation and strength for our pastor, in order that he may be able to continue in his ministry of evangelization.

"Indifference to missions means the forfeiture of Christ's favor and presence."

"A praying church will be a living church, a missionary church, a conquering church."

CONCERNING THE STEREOPTICAN LECTURES ON AFRICA

Hereafter, Brother Homer A. Kent, of Grace Theological Seminary, Winona Lake, Indiana, will be in charge of the loaning of the slides and lectures on our work in Africa. Any Church desiring to borrow them will please make application of Brother Kent.

Difficulties and Victories with African Women

By MRS. ORVILLE D. JOBSON



"Burden Bearers"

The African women may truly be called the "burden bearers," for indeed the heavy end of the load is theirs to bear. They work the gardens, carry the water, bring home the fire wood, care for their huts, prepare the food, and care for the family. There is little time for anything but work and labor. The old men of the village never cease to remind them that they are much inferior to them in every way. Especially is this true when they express their desires to learn to read the "white man's tattoo" (writing).

In the beginning days of the mission, the task of winning the women for Christ was very difficult because of this "inferior complex" developed thru the centuries. However, thru prayer and constant effort on the part of the missionaries, God has heard prayer; and now some of the "burden bearers" have had their burden of sin at least lifted by the great "Burden-bearer," our Lord Jesus Christ. True it is that many of the material burdens are still theirs; but what a different attitude prevails in their hearts. Many of them are learning to memorize the Word of God, and a large number have learned to read that Word.

Each Station conducts separate classes for the girls and women, where they can learn to read the Word of God. In the villages, as well, there are a number of classes for those who cannot attend at the stations. These classes, for the most part, are held either very early in the morning, or in the late afternoon, so that this work does not conflict with their garden hours.

The happy girl is the one whose fiance or husband is a Christian worker; for then she is encouraged to read the printed Scriptures, so as to be a good helpmeet for her lover. Philip, one of the native workers, was so anxious that his wife learn to read the Scriptures that he taught her himself. She is now able to help others who have not had the privilege of attending Bible Reading Classes.

At one of our African Bible Conferences, held at Bassai two years ago, we put on a reading test for the women. A middle aged woman, who had had very little opportunity to attend classes, but who put herself to the task of learning to read, read portions from the Word of God in two languages. She did not win the prize, but every one present at the contest was deeply impressed with her zeal to know the Word by reading it for herself. The Lord blessed her efforts, and she has had a great ministry among other women in the town where her husband is located as an evangelist. She had great odds to overcome, but she was faithful; and she is happy now that she too can read from God's Word.

Alice Madai, one of the faithful girls in her class, attended the reading classes when she was just a little tot. She grew to be a fluent reader. She married a young evangelist by the name of Etienne (this is the French for Stephen). Later God called them to preach the gospel at Bocaranga, a government post, about 75 miles from Bozoum. Before leaving the mission, the native Christians gave them a farewell service. In connection with the service there was a little shower. The women of the church gave enough money to buy Alice a new New Testament and some dishes. Before the close of the service the native pastor called on Alice for a few words. She stood timidly and said: "I am happy to be able to do the work of the Lord. I will try to teach the women there to read God's Word." Some months after, missionaries visiting Bocaranga found Alice busy at her work of teaching girls and women to read, and there were over 20 enrolled.

As we look back to the beginning days when the women were so slow, we do praise God that we did not give up. Today, because of God's faithfulness, we are seeing what our eyes longed to see—"Christian women reading the Scriptures in their own tongue." Is anything too hard for God? No, He always rewards with an "exceeding abundantly" as we work and pray. Pray that the women may continue to grow in grace, and in the knowledge of the Word which they can now read for themselves.



Girl Carrying Water at Bassai Station

Enemy Bombs DROPPED WITHIN 500 MILES OF OUR MISSION IN FREE FRENCH AFRICA

By ORVILLE D. JOBSON

The following Associated Press dispatch from London appeared in a Salt Lake, Utah, paper on Jan. 23:

"FRENCH AFRICA AREA BOMBED"

"Free French Headquarters announced Friday night that an unidentified twin-engine aircraft bombed Fort Lamy, capital of the Cnad Territory, in French Equatorial Africa, shortly after noon Friday.

"The French statement said 12 German-made bombs were dropped.

'Considering the distance between Fort Lamy and the closest air base of the enemy in Libya,' the statement continued, 'the question arises whether the attacking aircraft did not have to refuel at an African airport controlled by the Vichy Government'."

The scene of this bombing is just about 500 miles from our mission work in Oubangui-Chari. This brings the possibilities of war closer than ever to our cherished African work. This news should be of intense interest to The Brethren Church, and should send us all to our knees in prayer that God will protect our representatives and the thousands of Christians that have been won to the Lord through their constant and consecrated efforts during the past 20 years.

These are hard and difficult days for the foreign mission program, but God will honor a church which will go forward and trust Him through the hardships. Many foreign boards are "just giving up" until better days can be seen ahead. But let us not become discouraged. God, can, and will work for us thru the every day events of these war-torn days. As long as our missionaries are willing to remain of the field, and as long as men and women come forward to hazard their lives in ocean crossings, certainly the church will not fail to stand behind them.

Several days ago I received a letter from our much loved native elder at Bozoum, Noel Gaiwaka. After telling of the many souls that have recently come to the Lord, and of the shortage of trained workers to cope with the needs of the infant church, he made one request, "Pastor, pray for me. I ask you only one thing, pastor; pray for me, that I may be found faithfully serving the Lord until He comes back again." And this is the request of every missionary to our African field. "Brethren, pray for us." This is the request of the missionaries on the field, who face the strain of possible separation from you because of travel and passport difficulties. This is the request of those of us at home on furolugh, who are only too wiling to return if only passage can be secured. This is the request of the newly approved missionaries, who are looking forward to getting to the field to help share the responsibilities of front line service.

You have all learned thru articles from Africa that your Africa missionaries have, for many years, observed the 15th day of each month as a definite day of prayer. This day is also observed by the native church. On several occasions the need has been so great that both missionaries and native Christians have made this day a day of "prayer and fasting." Why not join with them on the 15th of this month? Such a prayer meeting will be held in Long Beach on the 15th. In fact for several months now, some of the members of this church have been meeting on this date for definite prayer for the African work. The need of our African work at this crucial moment is prayer, and in this need every church can cooperate.

FREE FRENCH GOVERNMENT PROTECTS FRENCH EVANGELICAL MISSIONS

By ORVILLE D. JOBSON

Ernest Gordon, in his "Survey of Religious Life and Thought" in the Sunday School Times for Jan. 10, 1942, states that "General De Gaulle protects French Evangelical Missions in Africa, and a special credit has been asked for by the governor of the Gaboon for the help of missionaries in his territory."

This is just another token from the Lord that He will guide governments and nations to permit His servants to herald the gospel story to Africa's still unreached thousands, until His church is completed.

The particular mission here referred to is the French Evangelical Mission of the Gaboon, which, since the occupation of France, has no means of support, being cut off from its home base. The De Gaulle Government, recognizing the value of this mission's services, requests that support be given them. There are several other missions in Free French territory that are almost or entirely cut off from their home base. For example, the Swedish Missions in the Moyen-Congo and Oubangui-Chari colonies; also the Norwegian Mission in the Cameroun. We trust that these missions will also be given some financial aid.

The men who are leading the Free French Government are men who love liberty and freedom; and some of them recognize that the gospel of the Lord Jesus Christ is a gospel of freedom. Before we left Africa last March, I called upon the governor of Oubangui-Chari to make our farewells; and as we stood on the steps of his home he said, "Tell the folks in America that there are still a few Frenchmen who are not willing to sign a disgraceful armistice with Germany." And then he added, "Aurevoir, have a good furlough and hurry back." With men of this type at the head of the French Colonial Government, our mission should enjoy a time of unparalleled favor from the authorities that be.

Robert Moffat, the African missionary, on being asked to write in an autograph album, penned the following lines:

"My album is in heathen breasts,
Where passions reign and darkness rests
Without one ray of light;
To write the name of **Jesus** there,
And point to the worlds all bright and fair,
And see the heathen bow in prayer,
Is all my soul's delight."

Financial Report

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

JANUARY 1942

GENERAL FUND		
South Gate, Calif., 1st Church	$16.06	$
Naples, Calif., Mission (Long Beach 1st) Birthday offerings	3.00	
Mr. & Mrs. W. G. Eisenmann, Long Beach, Cal. 1st	5.00	
Refund from Farmers & Merchants Bank, a/c Safety Deposit Box	1.00	
James M. Worsham, Long Beach, Calif. 1st Purchase of Bowman car	25.00	
		50.06
AFRICAN HOSPITAL FUND		
Grace Allshouse, Ft. Wayne, Ind. (Doctors' traveling expense)	15.00	
Helen Lord, Ft. Wayne, Ind. (Doctors traveling expense)	5.00	
Adult C.E., Los Angeles, Calif. 1st	40.00	
		60.00
AFRICAN NATIVE EVANGELISTS FUND		
Senior C.E., Long Beach, Calif. 1st		25.00
BYRON FUND		
Long Beach, Calif. 1st Church		250.00
CRAWFORD FUND		
Lyceum Club of Bible Institute of Los Angeles, Calif.		5.00
EMMERT FUND		
Ray A. Emmert, Dallas Center, Ia.		25.00
EMERGENCY FUND		
Mr. & Mrs. R. J. McConahay, Long Beach, Calif. 1st	10.00	
Mr. & Mrs. J. E. Prentiss, San Diego, Calif.	5.00	
		15.00
JOBSON FUND		
Mary Ellen Miller, Long Beach, Calif. 1st (For Outfit)	5.00	
Naples, Calif. Mission (Long Beach, 1st)	25.00	
Mr. & Mrs. J. M. Anthony, Long Beach, Cal. 1st	40.00	
		70.00
MYERS FUND		
A friend, Turlock, Calif.		5.00
SHELDON FUND		
Whittier, Calif. Church		15.00
TABER FUND		
Abe Bowman, Long Beach, Calif. 1st		87.50
WAGNER FUND		
Clayhole, Ky. Christian Endeavor (For household help)		5.00
WILLIAMS FUND		
Abe Bowman, Long Beach, Calif. 1st	87.50	
Long Beach, Calif. 1st Church	39.50	
		127.00
DUNNING FUND		
Miss Anna Manley, Beaver City, Nebr.	5.00	
Mrs. Lucy Beeler, Beaver City, Nebr.	4.00	
Metta Beeler, Beaver City, Nebr.	1.00	
Myrtle Little, Beaver City, Nebr.	2.00	
Mr. & Mrs. W. H. Morgan, Sunnyside, Wash.	15.00	
Miss Eleanor Harris, Student of Moody Bible Institute	1.00	
Mr. & Mrs. J. Robert Russell, Middletown, Ohio (For Dunning Baby)	25.00	
Member, Madison Ave. Baptist Church Paterson, N. J.	10.00	
		63.00

MISCELLANEOUS FUNDS OUTSIDE THE DENOMINATION

Oriental Missionary Society Oriental Missionary Prayer Band, Ft. Wayne, Ind.	25.68	
Arthur Nickel Salem Mennonite Church, Salem, Ore.	100.00	
		125.68
Total Receipts for January 1942		$928.24

Louis S. Bauman, Sec'y-Treas.
Geraldine Judd, Office Sec'y.

FROM OTHER PENS

"The mission of the church is missions."

"We must preach or perish, teach or tarnish, evangelize or fossilize."

"The consecrated missionary church is not a cistern, but a bubbling fountain."

TENNYSON'S GREAT PROPHECY

About ninety years ago, Alfred Tennyson, Britain's great poet wrote **Locksley Hall.** In this work appear the following lines:

For I dipt into the future far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging thro' the thunder storm;
Till the war drum throbb'd no longer, and the battle flags were furl'd
In Parliament of man, the Federation of the world.

Alfred Tennyson must have been perusing the Scriptures. One thing sure, "the nations' airy navies" are "grappling in the central blue," and "the heavens" are filled "with shouting, and there rain'd a ghastly dew." The question that concerns the true believer in the Word, now is, will "the Parliament of man, the Federation of the world," follow the present rains of ghastly dew? Is so, the Scripture that cannot be broken, reveals the head of such a federation, and it will be none other than the Antichrist. No "Parliament of man," no "Federation of the world" will ever save this poor, old, sinful world. The sons of Adam must be born again before the ghastly dew will cease to fall. Just beyond the "Parliament of men, the Federation of the world" lies that glorious day when our Lord Jesus Christ shall return from the heaven, restore David's throne, and reign. Then, and not until then, will "sorrow and sighing flee away" (Isa. 35:10).

Why Not PRAY FOR SOULS! WORK FOR SOULS! EXPECT SOULS SAVED!

Grace Theological Seminary Association

President, REV. KENNETH ASHMAN

Sec'y REV. JOHN SQUIRES Treas., REV. DONALD CARTER

"For by grace are ye saved." How wonderful to know that the all-sufficient grace of our Lord Jesus Christ has been sufficient to save us from the condemnation and the guilt of sin. For this fact and assurance, every true Christian is greatly rejoiced. It is also true that a different "Grace" has saved many young men and women from the condemnation of falsehood and deceit. Were it not for **Grace Seminary**, many Brethren, as well as others, would be led into educational systems where the truth is a stranger and where the lies of the devil have a prominent place in the curriculum. We greatly rejoice because of the fact that we have a seminary where truth and understanding are joined in one purposeful effort—that of imparting the Word of God unto students who are anxious to hear and know.

Some of us have passed through the classes of Grace and are now on the field of service. We remember, with much thanksgiving, the wonderful blessings bestowed upon us while we were yet members of those classes. To those now attending Grace Seminary, we urge a devotion to study, a consecration to God, and a promotion to full time worship and service. To those who shall attend Grace Seminary in the years to come—to you we promise that, by the grace of Almighty God, there will continue to be a Grace Seminary, that there will continue to be God-fearing men there to teach you, that there will continue to be an ever-increasing group of saints of the Lord interested in your progress and making possible your preparation. This is the promise to which the **Grace Theological Seminary Alumni Association** has set itself to perform. A big promise! Yes, but we have every faith to believe that the God "Who hath begun a good work in you will be able to perform it" even unto the end.

Following are portions from a letter being sent to all former graduates or students of Grace Seminary. The letter, from John Squires, alumni secretary, is self explanatory. We urge you to read it; follow its instructions and appeals that the promise of the Alumni Association shall see its keeping begun at once.

To Former Students of Grace Theological Seminary:

"The grace of our Lord Jesus Christ be with you all."

We need **your** help. An opportunity to serve the school that has so effectively and efficiently served you has arisen. That which you received at Grace Seminary has brought untold blessing into your life. A fuller knowledge of the Word of God, a greater love for Christ, a richer experience through Christian fellowship have all been yours at Grace Seminary. Would you like to help in bringing these things to others? We are confident that you would. Therefore, we are inviting you to become a member of the Grace Alumni Association.

It is the purpose of the Alumni Association to undertake such projects for the Seminary as will promote its growth and spread its name. All former students will be glad for the opportunity to band themselves together in an organization, which will keep alive the spirit of fellowship that they knew among former classmates.

Would you like to become a **charter** member of the Alumni Association of Grace Theological Seminary? We are sure you would, therefore we are writing you to tell how it can be done. You will be interested to know that the first person to become a charter member of the Alumni Association is Robert A. Ashman of the class of '36, and now pastor of the First Brethren Church, Peru, Ind.

The Grace Seminary Alumni Association was organized at Winona Lake, Ind., on August 29, 1941, during the 52nd National Fellowship of Brethren Churches. Officers were chosen, and steps taken to bring the Alumni Association to the attention of all students who have been under the ministry of Dr. Alva J. McClain either prior to or after 1930.

It was decided to admit for membership in the Grace Alumni Association all former students and graduates who were under Dr. McClain in Ashland Seminary during the years 1930 to 1937. The reasons for the inclusion of **Ashland** Seminary graduates, 1930 to 1937, in the **Grace** Seminary Alumni Association are set forth in the following item from the pen of Dr. Alva R. McClain. **Please** don't fail to read his item carefully.

The Alumni Association has also extended the privilege of "Associate Membership" to any who have taken work in the classes of Dr. McClain at Ashland, either **before** or **after** 1930, and also to non-graduates who have taken work in any of the classes at Grace Seminary.

Classification of Members

1. All **graduates**, either by degree or diploma, from Grace Seminary or from Ashland Seminary during the years 1930 to 1937, shall become **regular members** of the Grace Alumni Association upon payment of not less than $1.00 per year dues. Please note we are not limiting regular members to $1.00.
2. All **part-time non-grauates**, who have taken work in any of the classes at Grace Seminary or in the classes of Dr. McClain at Ashland, either before or after 1930, shall become **associate members** upon the basis of a contribution of an undesignated amount. No set fee.
3. All friends of Grace Seminary, not having taken work of any kind in the Seminary may become **honorary members** by making a contribution or donation to the Alumni Association. No set dues. These members shall not be considered as regular or associate.

Yours because of Grace,

—John Squires, Sec'y.

Membership In The Alumni Association of Grace Theological Seminary

By Alva J. McClain

At the suggestion of many former students at Ashland Theological Seminary, the Alumni Association of Grace Theological Seminary has voted to admit as regular members of the Association all students who graduated from the former institution during the years 1930 to 1937. The reasons for this action are as follows:

1. When Grace Seminary was organized in 1937, its faculty included all the teachers from Ashland Seminary except ONE, and the dean of Ashland Seminary became president of the new institution.

2. In 1937 all except ONE of the Brethren students at Ashland Seminary transferred to Grace Seminary.

3. All except THREE of the Brethren alumni of Ashland Seminary,

from its organization as a graduate school in 1930 to the year 1937, have transferred their support to Grace Seminary.

4. The doctrinal position, spiritual ideals, and curriculum plan, as established at Ashland Seminary in 1930 under the direction of Dr. Alva J. McClain, and repudiated in part by the Ashland College Board of Trustees in 1937, have been established and are now being carried on at Grace Theological Seminary under a Brethren Board of Trustees which is in complete sympathy with them.

5. The attitudes and policies of those now in control of Ashland College and Seminary indicate clearly a definite trend toward liberalism in theology and worldliness in life and conduct.

6. All attempts on the part of alumni to reverse this liberalistic trend have been rendered useless by means of ecclesiastical pressure, those in control not hesitating to excommunicate from their conferences any alumni who have the courage to criticize the present tendencies at Ashland.

For the above reasons, the friends of Grace Theological Seminary regard this school as the true successor of Ashland Theological Seminary as it existed from the date of its organization in 1930 to the year 1937, and its graduates during that period are cordially extended the privilege of regular membership in the Alumni Association of Grace Seminary.

The Alumni Association has also extended the privilege of "Associate Membership" to any who may have taken work in the classes of Dr. McClain at Ashland, either before or after 1930, and also to non-graduates who have taken work in any of the classes at Grace Seminary.

A WORD OF EXPLANATION

A further word of explanation is needed. The above articles set forth the purpose and plan of the Grace Alumni Association. To all who are eligible to become "regular" or "associate" members, letters containing the above information and a membership blanks are being forwared shortly by the secretary of the Association. To those who wish to become "honorary" members, we give the following instructions: (1) Fill out the blank below, giving all the information requested. (2) Send the completed blank, with as large a gift as you feel you desire to give, to the Association secretary, Rev. John Squires, 136 N. Market St., Wooster, O. There are no special privileges connected with "honorary" membership, other than a prior right to attend the Alumni gatherings which will be held in connection with Grace Seminary graduation exercises and the Annual Fellowship of Brethren Churches. Facilities for handling these gatherings are always limited. Your honorary membership will entitle you to a first consideration. Of more importance, your honorary membership gives you the distinction of being one of the many Brethren who are helpng to maintain a school with a testimony greatly needed in these evil times. It further makes certain the success of this, the most effective means of prospering and maintaining Grace Theological Seminary.

In closing, may we introduce you to our Association officers. Rev. John Squires, pastor of our mission church at Wooster, O., is our efficient secretary. Rev. Squires is a member of the class of 1939. Rev. Donald Carter, pastor of our church at La Verne, Calif., is our treasurer. Rev. Carter is a member of the class of 1934 (Ashland). The following are serving on temporary committees, which will report to the Association at the 53rd Annual Fellowship of Brethren Church at Winona Lake, Ind., Rules and Regulations; Rev. Norman Uphouse, chairman, Rev. Jack Simmons, Rev. Russell Williams; Program, Rev. Arnold Kriegbaum, chairman, Rev. Lew Grubb, Rev. Arthur Carey; Project, Rev. Robert Miller, chairman Rev. Arthur Malles, Rev. Tom Hammers.

Please address all correspondence to Rev. John Squires, 136 N. Market St., Wooster, O.

—Rev. Kenneth Ashman, Pres.

Class of 1938—Pike Brethren Church.

HONORARY MEMBERSHIP APPLICATION

Name

Address

Church **Pastor**

Date

(This application, accompanied by a gift to the Grace Theological Seminary Alumni Assaciation, will entitle you to the privileges of an honorary membership in the Association. Please make all checks payable to the Association % Donald Carter. Forward this application with your gift to Rev. John Squires, 136 N. Market St., Wooster, O.

A GOOD ANSWER

A New Hebrides chieftain sat peacefully reading the Bible, when he was interrupted by a French trader. "Bah," he said, in French, "why are you reading the Bible? I suppose the missionaries have got hold of you, you poor fool. Throw it away! The Bible never did anybody any good." Replied the chieftain, calmly, "If it wasn't for this Bible, you'd be in my kettle there by now!"—Ex.



Wouldn't it be embarassing to our children for missionaries to come from Africa to North America to preach the gospel because their forefathers failed to establish it here? You say, "That sounds foolish." No, it is not foolish when you read in church history that Africa had the gospel before America, but failed to do what we are now failing to do when we will not support missions. Neglecting missions is a very serious matter. Sel.

THE BOYS IN CAMPS NEED THE BRETHREN MISSIONARY HERALD

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

Name

Address

City State

The Brethren Missionary Herald

3326 So. Calhoun

Ft. Wayne, Ind.

Christian Endeavor Department

AN AFRICAN GRAVE

J. P. KLIEVER, Our C.E. Missionary

This is the story of one grave I saw, and there are many others like it in Africa.

Walking along a small trail we came to a mound resembling an ant hill, so common in Africa. On this mound is a presentation of household goods, a helmet, a beer kettle, a pair of shoes, a knife and numerous other things. This is a grave! There is a little marking post on the edge of it, but there is nothing written on it.

We ask whose grave this is. The answer is that it is the grave of the chief. He continues to say to us, "There was a paper with his picture on it tied to that post, but the goats ate it!" We don't laugh, because he didn't tell it to us to laugh at; nor is it anything to express sorrow at, because what matter if the goat ate the picture? Everyone knows they put the picture there, and he was telling this merely to let us know there was something we couldn't see any more.

The notives decorate their graves, some of them, not with flowers as we do, but with these things which are the things formerly cherished by the one buried there. It is also an expression of honor and a sign of mourning. They realize they have been **seperated** from their chief. They are grieving, and this is an expression of it.

Yes, separated! Some will be raised later to be reunited again in the sufferings of torment! As we think on this, we can't help but hate sin that is the cause of death and this coming doom, eternal separation from God.

But immediately our hearts lift in thanksgiving. Jesus came to take that away. "There is therefore now no condemnation to those who are in Christ Jesus." How happy that someone came and told us, and kept telling us until we too were led into that saving faith! Thankful that we were told **in time!**

Then comes the challenge. There need not be deaths like this—the separation that seals a later reunion with those who refused Christ, those who did not seek after God, to suffer the eternal condemnation and judgment of Satan.

Someone told us; therefore we must tell others also! We again pledge ourselves to go more zealously to the "telling of the story" that makes death a "doorway" into the glorious presence of God and eternal joys, and no longer the "clang" that closes the door to grace and seals unto the doom of the devil.

Will you not also pledge yourselves unto this work more fully and even more fully? Yes, give yourself to the Lord; yes, give of your means to the end that the gospel may go forth; **but** above all give yourselves to become another Epaphrus of Col. 4:12. In other words, become a prayer warrior to back up those on the front line of battle, at home and everywhere. God cannot refuse the heart-cry of his children; He has promised.

We give to you in parting our prayer request voiced in the words of II Thess. 3:1-5.

NEWS BRIEFS From Our Workers

Mention is made in a Southern California bulletin that BRO. W. A. OGDEN, pastor of the First Brethren Church of Los Angeles, has been taken quite seriously ill.

The last week in February was a busy one for BRO. R. E. GINGRICH, pastor at Ellet, O. He was engaged in a week of special services in the Loyal Oak Reformed Church from Sunday evening through Friday; and on Saturday night, he, with the young people's chorus, appeared in a district Slovak Baptist Young People's Rally.

The Brethren Young People's Rally of the EAST CENTRAL DISTRICT (formerly Northeast Ohio), to be held at the W. 10th St. Brethren Church in Ashland on Mar. 27, promises to be a good one. Bro. and Sister Curtis Morrill, now on furlough from Africa, and Bro. and Sister Garner Hoyt, missionary candidates who hope to be able to secure passage to Africa this year, will be present. Young people of this district are also looking forward to CAMP BUCKEYE, which is scheduled to convene this year from June 27-27. The America Back to God Quartette, well known radio quartette of Detroit, has agreed to be in camp all that week.

A series of message on the return of our Lord is being broadcast over WSLS, ROANOKE, VA., on Friday mornings at 8:30. The speaker is Bro. Herman Koontz, pastor of the Ghent Brethren Church, and the program is known as The Church on the Hill program.

The First Brethren Bible School of SAN DIEGO, CALIF., has set as its goal an attendance of 200 by Easter. If it fails to reach this goal, it won't be the fault of Mrs. Laughlin, Mrs. C. W. Smith, Mrs. Mary Remmerde, and Mrs. Mildred Galloway, four of its present members, who walked for four hours to canvass the Linda Vista district one afternoon recently.

The West 10th St. Brethren Church of ASHLAND, O., has started a primary church for the beginners and primaries of its Bible School. This enables both parents and children to really enjoy the worship services.

The Pike Brethren Church of MUNDY'S CORNERS, Pa., is using every possible means to have a large Easter offering. During February each family was given a bank to put on the table at home, and the plan was for each member to put in a love offering at least once a day, or better still, at each mealtime. All banks were returned to the church by Sunday evening, Mar. 1, and an award was presented to the family bringing the heaviest bank. During March all members of the Bible School, old or young, are endeavoring to see how many dimes they can put in their dimes collectors, which are to be turned in on Apr. 5th. Then, several weeks before Easter, the Easter offering envelopes for the final offering will be mailed to each family with some missionary literature. Where needed, more than one bank will be available to a family, or more than one dime collector to an individual. It is hoped that the above plan will enable the church to reach its $600 goal for foreign missions.

SPECIAL MEETINGS NOW IN PROGRESS

(Remember Them in Prayer)

PHILADELPHIA, PA. (Third Brethren Church)—Revival conducted by Bro. Wm. Clough of Uniontown, Pa., Mar. 1-15.

DAYTON, O.—Victory revival conducted by Bro. Charles H. Ashman, of Whittier, Calif., Mar. 9-22.

LOS ANGELES, CALIF., (Second Brethren Church)—Evangelistic meetings conducted by Bro. Leo Polman of Ft. Wayne, Mar. 1-15.

Blaine Snyder 4-6-4?
FREEPORT, MICH.

...Continents! One Bible!

The white and black portions of the two American Continents shown here were discovered and colonized at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However the northern land prospered greatly from the very beginning in all those things that make life worth while. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy. WHY? The answer is clear. The countries above the Rio Grand were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome. The map tells the rest of the story!



Neglected Opportunity

The percentage shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources.

Poor "Neglected Continent!" But, if our Lord shall tarry—verily, LAND OF THE FUTURE! Shall we give her the Word of God?

OUR SISTER CONTINENT CALLS FOR A SAVIOUR!

SHALL WE ANSWER THE CALL?

The Brethren Missionary Herald

Blaine Snyder 4-6-42
FREEPORT, MICH.

Vol. 4 - No. 10 W.M.C. NUMBER March 14, 1942



W.M.C. PROGRAM FOR MARCH

INSTRUMENTAL NUMBER.

PRAYER CIRCLE—Requests as furnished by Mrs. Bowman, supplemented with local requests for prayer.

SONG—"Blessed Assurance."

BIBLE STUDY—"The Walk of the Church in the World" (Eph. 4:1-16). Study VII by Prof. Kent.

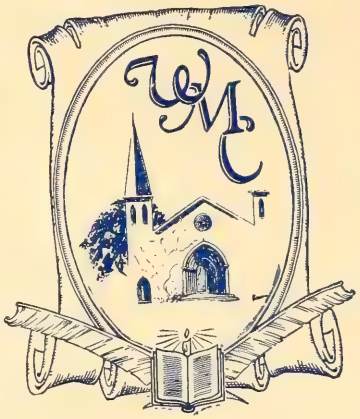
SPECIAL MUSIC.

MISSION STUDY—"A Mighty Heart Prepared By God For China." A study of the great missionary, J. Hudson Taylor, by Mrs. Arthur Carey.

CHORUS—"Saved to Tell Others."

MISSIONARY LETTER—By Mrs. Dunning.

BENEDICTION.



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SUGGESTIONS FOR PROGRAM

Posters for this meeting can be made very attractive with pictures of Chinese faces, either sketched or cut-outs. If invitations are sent out, they might be cut out in the form of a map of China. If you want a church which has a 100% W.M.C., you will have to make your work look interesting. Have you tried sending out special invitations to the women of your church who do not belong to the Council? Remember the slogan, "It Pays To Advertise," and get busy. Every wide-awake W.M.C. should have a poster up every meeting, not for the benefit of members but to create an interest in the work on the part of the women who do not belong. If you serve refreshments at your meeting, you might serve rice in some form, and tea, or perhaps some other Chinese dish.

"Let Your Requests Be Made Known Unto God"

MRS. EDWARD D. BOWMAN, Buena Vista, Va.

PHIL. 4:6

1. Acts 13:2-4. Pray for the Easter offering for foreign missions that soon will be received in our churches.

2. Rom. 10:1. Remember Brother and Sister Elias Zimmerman and the work in our Hebrew mission in Los Angeles.

3. II Cor. 9:8. Remember Bro. Landrum, and especially the needs of our Kentucky work for clothing and other supplies.

4. Isa. 43:1-2. Seek God's protection and blessing for the faithful missionaries in the Orient and war-torn islands of the Pacific, as well as our own beloved missionaries.

5. Matt. 19:26. Pray that a way may be provided for the Jobsons and the Williamses to reach Africa to take up their work there.

SPECIAL MEETINGS NOW IN PROGRESS

(Remember Them in Prayer)

Ellet, O.—Revival conducted by Rev. A. D. Cashman and Rev. Chas. W. Mayes, Mar. 1-22.

Dayton, O. (1st)—Victory revival conducted by Bro. Chas. H. Ashman, Mar. 9-22.

Ft. Wayne, Ind.—Victory revival conducted by the pastor, Rev. John Aeby, with Rev. Robert Ashman of Peru as music director, Mar. 15-22.

Sunnyside, Wash.—Evangelistic meeting conducted by Rev. T. C. Kelford of Calgary, Alta., assisted by Mr. Brian King, noted pianist, Mar. 15-29.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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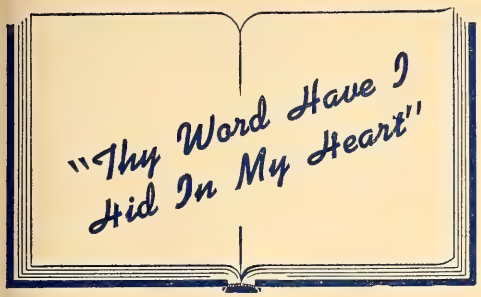
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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.



STUDIES IN THE EPHESIANS VII

"The Walk of The Church In The World"

Ephesians 4:1-16

By HOMER A. KENT

Grace Theological Seminary

Beginning with chap. 4, we have the second main division of Ephesians. The first three chapters of the book are preeminently **doctrinal** in their tone. The last three chapters are **practical.** In the first three chapters the inspired apostle draws the portrait of the chuch. He presents it in its conception in the mind of God. He shows the material out of which the church is being built, namely, sinful men and women who by grace are made new creatures in Christ Jesus. He declares the remarkable fact that the church is constituted of Jew and Gentile who are brought together to form a new body.

Now we come to the practical part of the epistle. Correct doctrine leads to correct practice. That is what we have in this letter. First, there is presented the true doctrine of the church as to its origin and constitution. Second, there is shown the nature of the walk of the church in the world. In the first instance, we see the church as God looks upon it. In the second instance, we see the church as God wants the world to see it. Bishop Moule calls the second section of the book, "Holy Results of Heavenly Blessing."

In these days when there is so much tendency to discount the importance of Christian doctrine, we shall do well again to notice the order of presentation of material in the epistle to the Ephesians. The apostle first lays a strong foundation of doctrine. He then builds upon this foundation a holy life. This order dare not be reversed. What a man believes will determine what he will do. Faith comes first, then practice; the tree, then the fruit; the foundation, after that the superstructure.

In keeping with the plan of the epistle, the chapter before us opens with the exhortation, "I, therefore, ... beseech you that ye walk worthy of the vocation wherewith ye are called." In 4:1-16, the emphasis is upon the unity that should characterize the walk of the church upon earth. The true church of Christ is a united body bound together by the ties of Christ's blood and Spirit. In this connection note:

The Christian Virtues that Sustain Unity Among Christ's Followers (vs. 1-3).

Lowliness (v. 2). The Christian should never think of himself more highly than he ought to think. He belongs to Christ who humbled himself.

Meekness (v. 2). The Christian should accept God's dealings with him in the spirit of resignation. He should receive injuries from men patiently, realizing that often God permits them for our chastizement.

Longsuffering (v. 2). The Christian ought not be quick to take offense when others say or do things against him. How can he when he remembers Christ?

Forbearance (v. 2). The Christian has need to learn to bear with one another, especially with weaker brethren or babes in Christ.

Love (v. 2). Enough love will unite us all in the bonds of Christian fellowship.

Diligence (v. 3). "Endeavoring to keep the unity" means to give diligence to or attention to the matter of unity. Christian unity deserves some attention. It must be nurtured. It will not grow if neglected. Note again,

The Fundamental Unities Which Uurge Church Unity (vs. 4:6).

There are seven of them. Note them carefully:

One body (v. 4). The church is one body, not many. This argues for unity of operation. What happens in the physical body when one member becomes obstinate?

One Spirit (v. 4). The Holy Spirit resides in the entire body which is the church. He does not lead to disunity.

One hope (v. 4). The church is exhorted to be looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ (Tit. 2:13). This is a unifying hope.

One Lord (v. 5). He is our Head and from Him each member of the church is to receive instructions.

One Faith (v. 5). How does the rich man come to Christ? the poor man? the black man? the white man? Through faith in the Lord Jesus Christ.

One Baptism (v. 5). It is probably not water baptism that is referred to here, but rather that of which water baptism is the symbol. "For by one Spirit are we all baptized into one body" (I Cor. 12:12).

One God and Father (v. 6). It is not one God for each congregation of believers, but the same God and Father is over us all. The church is therefore presented as a great family. It is a unity.

The Diversity of Gifts in the United Church (vs. 7-16).

Unity in the church does not mean that we all have the same gifts. Unity does not mean monotony. The church is one body but not every member of the body has the same function.

In vs. 7-11 we are given to see that the various members in the body of Christ have different gifts, different graces, different callings and responsibilities. Some are greater than others. All are for the edifying of the church. It is not for the individual to question the character of his grace, but rather to find out what it is and put it to the best possible use.

In vs. 12-16, the end and aim of the various gifts and graces among the members of the body of Christ are set forth. Why are these gifts bestowed upon the church? They are (1) for the perfecting of the saints, (2) for the work of the ministry, (3) for the edifying of the body of Christ, and (4) that we may grow up "into Him." The great purpose of each Christian life therefore is to glorify Christ.

"Open Doors" -

A MIGHTY HEART PREPARED BY GOD FOR CHINA

By MRS. ARTHUR CAREY

The life of J. Hudson Taylor is remarkable mainly because of his reliance upon God. He often remarked that God had to find someone small enough to carry on His work, and that God found him.

His early life was carefully guarded and protected by godly parents, who believed that a child brought up in the way he should go would not depart from it when he was old. He became converted through the reading of a tract. But it was soon revealed that his mother, some 80 miles away, had been praying definitely all afternoon for the salvation of her son. He was then about 16 years of age. He was weak physically as a child and a young man, but God was preparing a mighty heart for China. At the age of 17 he gave himself wholly to God for China. He had received his call and he had not failed to answer.

Unlike many Christians, he did not tell the Lord what to do. Many of us say, "Here I am, Lord, you prepare the way and do all the work and I'll take the glory." Instead, he immediately determined to know the Chinese language. With only a Gospel of Luke in Chinese, he learned the meaning of more than 600 characters simply by comparing verse with verse to the English copy. Also he realized that a missionary must know a great deal about the temporal needs of mankind, so he worked for quite some time in a doctor's office. Nor did he neglect the exercise of personal evangelism. Each Sunday afternoon was spent in preaching to those in the poorer parts of town. He began to realize what a refined and easy life he had; so determined to teach himself some of the hardships in life, thus preparing himself for the mission field. He moved to a poor section of town and schooled himself to do without many things, even sufficient food at times. Also the ministry of suffering was not lacking. His health frequently was a trial, and he was rejected as a lover because of his determination to serve God in China.

All through the story of his life in China, there runs the refrain of complete reliance on Christ. When money was needed he asked God instead of men, and then waited on God to supply it. God never failed to supply it when it was actually needed. When more missionaries were sorely needed, Mr. Taylor asked God for them; and the amazing thing is that God supplied the number that was asked for, seldom more, seldom less.

It was Mr. Taylor's vision to evangelize inland China.



Idols Worshipped by the Chinese



Three Chinese Converts

He felt that what he and others were doing was only touching the fringe. He felt led of God to adopt the Chinese dress and break his connection with the mission band he was with, and to press deeper inland, relying wholly on God for his support. He began to receive money from individuals in England, and several groups of native believers were formed under his guidance, and he felt the blessing of God on his life.

Many, however, were the trials and discouragements; but God kept reminding him that He is faithful, though all else fail. Some nights were spent in the streets, some days food was not plentiful, the heat and filth were unendurable except for the grace of God. But God was preparing his heart for a still greater ministry.

Ill health caused Mr. Taylor and his family to return to England in 1860, and for five long hidden years they lived in East London, apparently "on the shelf." But is was in these years that the great China Inland Mission was formed, first in the mind and heart of J. Hudson Taylor, then in others, and finally in 16 volunteers to go out in faith in God's promises. 24 was the number he had asked God for, but God saw fit to send 16 plus Taylor's four small children. What an undertaking for one man to assume, leaning wholly upon God. A Mr. Berger in London assumed the work at home, caring for the funds from friends and various denominations which had become interested during the formation years between 1860 and 1866 while Mr. Taylor was in London. Many were the gifts that were received—unasked except as they were asked of God. Mr. Taylor did not underestimate the burden that was his in 20 people relying upon him for support. Day by day he asked for faith to trust God for these necessary things of life.

Concerning his personal life, God gave J. Hudson Taylor loved ones and took away loved ones; but in all, each experience drew him to a deeper dependency on God and a realization that all things work together for good. The leadership of the mission he lay down in 1800, five years before his death. At that time there were 750 missionaries, and the income ran to $4,000,000. From 1900-1932 there were 1,285 missionaries. There has been none and is no debt. In answer to Mr. Taylor's prayers and deep desire, 700 Chinese workers were connected with the mission, and the converts baptized from the beginning numbered 13,000. In 1932, there were between 3,000 and 4,000 Chinese workers, and the baptisms alone since 1900 numbered 100,000.

May we, as Missionary Council women, realize that although we will not found a China Inland Mission, yet in our weak way, if we have willing hearts, God will prepare us mighty hearts—not for China perhaps, but for our families, our church, and perhaps even South America or Africa.

"How Beautiful are the Feet of Them That Preach the Gospel--"



YALOKE, F.E.A.
Oct. 4, 1941
By
Mrs. Harold Dunning

Dear Prayer Helpers:

Yaloke Station is preparing for a Junior Bible School. Registration is today. School is expected to run six weeks. It is for all cathechists or evangelists from this field who can come. They provide their own food and other necessities, and in this way many of those who are not really in earnest are weeded out. About 45 are expected to attend.

The purpose of this Bible School is two-fold: not only to teach them more of the Word and enable them to be better teachers in their own villages, but also to fit and prepare some for the Central Bible School at Bozoum next year if the Lord tarries. We are being made more and more conscious of the fact that here, just as there in the States, we must have more trained workers—those who are equipped spiritually and mentally to rightly divide the Word of God.

The Lord has answered prayer in permitting school to start on the planned time. Just a week ago a man was brought into the hospital, and he died a few minutes later with spinal meningitis. Dr. Taber had not yet returned from his evangelization trip in the Boda-M'baiki field (news of the sickness reached him through the administrator, and he returned that night), but a rigid quarantine was quickly established by Miss Tyson. She started us all, natives and missionaries alike, gargling and sniffing potassium permanganate at regular intervals during the day. Then she and Mr. Dunning went to a village where it was heard there was another case, found it to be the same thing, and put them under quarantine along with several intervening villages.

We prayed much not only for the safety of the people living on the station, but also that the quarantine might not be allowed to interfere with the beginning of Bible School. Many of the natives had already left their villages to come in, and would have been caught right in the midst of it. Our God again heard and answered prayer. Quarantine was lifted from the station yesterday, and from other places where no new cases had broken out.

For a long time the missionaries on Yaloke station have felt that the Sunday School needed a reorganization. That has taken place in the last month. There are six groups, each headed by a missionary with monitors to help. Dr. Taber has all the younger children, not only during Sunday School but also during church. Mrs. Taber has the unmarried girls, while Miss Tyson has all the married women—from brides to grandmothers. Mr. Dunning has the unmarried men or boys, and Voloungou has all the other men. I have the "strangers," or women who do not belong ot the Banou Tribe nor understand the language. The men "strangers" are in Mr. Dunning's class. There are short opening exercises as before, then the six different departments are scattered out over the station for the lesson and closing exercises. It makes for much better attention because they don't have to sit through three sermons, only two now: in Sango and Banou. Formerly the closing exercises lasted as long as the church service itself, frequently longer, as Voloungou taught the the S. S. lesson over again to every one.

We know you will praise the Lord with us at the opportunity the Lord has given us to get out into the "highways and byways" with the gospel. Dr. Taber and Voloungou were gone for four weeks in the "carryall," visiting many villages and chapel points where there are professing believers. He without doubt will be writing about his trip, so I will not "steal his thunder."

A few days before Dr. Taber left on his trip, Mr. Dunning and Voloungou returned from a ten day trip into the bush on their bikes. It has been several years since these places had had a visit from a white missionary. They found some Christians who had remained true to the Lord; but oh, so many who were walking the paths of sin again. It is not that the missionary can keep them on the right course, but that they don't have the Word which cleanses. The interval is so long between the times they hear the gospel that many of them actually forget "the old, old story" from one time to the next. Next time you sing, "Tell me the story often, for I forget so soon," **don't** sing without thinking what you are singing; but then and there lift up your hearts in prayer to God for those who, even if they remember a long time, forget the story before they can hear it again. Thank God for your privilege of being able to hear it and read it as often as you like.

They found those who had heard and forgotten, those who had never heard, and some who said, "I used to know how to read the Book of God, but I've forgotten." That seemed almost the saddest of all. It is a shame that many cannot or do not go far enough in school really to learn how to read. For centuries the African mind has been trained to memorize, not to learn. It is much easier for them to memorize the Gospel of John than to read it. They think they must learn to read every book; they cannot seem to grasp, in the beginning, that if they learn to **read** John, they should be able to read Mark also.

(To be continued)



A Sunday School Class at Yaloke, taken some time ago.

I THANK HIM

I thank the Lord He's made me see
The blessings He has given me:
A mind to clearly comprehend
That life on earth is not the end;
The Bible given as a guide
To which I only need abide;
The way He set's not hard to go—
Guess it's because I love Him so;
I feel His presence through the day;
He seems so near me when I pray;
He's wiped away so many tears,
That's why I know my prayer He hears;
He died upon the cross for me,
Suff'ring such pain and agony
So that for me there'd be no death
When last I take my earthly breath.
I don't know why He loves me so,
Yet, that He does, I know, I **know.**
The least that I myself can do
Is please my Lord my whole life through.

—Mrs. Frank Crawford.

From a Tither

DON'T READ THIS IF MONEY TALK BOTHERS YOU!

A covetous man is no more saved than the drunkard, the thief, or the adulterer, yet how few there are that have ever confessed to the sin of covetousness.

1 Cor. 6:9-10, says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of theirselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Read also Eph. 5:3-7 . (R.V.).

THE BOYS IN CAMPS NEED THE BRETHREN MISSIONARY HERALD

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

Name

Address

City State

The Brethren Missionary Herald

3326 So. Calhoun

Ft. Wayne, Ind.

What Have You Done?



Objective III
LITERATURE SECRETARY
Mrs. Earl Virts

"Let us place a larger emphasis on soul-winning and personal testimony, using tracts wherever possible." This has been one of our W.M.C. goals for the year 1941.

"And they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness, as the stars forever and ever." What a wonderful privilege "to turn many to righteousness!" And what a reward—"shall shine as the stars forever . . . !"

When our Lord Jesus left this earth and ascended into heaven to be with the heavenly Father, He left 12 disciples, to whom He had given the command, "Go ye into all the world and preach the gospel to every creature." Had these men failed in their task of soul winning and personal testimony, we today would not have the joy of knowing the Lord Jesus.

We live in a world of unrighteousness and sin, a world of defeat and despair. As disciples of the Lord Jesus Christ, we have the wonderful privilege, through personal testimony, of introducing men to an eternity of satisfaction and blessedness by bringing them to the One Who is eternal life itself—Jesus Christ.

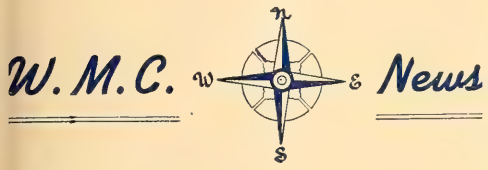
Soul-winning is witnessing faithfully to Christ. He has been and is being falsely judged by the world. We must be His witnesses. We must tell those who are groping in darkness and despair that "He saves, He keeps and He satisfies." What a reward will be ours to see faces become radiant and defeat transformed into victory! How wonderful it will be to greet Him at His appearing with these trophies of grace! No shame for empty hands then!

If we will be soul winners we must be born-again believers. We must know the power of God—that He **can** and **does** save. We must know His Word, for it is the word of power and cleansing.

Tracts are often a great help in soul-winning. We have heard it said by many women who are busy in the home that they do not have time nor opportunity to come in contact with the unsaved. Is this true? Aren't there men who read the gas, water and light meters? What about the man who delivers the milk? Who doesn't meet the "Fuller brush man" who wants a few minutes to display his goods, the census taker and the tax assessor? What about the book agent, magazine salesfolk and the countless others who come to our doors? Are they all God's children? Why, the woman of the house doesn't need to go after souls; they are constantly coming to her! Think of the

opportunity to witness for Christ! Why not have a good supply of gospel tracts handy, and hand one to each one who comes to our doors? What a door of opportunity in our own homes!

Soul-winning is not alone for the preacher and the Bible School officers and teachers, but it is the business of every one of us who are Christians. Must we not "be about our Father's business"? Didn't Jesus say, " . . . as my Father has sent me, even so send I you?"



GREETINGS FROM JUNIATA, PA. W.M.C.

Greetings from the Juniata, Pa., Women's Missionary Council to our sister councils:

Since our group has subscribed almost 100% to The Brethren Missionary Herald we feel so much closer to you, and find it both interesting and inspirational to read of the activities of other councils.

Although our group is not large in numbers and hasn't gained much in membership over the last year, we feel that we are thriving spiritually; and great interest and faithfulness in attendance is noted at our meetings.

In October we elected the following officers for the year: Pres., Mrs. Elma Dively; Vice-Pres., Mrs. Beatrice Stevens; Sec'y, Mrs. Boyd Yohn; Pianist, Mrs. Edwin Kime; Treas. and Cor. Sec'y, Mrs. Marie Holmes.

At our October meeting we had our annual reconsecration service, held in the church with our retiring president, Mrs. Cecile Pine, in charge. Mrs. Robert Miller, wife of Rev. Robert Miller of Martinsburg, was our speaker. She gave us a very inspiring and helpful message. She also sang several selections.

Our meetings are held regularly on the third Thursday evening of each month. The program booklets are filled out for the entire year with the leader and hostess. We follow the suggested programs found in the Herald, using also the prayer requests as suggested by our National Prayer Chairman.

We like the idea of having a different leader each month, as the responsibility of the program does not fall entirely upon the president and it is good practice for all.

In December, apart from our regular meeting, we held a covered dish supper at the home of one of our members, at which time we packed a box of clothing for our Clayhole, Ky., mission.

We have been having fine response in our offerings, and know the Lord is blessing us spiritually because of the response financially.

Locally, we have remembered our sick on different occasions with cheering gifts, have had several stork showers for ladies in our midst, and otherwise try to show our affection and Christian love to each other.

Our Council is composed of women of all ages from young married ladies to the grandmothers, and we like very much the fellowship we have with each other in these meetings that we would not have otherwise.

We pray for our national work, for the officers, and that the goals may be met; and we covet the prayers of all our sister councils, that we may be found faithful in all things, and that by expecting great things from God, we may attempt great things for Him.

Yours because of Calvary,

—Mrs. Marie Holmes.

LOS ANGELES, CALIF.

Dear Editor:

The W.M.C. ladies of the 2d Brethren Church of Los Angeles held their January meeting in the evening, for the benefit of members who are employed and unable to attend our afternoon meetings; also with the aim to interest the younger women of our church.

We conducted our meeting as usual, with extra musical numbers from our ladies who are not able to attend regularly, thereby giving us all a treat.

Mrs. Pansy Runyon is our president. She is succeeding Mrs. Lily Monroe, who has been our most faithful president for 10 years.

Our meeting closed with motion pictures shown by Mr. Joe Hoffman, taken at conference last fall.

We are looking forward to our all-day meetings when we take up our mission study work. As yet, it has not been decided just what book we will study.

In His service,

—Mrs. Ethel Hay, Cor. Sec'y.

ASHLAND, OHIO

Greetings, fellow W.M.C. members, from the council of W. 10th St. at Ashland!

It is now over six months since our council was organized, and believe it is about time we write in and tell how the Lord has blessed our group.

Last July at our first meeting there were 15 on the roll, and now we have 37. Most of these members are active, while a few because of husbands working etc. cannot always attend meetings but are there in spirit.

Our meetings are the second Friday evening of each month, at which time we study the topics from The Brethren Missionary Herald. We also have our prayer circle, and quite often have a time for praise and testimony.

Since our beginning the Lord has so graciously supplied our needs that we have been able to send in a nice donation for each of the national objectives. Early in the fall we sent a large box of winter clothing to Clayhole, and some of our members have individually done Red Cross work. Also for our home project, our work committee is making clothes for some children who otherwise would not be able to come to Sunday School. Then, too, we are making plans for a "bundle basket" for the expected babies of some of our members.

We are planning on entertaining the District Rally in April, and might say we are fortunate in having our District President, Mrs. A. D. Cashman as one of our members; and she has been a wonderful help to our council as advisor. There were so many things we did not know when and how to do that we feel as though we could not have done without her help, and also the help of Mrs. Chas. Mayes, our pastor's wife.

If anyone were to ask us if the council has been a help to our members we certainly could answer a loud **yes.** It has helped us to know our Lord better through the study of His Word and our daily Bible reading. It has helped us to know and appreciate our missionaries. We have had the joy of giving our tithes for His great work; and last but not least, it has helped to fill the crying need in our church for the women to know each other better and to be strongly organized to his cause.

—Mrs. Dorothy Bigler.

The Sisterhood

S M M

OF MARY AND MARTHA

CHRIST, THE HOPE OF THE WORLD

Officiary

President—Loraine Sickel 1226 East 57th Street, Long Beach, Cal
Vice-President—Margaret Sampson, Branchville, Md.
Senior Patroness—Mrs. Leo Polman, 4007 Tacoma Street, Ft. Wayne,
General Secretary—Lorraine Dyer, 540 14th St., Washington, D. C.
Financial Secretary—Jean Miller, 1831 Sheldon Street, Cleveland, O.
Treasurer—Louise Kimmel, Berne, Ind.
Assistant Treasurer—Dorothy Patterson, 608 Yale Avenue, Dayton, O.
Literature Secretary—Eloise Christy, R. R. No. 2, Geneva, Ind.
Junior Patroness—Mabel Donaldson, 4328 Garrison, N. W., Washington, D. C.

Senior Goals

1. Twelve devotional meetings using suggested material in the Herald
2. 50 per cent of the membership complete Bible reading (James through Rev.)
3. 50 per cent of the membership read Sisterhood material in the Herald
4. 50 per cent of the membership read at least one mission book during the year.
5. Membership project.
6. Cabinet meetings in fall and spring.
7. Statistical report returned to General Secretary by Aug. 10.
8. Send at least one box to Kentucky. Suggestions: Testaments, Bibles, Sunday School supplies, hymn books, layettes, new and used clothing.
9. An offering received at each meeting and sent to Financial Secretary, before Jan. 31 and July 31, for the General Fund.
10. 75 per cent of the membership fill dime calendars. Send money to financial secretary before July 31 for the higher education of missionaries' children.

Junior Goals

1. Twelve devotional meetings using suggested material in Herald.
2. 50 per cent of the membership complete Bible reading (James through III John).
3. 50 per cent of members read at least one mission book during year
4. Membership project.
5. Statistical report returned to General Secretary by Aug. 10.
6. Send at least one box to Kentucky. Suggestions, Testaments, Bibles, Sunday School supplies, hymn books, layettes, new and used clothing.
7. An offering received at each meeting and sent to financial secretary before Jan. 31 and July 31, for the General Fund.
8. One dime calendar filled. Send money to financial secretary before July 31, for the higher education of missionaries' children.

Projects

Bus for Kentucky: cost, $150.00. Decide upon the part your society wishes to purchase (such as a fender, light, top, engine, tire, or even a spark plug) and send money to financial secretary by Christmas. This bus will be used for transportation at Clayhole, Ky.

Scrap Books: These scrap books are to be made by every girl in your local society. The most original book in the local society is to be brought to National Conference to be judged. Suggestions for scrap book: Conference souvenirs, welcome cards, pictures, party favors, banquet favors, invitations, programs of meetings and rallys, greeting cards, Herald news and announcements, letters from Sisterhood girls, etc.

Because of war conditions it is impossible to ship bandages to Africa at this time. That goal will be omitted for this year.

Devotional Topic FOR APRIL

CHRIST THE HOPE OF THE MOUNTAINEER

Hymn—"All Hail the Power of Jesus Name."
Prayer.
Scripture—John 11:25; Matt. 28:1-10.
Chorus—"He Lives."
Prayer Circle—Let us praise the Lord for a risen, living Savior. Let us remember the mountain folks, and the missionaries who are working among them.
Hymn—"Christ Arose."
Topic—"Christ the Hope of the Mountaineer."
Chorus—"Christ the Hope of the World."
Business Session.
Closing Prayer.

Miss Kathryn Lynch, who wrote our topic for this month, is a missionary in Kentucky. Her work is located near our Brethren mission at Clayhole. Many of you will remember hearing her speak about her work at the S.M.M. conference at Bethany.

Since this is Easter month, we have chosen songs and Scriptures for our program with that theme. Christ is the hope of the world because of His resurrection. He said, "Because I live, ye shall live also."

YOU'LL WANT SOME, TOO

Of course you'll want some of our new S.M.M. stationery. Did you know we have our own special stationery, now? We do, and you can order yours from our literature sec'y, Miss Eloise Christy, R.R. 2, Box 194, Geneva, Ind. The stationery has the S.M.M. monogram and motto printed in the S.M.M. colors, and the price is 25c for 12 sheets and envelopes. We advise you to order yours soon. It's going fast. For example, in one society a sample of this paper was shown at a meeting, and every girl except one ordered some. Yes, you'll want some too, so order it **now.**

WANTED ! ! ! DIME CALENDARS!

If your society has any extra dime calendars that aren't being used, **please, please** send them to the literature secretary. She is in need of more calendars for other societies, so please return your extras.

What ARE WE DOING

ELLET, OHIO

A new junior society was organized in Ellet, O., on Jan. 16. There were 21 girls present for the first meeting. We will expect to hear great things from this group in the future.

LONG BEACH, SECOND

Greetings from the Second Brethren Sisterhood, Long Beach

Although we are a fairly new society, and haven't as large a membership as we would like, we are happy to be working for our Lord and Master. We feel indeed privileged to have as our president, Loraine Sickel..

During the past few months we have been dressing dolls, which are to be sent to the South American native pastors children. We have received a real blessing doing this work.

We have just sent our box to Kentucky, and are working hard to fulfil our other goals that we might be an honor society.

For our January meeting we met at the church for a pot-luck dinner, followed by the candle-light service. Mrs. Sickel conducted the meeting, which was greatly inspirational to all the girls present.

We all look forward to receiving the Herald each month, and enjoy all the letters about your different work in the Sisterhood.

Our prayer is that we all might live closer to our Savior each day of our lives.

Yours in Christ,
—Marceille Williams, Sec'y.

NO TIME FOR GOD?

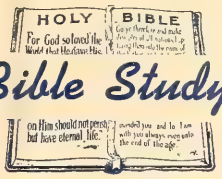
No time for God?
What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and life itself—
Our God.

No time for God?
As soon to say, no time
To eat or sleep or love or die.
Take time for God
Or you shall dwarf your soul.
And when the angel Death
Comes knocking at your door,
A poor mishapen thing you'll be
To step into eternity.

No time for God?
That day when sickness comes
Or trouble finds you out
And you cry out for God,—
Will He have time for you?

No time for God?
Some day you'll lay aside
This mortal self and make your way
To worlds unknown,
And when you meet Him face to face,
Will He—should He—
Have time for you?

—Selected.



By FLO MELLICK

THE FIRST EPISTLE OF JOHN

It is a family love letter! This first letter, written by the disciple whom Jesus loved, is a very intimate one from the Father to His little children, His little "born ones."

Are you a "born again one?" Then every time John says, "My little children . . . " (an expression used at least seven times) the Lord has a message for you.

In the Gospel of John the Holy Spirit dwells upon the relationship of the Father and His Beloved Son; in this epistle, upon the Father and His beloved sons. The Gospel brings us to the Father; the epistle makes us at home with Him. John 3:16 is for the lost sinner; I John 1:9 for the Christian who has sinned against the Father and the rest of the family.

Key words found in both Gospel and epistle are **whosoever, have, believe, light, life,** and **love** (i.e. not mere emotion or sentimentalism, or just words, but love based on facts that result in action (cf. I Cor. 3).

John tells us that his central purpose in writing his Gospel is that we might believe in Christ and have eternal life (20:31). He writes his letter to those who now believe that they may **know** they **have** eternal life)5:13).

Did you ever hear anyone say, "We can't know we're saved until we die?" Notice the number of times the writer uses the word "know," especially 3:2, 4, 14; 13. 5:15, 18, 19, 20. It makes an interesting study, and is guaranteed to chase away all doubts.

It's a wonderful family to which we belong. We have a wonderful Father (cf. passages in I John beginning "God is . . . " et al.), Who has given us His Spirit, binding all the children together in love. We have a wonderful elder Brother, Jesus, who is our Savior (cf. John 19), our Advocate (cf. Heb. 7:25), our Propitiation (cf. Lev. 16:15-19; Luke 22:31-32), and our Life. And the false prophets (I John 4:3,5), the children of the devil, and the world are none of our relation!

Cf. Rev. 2:7, 11, 17, etc., with I John 5:4 and 4:4.

Our elder Brother is coming soon to take us home. Little children, let us keep ourselves from idols!

Can you give the content of each chapter in the Library Books we have considered thus far? Could you quote one important verse from each chapter?

NUMBER ONE

Bible is still Greatest Seller—Washington, Feb. 28—(U.P.)—The Bible, perrennial best seller, is still gaining in popularity. The Census Bureau said today that the output of fiction declined sharply during 1939, but the publication of Bibles and Testaments rose from 5,579,317 in 1937 to 7,927,848 in 1939.

Christ the Hope OF THE MOUNTAINEER

The southern mountaineer lives in the Southern Highlands. Parts of nine states are embraced in this region. From the Mason and Dixon Line of Pennsylvania down the western counties of Maryland, sections of Virginia and North Carolina, parts of northwestern South Caroline, northwestern Georgia, northeastern Alabama, eastern third of Tennessee and of Kentucky, and almost all of West Virginia, make up this area with its 6,000,000 people. This country was settled originally by German Protestants, Scotch-Irish, French Protestants, a great many English, some Welsh, and some Hollanders. All these came because of persecution in their various countries; and as they settled these regions, they were quite unwilling to make returns to this new government, and they thought they had plenty of reason to be suspicious of governments and of state churches.

Now let us, with these facts in mind, think of the mountaineer of our day. Pioneer ways carried over into the present, perhaps accounts for many difficulties. One little building for permanence, a homestead may be 100 years old and still look unfinished. Little desire is manifested for excellence. Another fact, a spirit of passive resignation pervades much of this region. This problem is beyond you and me—there is no solution outside of Christ and His power to "draw out and up," to bring a true vision to this highlander. The people of the mountains are most loveable, when you know them and they learn you. Their simple fellowship is gripping and challenging. The mountaineer is individualistic. If you want a boy to come to a meeting, ask him—not his sister "er his maw, er paw." They might not ask him. Jealousies are inbred. Just as every little creek and hill and hollow has its name and is as different from those a mile or so away, so is the mountaineer. This holds true in his religious life as well. In this field we have divisions and divisions. Many of these do not make for friendliness but make one contentious and suspicious. Edwin E. White in Highland Heritage says, "The message of the mountain church is mostly about the hereafter. The preaching of present salvation from sin, from selfishness and meanness and fear, to joyous and helpful Christian living, comes as a mystifying surprise to many mountain congregations. The religion offered by the average mountain church does not make men dissatisfied with ugliness, want and lack of opportunity. The vision of an abundant life here and now for men and communities simply is not part of the accepted religion."

Brethren young people, how would you live if you believed that "to sow wild oats was necessary" before you could join the church? Or that the time of death "was time to call for a preacher, and then you must pray and pray;" then possibly Christ would come to you, this amid a house full of people having meetings for you? Or if you knew that the church held no welcome for you until you had sown your wild oats and now had changed your mind? If all religious music were of a minor key and life itself was a struggle in the same key? How would you be convicted of your sin if the preacher preached, "What's goin' to be will be," or "salvation by works"? How could you respond to an invitational hymn of "Shake Hands with Mother Again," or some similar song where the hearse and graveyard are spoken of often instead of salvation in Christ? More often the doors of the church are thrown open by a preacher's hand shake instead of God's invitation to accept Christ. As a result, the word gets around, "There will be a baptism at such and such a place next meetin' day—so and so joined the church." Can you see why there is such a lack of power to discern and judge sin, and to live a separated life with a devotion and loyalty to the Person, Christ Jesus, the Hope of mountaineer and lowlander alike?

It is not uncommon to see several preachers at a meeting expecting to preach, and only one with a Bible or Testament. Many of these men are sincere and honest, and truly would serve God acceptably if they only knew how. One preacher had been preaching six years. His wife asked us for a Bible. We offered her one, and because the cover had "Holy Bible" she refused it, saying, "My husband wouldn't like that. He don't believe in snake handling." She thought a "Holy Bible" belonged to a certain sect.

The bright side of the picture is found where people have heard the gospel, the Spirit has spoken to them, and they in turn have responded. There are many such, even second and third generation Christians, giving their all for the sake of the Christ who calls and enpowers. What a real joy it is to worship with these, and what a challenge you and I have when we think of others—off up the hollows, back from the roads, in the hills, shut in to themselves and their own manner of living.

Christ, the Sin-bearer, the risen, living Savior is the only Hope of the mountaineer. If you know Him, what will you do with this challenge?

Juniors

Hello, Everybody!

I had a big surprise this past month. One of our new societies took time out at their regular meeting, for each girl present to write me a little personal note about herself and her society. The surprise came from Fremont, O., and did I have fun reading each little letter. Why, I almost feel I know each one of those girls, and I hope I get to meet them real soon —maybe at national conference.

Now is the time to do spring housecleaning, both in the society and at home. Oh, I don't mean to clean up the rolls and throw anybody out! But to give a general check-over to our goals and try to finish the most important ones before the month is gone.

Goal No. 1—If you have missed a meeting try having two in the next couple of months. Perhaps you can have a short make-up meeting before a regular church meeting on Sunday afternoon or prayer meeting night.

Goal No. 2—Now let's finish this. Shall we say that at least half of all our girls all over the good old U.S.A have read James through III John before Easter Sunday? Read in the morning and read at night. You'll be surprised how little time it takes.

Goal No. 3—This one seems hard to meet. Perhaps you can listen while a few chapters of a favorite mission study book is read at the meeting; or yau can get together one day to work on your scrap books and have someone read to you at that time; but, better yet, you can have a circulating library of several good books about missionaries, and each girl can do her reading at home where it is quiet and where she can enjoy "losing herself in Africa" or "traveling with the Indians."

Goal No. 4—Have you done anything interesting in order to get other girls to meet with you? And, by all means, have you invited every girl in your Sunday School to become a member?

Goal No. 5—Keep this in mind, and remind the secretary. Don't let her make the society miss this important goal.

Goal No. 6—Now for spring housecleaning at home.

Radio Messages from Brethren Broadcasts

Weekly Broadcast over WJEJ Hagerstown, Md.



CALVARY'S THREE CROSSES!

By L. L. GRUBB, pastor, Hagerstown, Md.

We invite you to open your Bibles with us to Luke 23:32,33. "And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left."

In our consideration of those mighty events which transpired at Calvary, we are sometimes inclined to forget that there were three crosses standing there on the brow of that historic hill. True, one of them was greater than the others by virtue of the fact that the blessed Son of God hung thereon, but each of these crosses has a distinct message for our hearts. It is our purpose to give you briefly that message of Calvary's three crosses tonight.

I. First, as we lift our eyes to that holy mound of rock and earth just outside the city of Jerusalem, we behold the painracked body of Jesus Christ, the Son of God hanging on the center cross. There in one brief glance we can see depicted the story of God and His relationship to the sinner and his sin.

Jesus Christ hangs on that accursed tree as the perfect testimony of God against **all** sin! God hates sin in any degree, in any person, and cannot look upon it with any allowance. This is the Father's one, perfect testimony against any disobedience of His holy law. Don't forget, God hates sin just as much today as He did 2,000 years ago.

The suffering Christ likewise gives us a graphic picture of what God will some day do to every unsaved sinner. Jesus was tortured in His blessed body and spirit; yet He was without sin, bearing our iniquities to the full. God has not indicated in His Word that every unsaved sinner will be crucified, but He has plainly informed us that He has prepared a place of torment where the worm dieth not and the fire is not quenched, where every Christ-objector must some day go for an eternal visit.

How beautiful is the other aspect of the picture, for as we look again, we see Christ hanging there as the potential Redeemer of **all** men. All men will never accept Him, but there is room in the grace of Christ for every lost sinner. So, as God testified against sin in the crucifixion of Christ, He also provided a way to escape its horrible judgment.

Turning to the other two crosses we see a double picture of what the world has done with the first cross.

According to Lk. 23:39 the thief on the second cross turned and reviled the Christ, challenging Him to use His power to save them all.

This criminal had not accepted God's decree against sin and did not realize his lost condition. He is like millions of others in the world today.

He had not the vision of faith. Because the world had apparently defeated Christ he had no confidence in Him. The world has a warped vision when it comes to Calvary, for there Christ Jesus won the greatest victory of all over sin and Satan.

So, in his definite rejection of Jesus Christ, the first thief gives us a picture of an unbelieving, Christ-rejecting world.

In the next few verses the second thief on the third cross assumes the opposite attitude, and he lifts his voice in an earnest plea to the Christ of the cross.

He realized his lost condition, and saw that justly he was under the condemnation of the law. No man can be saved until he first sees himself as a guilty, lost sinner before God, and under His eternal judgment. As in the case of the thieves, the wages of sin can only be death.

As a result the thief cried out, "Lord, remember me," and what precious words they are coming from the heart of a repentant sinner! Did he receive an answer to that petition? Indeed! the message of salvation came back immediately from the lips of the Son of God, "Today shalt thou be with me in Paradise," and that very moment the thief knew the joy and thrill of being a child of God. Millions have had that same experience since.

Sinner friend, wherever you are, you need this Savior! Will you open that sinful heart of yours and accept the Christ of Calvary as your Savior?

Try filling another box for Kentucky. It could be your benevolent work for Easter.

Goal No. 7—I know you remember this January. Now let's keep it before us so July won't find us asleep, and cause us to be on the bottom of the national list of banner societies.

Goal No. 8—If your dime calendar is filled, send it in. Don't wait until July. Maybe some sacrificing society might want to try for a second one. Every little bit helps, and it all goes for such a worthy cause.

Now for something new. We have ready for sale some Sisterhood paper and envelopes with a pretty green S.M.M. on each sheet and each envelope. Surely every society will want some to write its important letters on. And each girl will want some for her own use, too. Some of you might want to give a birthday present to a good Sisterhood friend, so we suggest you write to Eloise Christy at Geneva, Ind., R.R. 2, Box 194, and for 25 cents she will send you 12 sheets of paper and 12 envelopes. What a bargain in these days of paper shortage! **And** you had better get your supply early. It won't last forever.

May each one of you have a joyous Easter, remembering the wonderful Christ Who made Sisterhood possible by His death on the cross, and who also made it possible for all of us to spend eternity together by His resurrection. Praise Him daily by your living.

Looking for His blessed return,

—Aunt Mabel.



Amillennialism vs. Scripture

By ARNOLD KRIEGBAUM,
Pastor, Fillmore, Calif.

In a conversation with a gentleman several weeks ago, I was informed that he had at one time held to the premillennial viewpoint, but that after "much study" he has discovered that there is to be no millennium.

"Oh," we replied, "you are an Amillennialist!"

He stuttered for a moment, and then said "er-yes." That started me on the little study which is to be found in this article. From my conversation with this man, I discovered that I was the propagator of ingenious theological theories, and that my views could be sustained only by the free use of texts taken from the context, and as they were forced into a cunningly devised system of doctrine known as "dispensationalism." This "dispensationalism," he would have me to know, is but a fanciful interpretation of Scripture, based on the enthusiasm of speculation finding its source in the rabbinical annals of history.

Premillennialism Is Not Historical.—?

As nearly as possible, let us face the charges of the Amillennialist. The first charge which many Amillennialists make is to the intent that modern Premillennialism was not the standard teaching of the historic Christian church. They would contend that Premillennialism is only some 50 years old, having gained a foothold by modern propagandic methods. Such a contention must be confirmed before it can be accepted. The true evidence will prove contrariwise. History affirms that such a prerogative of denial is repugnant. It is indeed peculiar that such a contention should be placarded, for the majority of Premillennial opponents are coerced to acknowledge the prevalence of Premillennialism in the Apostolic and Ante-Nicene periods (75-300 A.D.) of the Christian Church. Dr. A. A. Hodge says, "It prevailed generally throughout the church from A.D. 150 to 250." In this we find an opponent of Premillennialism admitting its prevalence in the early church. In the first edition of Schaff-Herzog Encyclopaedia, appearing under an article captioned "Premillennialism" we discover the following: "It is commonly agreed by the best modern historians that from the death of the apostles till the time of Origen, Premillennialism was the general faith of those who were regarded as strictly orthodox Christians." The article then goes on to point out that if Premillennialism had some elements in common with the Jewish Chiliasm, yet it was far from being derived from it, but may have been regarded as a polemic against Judaism. It goes still further in stating that it was already received by Gentile Christians before the close of the first century, and that only Gnostics ignored it in the first half of the second century. The doctrine is found in a number of other writings; namely, the epistle of Barnabas (chapter 45), the Testament of the Twelve Patriarchs (Jud. 25, and Benj. 10), the Shepherd of Hermas, and it was taught by such men as Papias, Ireanaeus, and Tertullian. In the above mentioned encyclopaedia, information continues on this subject of Premillennialism: "The first recorded opponent of the doctrine was Cauis, a presbyter of Rome, about the beginning of the third century, from which time, through the opposition of the Montanist, who made Chiliasm a prominent article of their faith the dislike to the gross form in which some individuals presented the doctrine, and, still more, through the influence of Origen and the Alexandrian allegorizing school of interpretation, Chiliasm rapidly declined. In the third and the early part of the 4th century, however, some eminent men, as, e.g., Nepos, Cyprian, Methodius, and Lactantius (Inst., vii., et seq.) held the doctrine; but when, in Constantine, Christianity reached the throne of the Roman Empire, the church soon settled in the belief, shortly afterward confirmed by the weighty authority of Augustine, that the millennial reign, formerly expected to begin with the second advent, was really to be reckoned from the first, and was therefore a realized fact in the triumph of the church over the heathen state. That doctrine, with essential modifications, remained the universal faith of the church for a full 1000 years, during which Premillennialism can hardly be said to have existed. With the reformation of the 16th century, shortly reappeared the ancient chillastic hopes."

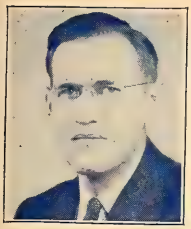
Premillennialism is the only viewpoint that can be proven by history to a date nearer than 200 A.D. The Premillennial view can be traced to 120 to 160 A.D., as set forth in the "Teaching of the Apostles," a manual used by the early church fathers for instructing new converts. While these early saints could have been misled, it is hardly feasible to concede that the whole church which was instructed of the apostles themselves could have misunderstood to the man. We also know that the apostles taught this clearly, as we find the truth set forth in the writings of the apostles. There can be no question but that Premillennialism was a part of the "faith" of the opostolic church.

(To be continued)

THINK IT OVER



Have you ever tried to be what you think others should be?



Japan's Holy War

W. H. SCHAFFER, Pastor
Bethel Brethren Church, Berne, Ind.

Since the outbreak of this present war with Japan, the editorial columns of newspapers and magazines have been filled with facts and theories about Japan's motives in her treacherous declaration of war against the Allied powers.

There is an angle other than the political and economical which sheds considerable light on Japan's aggressiveness. To those who are students of the Bible, and especially of the prophecies dealing with the close of this dispensation, the following information is salient.

The Japanese have always been noted as a very polite people. We have heard in recent years from China how this politeness is but a cover for treacherousness. We have read how the Japanese armies invaded defenceless China, and after murdering thousands of unprotected Chinese civilians, outraged women, slaughtered babies, and with no conscience stepped back and politely bowed and said, "Excuse please."

Some years ago Ogden Nash expressed the idea of Japanese politeness in a bit of verse:

"How courteous is the Japanese!
He always says, "Excuse me, please,"
He climbs into his neighbor's garden,
And smiles and says, "I beg your pardon:"
He bows and grins a friendly grin,
And calls his hungry family in;
He grins, and bows a friendly bow;
"So sorry, this my garden now."

H. G. Andrews has written: "The Japs really suffer from an inferiority complex. They are little and they know it. They have monkey minds in that they are highly imitative. Being men, however, the Japs realize their own monkey traits, and in order to fool themselves they endeavor to play the role of lion. They worship their ancestors and their emperor—which is just another fashion of worshiping themselves. As a result of their peculiar form of worship, the Japs are essentially unmoral. They have the ethics of a hungry baby, which would, in appeasing its appetite, devour its own mother and coo while doing so." Editor Andrews of the Johnstown, Pa., Democrat wrote that five years ago.

Of course that could never happen to us! Evidently that's what some of the high ranking army and navy officials thought before the attack on Pearl Harbor. Knowing Editor Andrews personally, we cannot agree with all he writes; but 5 years ago this editorial made an impression on me, especially from the religious viewpoint. Further investigation resulted in our finding an article written by Willard Price on the religious beliefs and ideals of the Japanese people. Mr. Price has been a traveler for years in Japan and the author of numerous books based on his travels in the Orient. This article from which we quote was published in 1937 in The New Republic.

Mr. Price states that those who see Japan only in the role of a greedy, aggressive nation for material gains miss the real character of Japan. Her crusade is essentially religious and spiritual. Every child born in that empire is taught to believe with every fiber of his being that: Japan is the only divine land; Japan's emperor is the only divine emperor; Japan's people are the only divine people; therefore Japan must be the light of the world. "We shall build our capital all over the world, and make the whole world our dominion." So reads the rescript of the Emperor Jimmu, supposed to have been issued by him upon the founding of the Japanese Empire 2600 years ago.

Relative to this belief in the divine land, the Japanese claim that God did not merely create the islands of Japan—he begot them. The gods Izanagi and Izanami, uniting in marriage, gave birth to the Japanese islands. The islands themselves are divine beings, favored lands, totally different from the rest of the earth.

As to the emperor: the heavenly pair who begot the islands also gave birth to the Sun Goddess, Amaterasu, whose descendants ruled Japan. The name "emperor" is a misnomer. They refer to him as Tenno, the Heavenly King. He is not to be classed with any king or ruler of this world. This doctrine that he is heaven-descended, divine and sacred is repeated in all official statements, in histories, in text books on ethics; and all the philosophers, writers and lawyers preach this religion. While other faiths have been crumbling this one has grown stronger.

This Japanese divinity goes even further. Since the original inhabitants of Japan were gods all other mortals are of a lower order. And, quoting from Hirata, a Japanese scholar, "From the fact of the divine descent of the Japanese people, proceeds their immeasurable superiority to the natives of other countries in courage and intelligence." Now, if Japan is begotten of God, if her emperer is the only heavenly king on this planet, if her people are the elect of mankind, there comes, logically, this conclusion: Japan is sent to save the world, and world peace can come only through Japanese sovereignty. We are led to believe that Japan is a blood-thirsty people but she considers herself as a savior and a blessing.

History has taught us that the bloodiest wars of this world, the fiercest battles ever fought, have been religious wars. Men fired with a religious passion count their own lives worthless, hoping thereby to gain greater reward in glory. This belief is intensified in the Japanese theology, for state Shinto requires every Japanese to worship at military shrines, and thus reverence for the army as well as the emperor is inspired. The souls of dead soldiers—deified by the emperor himself in special ceremonies—are supposed to be fighting with the living today. The Japanese War Office declares "To bring together all the races of the

world into one happy accord has been the ideal and the national aspiration of the Japanese since the very foundation of the empire. We deem this the great mission of the Japanese race. We also aspire to make a clean sweep of injustice and inequity from the earth, and to bring about everlasting happiness among mankind." We recall that Mahomet too believed that the sword is the key of heaven and hell!

We Christians shrink back in horror at the very thought of all this. But, has it ever occurred to you that some day the Lord may ask, "Did you go and teach **all nations,** like I commanded you, including Japan?" Most of us have been too comfortable at home, too self-satisfied with our own comforts and salvation. The money God gave us to use we wanted for selfish purposes rather than for the spreading of the gospel of the grace of God to lost men. Now we are working feverishly to produce a great war machine, and we are buying defense bonds and giving liberally to the Red Cross and other agencies for war purposes. When God asked us to give our money for the heralding of the gospel we wanted it too badly for ourselves Now we are giving up our tires and many of our automobiles. We are learning to do without a lot of the luxuries of life on which we have been lavishing our money for a supreme "all out" to fight the Axis powers.

We are not trying to discourage support of our government in this crisis. We should cooperate in everything a Christian can conscientiously perform in the defense of a nation which still grants to us the liberty and freedom of worship. It has been said that there is a great significance in the fact the Lord calls his children "sheep." If a sheep is not fleeced occasionally it will lose its wool. The undershepherds of the flock have not "fleeced" their sheep often enough for preaching of the gospel unto the uttermost part of the earth, and now their "wool" is going into that which cripples, kills, brings sorrow, suffering, heartaches and premature deaths.

It has always been cheaper to send our missionaries to foreign lands than to send our armies and navies. Verily we are guilty before God of insubordination to the command, "Go ye therefore and teach all nations."

WHICH KIND ARE YOU?

Tired Christians—Will work if coaxed to do so; but they complain so much while working, the joy is all taken out of service.

Retired Christians—These believe they have done their share and sit idly by. They are the spectators —usually the critics, too.

Rubbertired Christians—They demand a smooth road. Everything must be so-so or they refuse.

Flat-tired Christians—Once active and faithful, but they suffered a puncture and have never recovered their wind. They need to be refilled!—Exchange.

That Ye May Be One

By GENE FARRELL

(Continued from Issue of Feb. 28)

The devil, as "an angel of light," has many ways of beguiling away the hours which God would have us use in prayer and soul winning.

"That you may know how to pray," is one of the most subtle of these. He constrains us to overdo the necessity to make our requests definite. The Spirit of God speaks with "still, small voice" to our hearts, warning us to keep silence and pray "in the Spirit," but it is so much easier to converse with a few of the select saints; for we can **see** them, and they will be **so** understanding, and of course will **never** breathe a word to any one else! And then there is that very acceptable loophole through which we may climb that our spiritual standing before them (the select saints) may not be lessened, or our conscience disturbed: "Of course you realize that I tell you all this for only one reason, 'that you may know how to pray.' Two can pray more effectively than one you know, for the Scripture says, 'If **two** of you shall agree,' etc., etc." —and thus two or three hours of the Lord's time have been wasted, and we leave with a sense of guilt, having missed forever that most blessed of all rewards which proceed from the Father "which seeth in secret."

All such temptations to speak about a brother could be overcome if we would rely upon the Holy Spirit. We glory in our discernment of another's faults, but we forget that the Holy Spirit has given us this ability. He never gives discernment that we might **talk** about a brother, that we might **pray** for him. If we feel that the brethren will not know how to pray concerning a certain brother who is overtaken in a fault, let us remember that the same mind ("the mind of the Spirit") abides in them. He, the Holy Spirit in them, can take our "unspoken request" and make it **definite** before God. They may not know what to pray for as they ought, but the Spirit maketh intercession for them with groanings which cannot be uttered. They may only have heard us say "unspoken request," but "He that searcheth the hearts knoweth what is the mind of the Spirit . . ." **He knoweth!** This excludes the seeming necessity to go into detail before the brethren, for He (the Omniscient Spirit in them) "maketh intercession for the saints according to the will of God."

3. **Restoration** of the one at fault—"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." (Gal. 6:1).

We know that Paul is speaking of a brother-in-Christ here, for we do not restore the unsaved, but give the gospel to them that they may be born again. Unsaved people are **altogether at fault,** for they do not know the will of God. They are "dead in trespasses and sins, walking according to the course of this world "

Dr. Rood, by way of paraphrase, gives the usual rendering of Gal. 6:1 after this manner: "'Brethren, if a man be overtaken in a fault, ye which are spiritual' go to the telephone, call in your neighbors, write letters," etc. How true this is of the church! Most of its prayer energies are consumed in private conversation, which proves that we believe more in the efficacy of our tongues to right a situation than we do in the power of God.

If only we would obey this verse by going to our erring brother, **and him only,** what heartbreak might be avoided! He may not receive us very kindly, but at least we will have the witness that we have pleased God. How much better to obey His Word than to grant ourselves the liberty of speaking to others,

News from Brethren CHURCHES

DANVILLE, OHIO

Greetings in the name of our Lord and Savior Jesus Christ, from the First Brethren Church at Danville, O.:

It has been some time since you have heard from us through these columns, but the Lord has been blessing at Danville. Our average attendance at the various services has noticeably increased over that of a year ago, and our various offerings have been the highest in the history of the church.

We praise the Lord for the many special treats we have had in the past several months. In July Bro. R. Paul Miller held a two weeks meeting, which has been reported. Since that time we have had the following with us for one or two services: Brother and Sister Rempel, Brother and Sister Zimmerman, Brother and Sister Robert Williams and Brother and Sister Morrill. All of these services have added to the interest of our people in the mission work of the denomination.

The week of Jan. 19 we were privileged to have the "America Back to God" Quartet of Detroit with us. We were greatly blessed through these services and brought into closer fellowship with the Lord. Nine decisions were made during the week. The interest was fine and the church was filled each evening.

Perhaps the most unusual thing that has happened at Danville was the Union Week of Prayer, the first week in February. In these services the following churches united for a week of prayer: Disciples, Methodist, North Berne Church of the Brethren, Assembly of God, and Brethren. The pastors alternated in having charge of the service and bringing the message, using a different church each evening. This week proved to be very enlightening and beneficial.

Since that time a prayer group has been organized, meeting in the homes of the members living in or near Howard, about five miles from Danville. Already souls have been brought to the Lord through these meetings. This week another prayer group and a Bible Study class have been organized.

With all of these enumerated "ups" we would not have you think that there have been no "downs." You all know that the harder you work for the Lord the harder Satan tries to offset it. It is true of Danville as well as any place else, but we know that God is able. So we press forward, praying that we may be of greater service to the Lord, until He comes.

—Nellie Magers, Sec'y.

thereby crippling ourselves spiritually and giving occasion for roots of bitterness to spring up among the brethren. "**Restore** such an one . . : "—not **talk about** such an one. And if we are not surrendered sufficiently to go to the brother or sister who is "overtaken," then who are we that we should surrender our tongues to vain gossip?—seemingly harmless conversation at the time, but, in God's sight, very pernicious in its possibilities.

John the Baptist looked upon Jesus "as He **walked**," not as He **talked**, and said: "Behold, the Lamb of God, which taketh away the sin of the world!" The palsied man was not told to take up his bed and **talk** but to take up his bed and **walk**. It is by our walk that we are best identified with Christ, and men come to know that we have been with Jesus. If we learn that someone is talking about us falsely, let us not return evil with evil by seeking to vindicate ourselves. May we recall the verse in I Peter: "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Such conduct is in keeping with the character of God. It is **His** business to vindicate and take vengeance, **never ours.** "Father, forgive them, for they know not what they do." This is the life which Christ would manifest in our mortal flesh. Why? "That they may be one even as we are one." **Oneness, unity,** is ever the cardinal consideration. All else is secondary among brethren. We say, "But we must defend the Word." Does the Word say "Let your speech be always with salt, seasoned with grace?" Well, hardly, though we would like, many times, to have it so that our lack of love might be excused, and our sense of pride satisfied.

Finally, brethren, if a man be overtaken in a fault, let us at all cost be **reticent** before the brethren, except for an "unspoken request"—let us **rely** upon the Spirit, that the omnipotent, omniscient, omnipresent God may move upon our brother to repent—and let us **restore** such an one in the spirit of meekness, considering ourselves lest we also be tempted. And all this for one great purpose, that the church may be one, even as God and Christ are one—and that, as Christ said, "the love wherewith Thou hast loved me (and He sent Christ to Calvary) may be in them and I in them."

MUNDY'S CORNER, PA.

"The Pike Brethren Church, "GOD'S BEACON ON THE WILLIAM PENN,' continues to send forth the Light of the world at Mundy's Corners, Pa.

A successful year in every respect has been closed, and the program for the new year started with vigor and expectancy. Of special praise has been the ability of the congregation to clear all debts on all improvements and building projects to date. Plans are under way for the redecorating of the interior of the church, and the improvement of the church property surrounding. The cemetery, owned and operated by the congregation, is being enlarged and improved. The W.M.C. is sponsoring the construction of a much needed nursery.

Our bus makes regular Sunday morning trips to gather those without transportation to the services. Additional trips are made to other services here and away when advisable.

The Pike young people will be hosts to the WESTERN PENNSYLVANIA BRETHREN YOUNG PEOPLE'S RALLY on Tuesday, March 3d, 7:30 P.M. Dr. V. C. Kelford, Canadian Church news commentator, will be the speaker for the occasion. Dr. Kelford will continue at the Pike Church for a Bible conference from March 3-8 inclusive.

The Brethren Missionary Herald continues to bring blessing into many homes of our congregation. We hope soon to be 100% subscribers to the Herald.

—Rev. Kenneth Ashman, Pastor.

THE SECOND BRETHREN CHURCH OF LOS ANGELES

Greetings in the name of our precious Lord and Savior, Jesus Christ, from the Second Brethren Church of Los Angeles. Because the Lord has given us joy in service and kept His promises to us, we wish to share our blessings with you.

In the carrying on of our church program we have tried to keep others and their needs before us. Two recent offerings have been very gratifying and we do praise Him for answered prayer. Our home missions offering went over $1700 in cash and pledges; and our Grace Theological Seminary gift was $424.30.

Bro. Walter Lepp, our former assistant pastor and director of music, left in September to assume his duties as pastor of the Cleveland Brethren Church.

Mr. Donald Vasey, a graduate of Wheaton College who is now teaching part time in the Bible Institute of Los Angeles, came as the pastor's assistant and director of music. We appreciate the valuable help also of Mrs. Vasey, who last year was a member of the faculty of the music department at Wheaton and who is now teaching in Westmont College and the Bible Institute.

Three of our membership, Elmer Sacks, Mrs. Fred Wetzel, and

James Beatty, are attending the Bible Institute, studying to show themselves approved unto God.

Our pastor divides his time between the church and the Bible Institute, where he is professor of Apologetics and Doctrine. Recently he had the privilege of appearing five times on the evening sessions of the Torrey Memorial Bible Conference in the Church of the Open Door. He gave lectures on Archaeology and the Bible, illustrating them with about 400 slides.

During the Christmas recess it was our privilege to have the Ambassadors of Grace from Grace Theological Seminary with us for two services. Bro. Mayer, captain of the team, is a member of our church.

We are rather proud of our record of students sent to Grace. Henry Rempel, now at Flora, Ind., was formerly our director of music. Ralph Rambo, now pastor of the Brethren Mission Church in Modesto, was a former superintendent of our Bible School. Herman Baerg and Harold Mayer are now students at Grace, looking forward to the mission field and the ministry respectively.

If the Lord tarries, we are looking forward to evangelistic services (two weeks) with the Polman trio (Leo, Leila and Elaine) from March 1-15. It is a home-coming for the Polmans, for it was from this church that the Lord called them into His service. We are anticipating their return with real joy.

We request the prayers of our brethren throughout the country that in these meetings the church may be awakened, backsliders restored, and sinners saved (Ps. 10:17).

—Mrs. Joseph Leffingwell.

PHILADELPHIA, PA.

The Philadelphia Third Church is still going forward for the Lord. At the present time we are preparing for a revival meeting which will begin Mar. 2 and extend to Mar. 15. Bro. William Clough of Uniontown, Pa., has been called as the evangelist.

Several weeks ago we had our Jewish Sunday. This year we gave our largest offering to the spreading of the gospel among Gods chosen people, the Jew. At this service we had several Jewish refugees present to give their testimony. It was a real thrill to hear how the Lord is dealing with the Jews in these last days.

Another splendid feature of our work this year was the Children's Evangelistic Campaign. Miss Rae H. Serio of near Scranton, Pa., was called in to conduct this crusade for souls. Miss Serio is a graduate of the Eastern Baptist Seminary of Philadelphia. She is a lover of souls and has a most unique manner of presenting the gospel so that children can understand and grasp the truth. During the 10 days Miss Serio was with us, 111 children confessed Christ for the first time and there were seven reconsecrations. Among the 111 there were Catholics and children which came from homes where parents do not attend anywhere. Besides enabling us to reach the many children, it is giving us a wonderful opportunity of going into homes where Christ is little thought of. Now our personal workers are entering these homes on a follow up system, getting things ready for the pastor and evangelist, Bro. Clough, to get in and talk to parents about their souls salvation.

We believe that other Brethren churches would do well to put on such a crusade in addition to their regular revival meeting. I heartily recommend Miss Serio, who is a talented young lady and who is willing to travel anywhere to present Christ to America's youth. I will be happy to pass her address on to any church which might be interested. Let us win our children to the Lord before they get out into a life of terrible sin.

After our revival we will look forward to Resurrection Day, at which time Brother and Sister Jobson will be with us.

The church here is in a splendid condition spiritually and in all other ways. God has been good to us, and we give Him all the praise and glory. We are now laboring in our 14th year with this people. May the Lord continue to guide each one of us in these trying days.

Yours because of Calvary,

—Wm. A. Steffler.

NEWS BRIEFS From Our Workers

Bro. Herman Baerg, Grace Seminary student, has been preaching at Pleasant View Community Church near Warsaw, Ind. For nine years this church has been without church services, although Sunday School has been held during this time. Bro. Baerg finds the ten or fifteen families who attend eager to hear the Word. There are about forty more families in the community who do not attend church anywhere.

Nine pound Peggy Shirleen recently arrived at the home of **Bro. Mark Malles,** pastor of the Sterling, O., church. Bro. Malles has just accepted a unanimous call to continue as pastor of this church for a second year, with an increase in salary.

One never knows how far-reaching the results will be when the gospel is presented to a child. Last fall eight year old Gene Klingler of **Ashland, O.,** called together a number of his playmates and conducted a Bible class in a garage. The class sang songs, gave Scripture passages, etc. When cold weather came on, they moved into the home of Mrs. Margery Shults of the W. 10th St. Brethren church, who is now in charge of the work. The class now meets twice a week, and the attendance when last reported was 16. Surely this should encourage those who are working with children not to grow weary in well doing.

Bro. G. W. Kinzie, who has been pastor of the W. Kittanning, Pa., church for a number of years, has closed his pastorate at that place to become shepherd of the flock at Middlebranch, O.

Good reports have reached us of the revival conducted at the Bethel Brethren Church of **Berne, Ind.,** by the new pastor, Bro. Wm. H. Schaffer. During the second week of the meetings alone, 28 members took a definite stand for reconsecration of life, or desired to make sure their salvation, or expressed willingness to do their part in promoting the unity of the congregation. Several also had accepted Christ as their Savior up to that point in the meetings.

Remember "People estimate Christianity by the lives of its professors."



BEAUTIFUL EASTER CROSSES

An entirely new group of five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Apple blossoms outlining a church building, lilies of the valley forming the background for a picture of the open Bible, and other lovely motifs are the attractive designs of these new Easter crosses. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs. Each of the five designs shown carries an appropriate Bible verse. Size 2¾x4¾ inches.

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Missionary Herald

Blaine Snyder 4-6-42
FREEPORT, MICH.



FOR, LO, THE WINTER IS PAST...THE FLOWERS APPEAR ON EARTH; THE TIME OF THE SINGING OF BIRDS IS COME

Song of Solomon 2: 11-12

We Praise God For This Record



We are publishing in this issue the greatest home mission offering report in Brethren history. For the first time we are able to breathe easily because we can care for the work at hand without the fear of having to cut out some part of it. Each year before, something has had to suffer for lack of sufficient funds. We rejoice above all that the Brethren churches are now realizing the real importance of strong home missions if our other endeavors for Christ are to grow and multiply. The branches of the Brethren 'tree' of testimony throughout the earth will always be limited to the extent of its roots right here in America.

The directors of the Home Missions Council wish to thank the pastors for their splendid loyalty and support that have made this great offering possible. Amid a world of turmoil and distress, and in face of the fears of many quaking and pessimistic hearts within the church, our Brethern pastors have struck out with courage and foresight in sounding the greatest call for advance for Christ we have ever known. We praise God for laymen of the Brethren churches who are loyal and ready to follow their pastors in these great days of testing.

We urge all our pastors to mention this to their congregations, as cause for thanksgiving and praise to Him Who loved us and washed us from our sins in His own blood.

SEE PAGES 11 & 12 FOR COMPLETE REPORT

Pray for Great Easter Offering

The directors of The Brethren Home Missions Council are genuinely concerned for the success of the Easter offering for foreign missions. The progress of the gospel must be truly balanced in its operation or it will weaken and die. It is somewhat like a tight rope walker, whose success depends upon the exact weight hung on each end of his balancer. If one outweighs the other, both will fall. Foreign missions cannot live and grow without a strong and increasing home mission work to support it.

Furthermore, any home mission program that is not deeply concerned for the salvation of lost men in other lands will soon die of the dry rot of its own selfishness. So, the directors know that an ever-increasing foreign mission offering means that our home missions program is healthy and successful. That is why we pray for and urge for, a greater foreign mission offering at this Easter time.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.



By R. PAUL MILLER, Editor

BOOZE COMES FIRST TODAY—

An I.N.S. despatch from Sacramento, Calif., dated Feb. 19, states that the local tire rationing board rejected the appeal of a dairy for tires for distribution of milk, but granted all the tires a brewery applied for to distribute booze, declaring, "That's the way the federal government wants it done." How can the people of America expect God to answer their prayers and bless their land and their cause if this is the kind of purposes the nation has? Certainly the nation has been getting drunker and drunker. Liquor interests sit in the seat of the mighty. We have seen the booze trucks follow the troops to their camps. It has made our heart sick to see the way things have been going in our native land. And over the radio we hear the cry "Don't criticize the government no matter what they do." They don't criticize the government in Germany, or Russia, or Italy, that is sure. It appears that soon the forces of righteousness will become voiceless in America as elsewhere.

"The wicked shall be turned into hell and all the nations that forget God" (Ps. 9:17).

ALL MEN CHILDREN OF GOD?—

The Los Angeles Times, on Feb. 9, carried the following of a sermon by Rev. Albert D. Bell. Said he,

"Everyone accepts the doctrine of the Fatherhood of God. However, unless we do the will of God as revealed by Jesus, the less said about our paternity the better."

Such false statements cannot go unchallenged. One thing is certain: Jesus Christ did not accept the doctrine of the Fatherhood of God for all men. Said he to the unbelieving Jews who sought to kill Him,

"Ye are of your father the devil, and the lusts of your father ye will do" (Jn. 8:44).

In I Jn. 3:10 the apostle declared,

"In this the children of God are manifest, and the children of the devil."

Why did our Lord demand the new birth of all men who would see God, if all men are already born of God? If this world condition today is a sample of the works of the children of God, then there is certainly something wrong with the Bible! Well, there is nothing wrong with the Bible, but there is plenty wrong with this man's theology. It is such false teaching that undermines the preaching of the true gospel, which demands that men be made new creatures in Christ Jesus. God help us as Brethren to contend earnestly for the faith once for all delivered unto the saints. No matter what the temptations to use what is called "expediency," in order to avoid unnecessary criticism or disfavor with the powers that be, may we as true soldiers of the cross of Christ make our hand to "cleave to the sword."

"Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death and I will give thee the crown of life" (Rev. 2:10).

The writer wouldn't miss that day and hour for all the favors of earth.

IT SOUNDS LIKE FAILURE—

In talking to a minister some time ago, we asked him about his membership. "O, its about the same as last year. It never varies very much; I could tell you within one or two of what it is all the time." We wonder how a preacher uses his time and talent when his church stays the same size year after year. Such a preacher usually explains that he is deepening the life of his congregation rather than reaching new people for Christ. That is pretty thin. The best way to deepen any congregation's spiritual life is to keep them in the white heat of winning souls. The soul-winner grows into the deep things of God by leaps and bounds in a way that is unaccountable. Winning souls keeps the Christian pure in his own life; it keeps him on his knees in real prayer life; it makes him generous with his money for every work of God; it makes him willing to do any service however humble it be. The preacher who is content just to ride along and see no results to his ministry had better get down on his knees and ask God what is the matter with him. There is something seriously wrong, and it is in his own heart. The man who is afire for God and winning souls doesn't need to make apologies and excuses for a church that is standing still. If your town is dead spiritually, just start preaching on the street corner. So many preachers are afraid that they will make a spectacle of themselves, and will be criticized by the Pharisaical church members, that they sit and idle away their lives to escape persecution. You're listening to and fearing the wrong crowd, brother. The preacher that has assumed his deep piety because he sat around and did nothing, is just plain lazy or spiritually unconcerned. Brother, start an issue; break up the fallow ground; kick the sides out of this easy complacency, that is causing your congregation to allow men to sink down in sin to hell without doing something about it! **But God help you not to be a failure.**

DRIVE YOUR STAKES FOR GOD—

Nothing is more needed than that every preacher and every layman should make his first responsibility to God the winning of souls. A business man said to me in Washington, D.C., the other day, "My main business is witnessing for Christ. I'm just running this restaurant to meet expenses." That man is a real testimony for his Lord. Many preachers and laymen have never accomplished anything for Christ because they have never really committed themselves to any definite goal for their life. Moody, that peerless soul-winner, made a vow to God that he would speak to a soul about Christ every day of his life. That goal drove him to that mighty ministry that swept around the world. Brother, that is what you need to do; make a vow to speak to some soul about Christ every day of your life. Every preacher should do this—especially the fellow that has a dislike for soul-winning. It will become a passion with you as you continue. Nothing holds the thrills that soul-winning does. The soul-winning preacher needs no books of illustrations. He gets them out of life. That is the only place to get them. Other illustrations that are borrowed are dead, lifeless. Soul-winning keeps you on the firing line; it sets your heart afire; it makes preaching easy and full of power. Brother, drive your stakes for God. Make a goal to win souls and let nothing interfere with it. If you feel lifeless and need a sermon, go out and get into a conversation with a sinner about his salvation, and you will come back with your sermon all hot and ready. **Begin today.**

THE WORLD IS NOW AFLAME—

As we are writing these lines, the radio is screeching with reports of war with Japan. Our island possessions are being blasted by air bombs; hundreds of our service men have been killed; Japanese landing forces are advancing on Manila and other centers of population in the Philippines; indignation is had over the apparent unpreparedness of American forces to meet the issue; and bitterest anger is felt all over our nation against the dis-honorable and treacherous act of the Japanese in talking peace to our statesmen as a means to deceive us as to their warlike intention; and young men by the thousand are rushing to recruiting stations to volunteer for service in destroying Japan and avenging our national insult.

As all this is going on, our own heart is thinking of the sad blindness of the human heart. We have the enemy of sin in this land of ours, and in the hearts of every one—an enemy far more deadly than Japan or any other nation—and no one seems concerned about it. Would to God that our church members and others should get half as mad and indignant at this deadly enemy as they do at Japan. The armies of Japan can, at best, slay the body; but sin is slaying the souls of men for eternity, and no one seems to care anything about that! We can crush Japan to the dust forever, and yet the curse of sin will live on in the human heart to drag the whole world down to hell. If our people would only see what their real enemy is, and fight sin! Instead, Satan turns their minds entirely away from the real curse of the human heart by getting men to fight each other and forget eternity. What fiendish joy he must find in seeing millions of earth's finest young manhood being slain without Christ, and thus sending them to a hopeless eternity. Nothing serves Satan's purposes more thoroughly than war.

BILLIONS FOR NATIONAL DEFENSE, BUT NOT A CENT FOR SALVATION—

The way America rushes to defend her land with her money and with her lives is a marvel of spirit and achievement to the whole world. At first we were to spend $7,000,000,000 on defense, then it arose to $10,000,000,000, then to $20,000,000,000; and by that time all appreciation of the meaning of the cost was lost, and the costs began to soar to $50,000,000,000, $70,000,000,000, and then to $150,000,000,000, and on and on. No one knows where it will stop, if ever. Added to this are the millions of America's finest manhood going into the military service. Thousands are clamoring at the recruiting stations for a chance to go to war and blast the enemy. At the same time, many are cutting down their giving to the work of the gospel because they cannot afford it in view of the new taxes and high costs of living.

If ever there was a time when the voice of the gospel preacher was needed in this world aflame with war, it is now. If ever the church of Christ should arise to its greatest opportunity, it is now. With money in the hands of the people of the land in greater abundance than ever before, offerings for spreading the gospel should rise to the highest point in history. While the world is laying its billions down for destroying men, let the Christian people make their greatest sacrifices for saving men. Thousands of young men and women, whom we have not won to the service of Christ to save the lost, will now be swept into the business of war to destroy men. These facts should make many of us to experience a deep fear at our failure to turn these same young people to the service of Christ, when we could have and should have reached their young hearts for Christ, and for the preaching of the gospel.

RISE UP, CHRISTIAN, AND LIVE FOR CHRIST—

The magnificent devotion being manifest by American young men for their country's defense is stirring to the heart, to say the least. The way they can be moved to lay down their lives without a moment's hesitation, in the defense of our country, is a gripping thing. Nathan Hale, one of our earliest patriots in this nation's struggle for independence, was sent upon a very dangerous mission for information greatly needed by General Washington. In the effort, he was caught by the enemy and executed as a spy. Just before his death he wrote a letter to his mother, and one to his sweetheart, Alice Adams. Soon they led him out to be shot. He was calm and unafraid. Asked if he had anything to say, he replied, "My only regret is that I have but one life to give for my country." This utter devotion of this noble man has stirred my soul to its depths many a time.

Christian, child of God, as a witness for Christ you are needed today as never before. If ever the forces of hell were rampant over the world, it is now. If ever men needed to know that there is something better than this old world has to offer, it is now. But as never before, the scoffing and ridicule for the real gospel is on every side. The day may not be far away when, to speak the truth in Christ may cost you your life also. But dying men need to hear it now as they live under the shadow of death every day. Sin is rising like a tidal wave, taking opportunity of the reckless spirit that takes hold of men in war times. Now is the time to preach Christ. Now is the time to let men know that sin is the cause of all this war and sorrow. Men have forgotten God. America has been forgetting God and rolling in sin and unbelief. For the love of men's souls speak out! Your life is not your own if you belong truly to Christ. The Apostle Paul cried, "I die daily." "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). Jesus Christ can reach lost men through you if you will let Him. He is equal to the situation. But He needs your life as a medium. Let us reach men for Christ now. God give us great souls, in this day of tragedy and need, to nobly stand and say, "My only regret is that I have but one life to give for my Lord."

IRREPARABLE DAMAGE TO MISSIONS—

We have just been scanning the report of a large missionary board. It told of how they were compelled to bring back scores of missionaries and families from China. Hundreds of thousands of dollars worth of mission buildings have been wrecked, and the native Christians scattered. But the loss in material things, while great, is small when compared to the loss of respect, and the addition of prejudice and antagonism that shall be the result of the present warring over the world.

But none of these things should move us or discourage us. In the midst of wars and tribulations, our God can open up ways for us to reach the lost right under the nose of all the anti-christian dictators! The church of Christ has never seen such growth and strength as during the times of trouble, persecution, and distresses.

"When the enemy shall come in like a flood, the Lord will lift up a banner against him" (Isa. 59:19).

The greater the opposition, the greater the power of God to overcome it, and the greater glory to Him! Praise His name.

Across the Nation - - WITH OUR SECRETARY

Heading West—

It had been five years since the secretary had been on the west coast caring for the mission points out there. It is not possible to administer mission churches adequately by mail for any great length of time. We should have come out three years ago, but conditions made it impossible. But at last we got the chance to make the trip again. Before we started we had the length of the trip cut down by unexpected needs for attention before we left the east. We have six young churches under the care of the Council in California now. We did have seven, but Glendale has now gone independent and is doing a fine job of it.

Dallas, Texas—

Our first stop was at Dallas, where our Bro. Floyd Shiery has been finishing his work for a degree at the seminary there. We hope to be able to have him in a Brethren pastorate again before many months have passed. We preached in the church where he is now serving as pastor on Sunday morning. He has a very appreciative congregation who think the world of him, and who are mighty keen on the issues of faith in these tragic days. They look like they would all make mighty good Brethren if you ask me! We stayed with Brother and Sister Shiery overnight, and enjoyed their hospitality immensely. They have two sweet little girlies in their home, and one of them was down with measles and the other was just about to come down. We were fully exposed to them but didn't take worth a cent. We had the chance to call on some Brethren folks now located in that city while there. It has been a deep desire in our hearts to start a Brethren church in Texas for many years, and we would be glad to start in Dallas. May it soon be realized. We had 1500 miles to make from Sunday noon to Tuesday evening so we had to move right along. We hope to stop in Dallas on return and see if anything more can be done to this end.

A Narrow Escape—

About 15 miles east of El Paso, we noticed a car that looked like a 1935 model loaded with people. It began to drift slowly toward the left side of the road, heading straight for us. At once we knew what we had to face—a driver sound asleep. The entire incident took only about three seconds. We thought of plenty in a mighty short time. It looked like a head-on crash for sure. When the other car got off the pavement on rough ground the driver awoke, and true to experience he swung his car back across the road like a flash, almost upsetting it; and then he swung back and forth completely out of control. By the hand of God we slipped by him while he was on the opposite side of the road. It was all over so quickly that it made us dizzy. If it is possible to swallow your heart when you get scared, I got rid of mine half a dozen times in short order right then! It took a couple of hours to get over it. But once more we had cause for praise for the way "the angel of the Lord encampeth round about them that fear Him and delivereth them" (Ps. 34:7).

Revival At Fillmore—

After driving 550 miles that day, we began our campaign in the Fillmore church Tuesday evening. We had a good attendance that night, and a good spirit there. It was the first time we had held a meeting in that church. We found that Brother Kriegbaum had done a fine job of advertising. That is one of his strong points. He knows how to get attention from the community.

We found that the pastor stood high in the community and in the hearts of his people. They have every confidence that he will lead them out into a victory that they have prayed for for many years. We believe he will do so, under God. He certainly knows his community and is a tireless personal worker and visitor. He and his wife add tremendously to the services with their musical talent. We have seldom heard more favorable comments on a pastor's preaching than from this congregation.

The meetings were never at any time attended heavily. How much influence the war conditions at the present have on the situation is not easy to determine. Undoubtedly it has some real effect. As we write these lines in Glendale, Calf., the radio is shouting the reports of the submarine that shelled the coast at Santa Barbara, 100 miles from here, and of the wild night spent by this community last night when an airplane of unknown identity flew over Long Beach and other beach cities. So far as is now known, the plane was never seen, dropped no bombs at all, and was not struck by any anti-aircraft guns. But the resultant confusion to traffic and the excited advice over the radio could hardly have been greater if a whole flock of enemy planes had dropped bombs over the territory. Such times ought to drive people to get right with God, for there is no telling how soon a great tragedy may occur along this coast. But it remains to be seen if this war will inspire a great revival.

Our home while in Fillmore was with Brother and Sister LeBard. A happier home could not have been offered us. Both of these dear folks love the Lord with real delight. They are faithful and dependable in His service. We shall long cherish the memories of the days we spent there. To top it all off, we wound up there with a birthday party. It was all very good.



Baptismal of two Jewish converts by the Home Mission Secretary, R. Paul Miller, in the Fillmore, Calif., Brethren Church.

Our Fast Growing Mission

San Diego Is Alive For God—

From Compton we drove to San Diego, where we have what may prove to be our fastest growing mission point at present. If present growth continues, this work will be self-supporting in just four years. They have a beautiful structure in which to worship, and it is well designed. They now have a Sunday School of an average of 150, and a church membership of 110. Their weekly offerings run around $85. For a four year old church, that is certainly remarkable. They have a Sunday School bus that picks up about 60 children each Sunday morning. They have three other communities in which they hope to spread their testimony as quickly as possible. Right now



All Aboard!—and headed for their homes in San Diego

their opportunities are coming faster than their workers to care for the possibilities. They need more workers. The army is taking some of their finest workers and they feel the loss tremendously.



A group of children leave the bus at their homes. Some are taking home their Sunday School papers



Ready to board the bus in front of the San Diego Church

Bro. Flory, the able pastor, is doing a mighty fine job under God in this field. His people love him, and they work with him day and night in every angle of the task. He has been faithfully building up to a harvest time, when he hopes to reap hundreds of souls. A fine foundation is being laid for it.

We were with him for three services, and enjoyed



A view of the Linda Housing Project, where most of the Sunday School children live

every one of them although they were not so large in attendance. San Diego is the seat of the Navy on this coast; and the great Consolidated Aircraft works is there, employing perhaps 40,000 workers. This fever-



Another view of the great Linda Housing Project



Breaking Ground for the New Brethren Church at North Riverdale, Dayton, O. Top photo shows Bro. Uphouse with the first shovelful. Next is a view of the services. The third view shows Bro. Lee Burkett while the bottom view shows Bro. Barnard of The First Brethren Church of Dayton, taking part in the ceremonies.

ish war work has upset the home life and regularity of many of our families with the broken shift work. This affects our church attendance greatly, even on Sunday. We are glad to show a picture of the S.S. bus and its load of happy kiddies on their way to the service on Sunday morning.

Good Word From North Riverdale—

About all we get from North Riverdale is good news these days. We have just received word that the contract has been let for the erection of their new building. They have their financing arranged and are ready for the 'go-ahead'. They hope to have the building ready for dedication in 90 days. We hope so too, for they have been meeting in school buildings and store rooms ever since their start. They are now meeting in an auto sales room. It is not bad advertising, for all can see their service and it is good. It is on a busy thoroughfare—main street—and not far from their new location. Bro. Uphouse writes that they have had 10 additions to the work in the last few weeks. For pictures of this new work, see page 7 of this issue.

GROUND-BREAKING SERVICES—
(see Page 7)

Cleveland News—

More good news comes from our Cleveland church. A Men's Brotherhood was recently organized with 31 in attendance, which is a goodly number for any mission point. Brother Frank Griffin was elected president of the new organization.

At baptismal services two weeks ago, a family of four was received into the church, making a dozen additions since Jan. 1. Let's continue to remember Brother Lepp and his Cleveland group in prayer.

Compton Church—

This church has been without a pastor for a couple of months, and Brother and Sister Hathaway, returned missionaries from Africa, have been acting as supply leaders for the work until a permanent man could be secured for the field. Bro. Hathaway is a faithful soul-winner, and wherever he goes is trying to win men for Christ. This is a marvelous field at Compton in which to win souls. May we soon be able to rise up and take it before the Lord returns. We spent two days at Compton.



PERSONAL TELEPHONE DIRECTORY

50c each

Dark brown leatherette combination personal telephone directory and note pad. Boxed in appropriate two-piece gift box. No. 1: Cover design plan with cross and border stamped in gold. No. 2; Cover design, picture "Looking unto Jesus," border stamped in gold.

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BRETHREN MISSIONARY HERALD CO., INC.
3326 So. Calhoun St.
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My Testimony

By

MISS GLADYS RUSSELL

Clayhole, Ky.



"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

I praise God that he was able to save me from my sin. I also praise Him because He has remembered us here in the Kentucky hills.

I have attended Sunday School ever since I was a small girl. I enjoyed hearing the Word of God, but when I would start to accept Christ as my Savior something would hold me back. But at last I was converted when a Gospel Team from Grace Seminary was at Clayhole during the Christmas vacation in 1940.

After I became a Christian I had many conflicts. Some that I thought were my friends scoffed at the idea of me being a Christian. I am thankful that He has carried me through. He means more to me than my false friends. I want to win them for the Lord also.

Since I became a Christian I have become treasurer of the Clayhole Christian Endeavor. I have received many blessings from this office.

I pray that I may live a brighter life for Christ each day and that through my life His name may be glorified.

NEVER BEFORE

By MARTHA SNELL NICHOLSON

Never before such a sad world as this,
Never before;
Tumult and bloodshed, confusion and fear,
Nations at war.
Kingdoms are tottering, famine draws near,
And pestilence sore.

Daily the blessed hope brightens—more dear,
Hourly more dear!
Never before was His coming so near,
Never so near,
Never a time when the signs were so clear,
Never more clear.

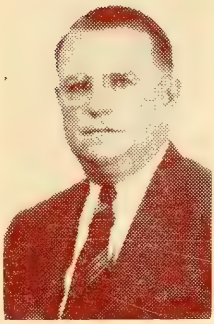
Earth's long night is ending—O glorious dawn
Of ineffable day!
Scarce can our waiting hearts bear His delay
"No longer delay,
Come quickly, Lord Jesus, come quickly!"
we pray—
Sobbing, we pray.

"No Man Careth for My Soul"

II Cor. 5;10-11.

By REV. WM. CLOUGH

Pastor, Uniontown, Pa.



This message breathes the passion for lost souls, and is a sample of what hundreds are hearing from him in Sunday afternoon broadcasts. It reveals the secret of his success in winning men to Christ. God give us more—hundreds more—preachers with this mighty passion for souls.—The Editor.

When multitudes of men and women and children in every direction around you are plunging into hell, how can you, who call yourself a Christian, sit down, fold your arms, and be at ease? Yet all too many are doing this today. We are told of the zeal, enthusiasm, and real concern the disciples of Christ had for the lost. They banded themselves together, and in love they made an effort to reach men and women and win them for God. In a few short years that little group shook a Roman world to its very foundation with the gospel. They went everywhere preaching the Word. The one great need today is **Personal Soul winning.**

When Christ called the twelve, He sent them out to preach. When Christ called the seventy, He organized them into groups of twos and sent them from house to house preaching the Word. The gospel spread quickly, and the church grew rapidly. Everyone was interested and had the work at heart. Andrew was saved and he went after his brother and brought him to Jesus. Philip got saved and he went after Nathaniel and brought him to Jesus. Nicodemus met Jesus and the testimony of that man and his experience has lived through the centuries. The woman of Samaria was saved, and she went home and led a whole city to Jesus. Peter, who was brought to Jesus by his brother, stood one day and preached a sermon that won 3000 to Christ.

The gospel of Christ which these men preached has not lost its power. The gospel is the power of God unto salvation to everyone that believeth, and Jesus Christ is the same, yesterday and today and forever. God is still on his throne, and when men will preach this gospel they will reach men and men will be saved. The message of Christ will produce the same results today as it did when Peter was here and preached it, or when Martin Luther was here and preached it, and when Moody and others were here and preached it. God wants men, Christian men, consecrated men, trained men, Spirit-filled men, who have a burden for souls, who will dare preach Christ today. When Christ stood on the shores of Galilee and said, "Go ye into all the world and preach the gospel," He meant that every one should go; he also meant there should be no let up even in war times. All too many have lost this vision, and that's why so many are hell-bound today. Brethren, many of the members of our churches have left the impression on the world that we do not care."

Is it nothing to you, Christian friend, that in your city there are hundreds who wait for some man's tears, some man's hand, some man's invitation to come to Christ? When Jesus stood by Jerusalem and knew what was before it, its doom, and the death of those in it, **He wept.** But you and I call ourselves Christian today, and we stand by our cities, we stand by and see multitudes of men and women far greater than the number that lived in Jerusalem that day, and we **know** they are **lost,** and doomed, we **know** they are **dying, we know** they are going to hell—but **where are the tears.** Like it was said of some who lived when Jeremiah lived and prophesied, and when he called them to God, to repent and to have faith in the almighty God of Heaven—it is said they are a people "who cannot blush." Oh, beloved, with our nation at war, with practically the whole wide world at war, with such a state of confusion and dread as the world never knew at any time before—today, what responsibility rests upon us as Christians!

The Bible plainly says, "We must all appear before the judgment seat of Christ." This is our warning—I mean the plain statement of fact to the Christian soul—**we must all appear,** meaning the blood-bought, blood-washed, born-again ones. A double L—**all,** means every one **must** appear before Christ. Some of you may laugh, but beloved this is no laughing matter; it is serious, serious business; there is a judgment involved. When we stand before Christ, we stand before His judgment seat. This should cause some careless-minded living Christians today to shudder. There will be a day of accounting. I'm not talking about a judgment for your past—for your sins of the past—but just because it is not a matter of condemnation, death and hell and the lake of fire, am I to pass over it lightly? Ah, never! I read on: "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." God wants you to know that it is mighty important how you live as a Christian; and that, even though this judgment is not the great white throne judgment before which the wicked stand and are judged, yet is a judgment throne; and that every word and work of your life since the day you were born again will come before you and be brought into judgment on that great day. It certainly does matter how a man lives as a Christian. If it were not for the fact God wants you to live as His witness in this world and work to win others for Him I don't believe anyone would be allowed to live a single day after the day of his conversion. What miserable failures some of us have made in the past! Some of you who read these lines know you have not won a single soul to Jesus Christ in all your life. Perhaps some of you, when you began the Christian life, were thrilled; you were interested and you worked for Christ; but, old man devil came your way with discouragement, and in a general disgust you gave up. You have slipped

back so far, that to reach you, some dear one would have to reach way down to touch you, because of your backsliding.

Christian friend, can you look at that vast multitude out there in the world, that crowd whom you know is doomed and certain for hell, and not be concerned? After Paul had said, "We must all appear before the judgment seat of Christ," he added, "Knowing therefore the terror of the Lord, we persuade men." "But," cries someone today, "No man careth for my soul."

I was converted in Philadelphia back in 1924 in a real revival. Before I was converted, I rode to work each day, for several years, back and forth on the street cars and the buses and the ferry boats. And Philadelphia has always been thought of as the city with many Christian workers, and fundamental churches, and gospel preachers. **But no one ever spoke to me about Jesus.** I worked with folks who claimed to be Christians, they belonged to churches, they sang in church choirs, and they served in church work; **but not one of them** ever talked to me about my soul! Had it not been that one day, as I stepped from a street car on my way home, I saw a Great Revival sign which attracted my attention, hanging over the front door of a Brethren church in North Philadelphia, I might even myself today be in hell—saying the least, still on my road to hell. That night I went to that church—the first time I had been in church for many a year—and three nights after I was converted. But not a single individual in all Philadelphia asked me if I was a Christian! I have a man in my church who told me, some time ago, that when I visited his home and invited him to take Christ as His Savior and invited him to church, "That was the first time anyone ever invited us to Christ," and soon after that he and his whole family were saved and became members of the church.

Only a few days ago my telephone rang. Some lady was speaking, "Reverend, my brother is in the hospital. He is very sick. I want you to go see him." I said, "What is your name?" She told me, and I said, "Do I know you?" She said, "No, you have never seen me. But I have listened to you over the radio for months, and my brother needs God. Will you go see Him?" I said, "I'll be there in a few minutes." I went to the bedside of that man. He was very sick; he was very honest too. I talked to him about Christ and asked him if he was ready to meet Him. He said "I am not, but I would like to be." I then said, "Will you accept Him as your personal Savior today? I explained what that meant. He said, "I will accept Him now," and He did, and we prayed together; and His last words were, "I am ready now for anything that may come." Two weeks later, I called on the same man. He said, "I am trusting Christ," and he lifted his hand with a Bible in it and said, "This is what I am reading."

This world needs Christ. Knowing therefore the terror of the Lord, we persuade men. Conditions in this world, with war and turmoil and confusion, and with everybody busy working time—overtime—and even Sunday—it is having, as one missionary board put it, "a very sad effect upon the spiritual lives of our churches." People are becoming so taken up with world affairs that they are forgetting the responsibility of winning the lost. This is sad indeed but its true! All too many have lost the vision. And where there is no vision the people perish. I would to God that all of us would be stirred to a sense of our duty. It will be a terrible thing to meet God empty-handed. It will be even worse to meet Him with shamefacedness, and the Bible says there will be both. I never had when I was privileged to attend the Great Appelman

THINK IT OVER



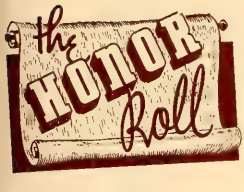
Have you done as much to take the gospel to others as other folks did to bring it to you? Be a witness today! ! !

anything touch me in my life like last Thursday night Revival campaign in Town Hall on North Broad Street in Philadelphia. There were 4,000 people there that night and over 100 came forward to accept Christ. That was a thrill to see them come from every corner of that wonderful building down the aisles, down to the front, and there kneel in prayer. But the greatest thrill came to me, when I looked over the audience that night, and when the preacher was speaking on the power of the blood of Christ to save men—and when he spoke of my Lord's life on earth, and how they crucified Him, and how they mangled His precious body, I thought "And God permitted all of that for Me." I wept, and when I turned I could see hundreds weeping with me. My friends, a few more tears would help some today. This world needs Christ, but that's not all; **without Christ this world is lost and will perish.** Christ is all this world needs, but "No man careth for my soul."

And you and I have Him! we have His precious gospel! Before us they are as fields, and they are whitened fields ready for the harvest—multitudes, and they are all lost!" For all have sinned and come short of the glory of God." Tomorrow will find some of them in eternity, and Christian friend we will have to answer to God! What will your answer be? They are going, but **where** are they going? They are going down—and this may be plain but its true: they are going to a sinner's hell. When the Lord said to that group who were following Him after the crowd had turned back and walked no more with Him, "Will you also go away?" I remember the man Peter who had been brought to Jesus by His brother Andrew said, "Lord, to whom shall we go, Thou hast the words of eternal Life." There is none other, for neither is there salvation in any other—for "without the shedding of blood there is no remission." But with all of that, still our indifference and our attitude toward them compel them to say, "No man careth for my soul."

Just this word: "We must all appear before the judgment seat of Christ, and knowing the terror of the Lord we persuade men." May the spirit of the living God convict us as Christians, and cause us to yield up our lives to Christ today. May He be able to use us, so that in that great day of His glorious appearing which is ahead, no one will be able to say "No man careth for my soul." Beloved, we need more love; and we need to show more love toward one another, and toward those for whom our Lord died. How many Christians today, who feel down deep in their hearts that they have been a failure and have just been marking time, will say, "Lord, from this day on, henceforth and forever" (Like General Booth one time said) "God shall have all there is of me?" We have the Holy Spirit; we are indwelt by the Holy Spirit but does the Holy Spirit have **all** of us! If not, then I urge you to give yourself up completely to Him today. Amen.

Ten Leading Churches IN THE THANKSGIVING OFFERING



FOR 1942 BRETHREN HOME MISSIONS

1. LONG BEACH, CALIF. 1st $3,000.50,
2. DAYTON, OHIO, 1st $1,957.62
3. LOS ANGELES, CALIF. 2nd $1,550.41
4. WASHINGTON, D. C. $1,341.06
5. JOHNSTOWN, PA. 1st $1,237.43
6. BERNE, IND. $1,182.00
7. WHITTIER, CALIF. $1,100.24
8. FT. WAYNE, IND. $1,040.98
9. ROANOKE, VA. $1,038.45
10. WAYNESBORO, PA. $ 953.78

Thanksgiving Comparative Report

1940-1941 and 1941-1942

Name of Curch	1940-1941	1941-1942
EAST CENTRAL DISTRICT (Ohio)		
Ankenytown	$ 53.11	$ 136.26
Ashland (West Tenth St.)	115.54	153.50
Canton	279.97	372.35
Cleveland	304.75	489.10
Danville	165.31	169.00
Ellet	135.50	126.89
Fremont (Grace Brethren)	117.07	195.30
Mansfield (Brethren Mission)		152.16
Middlebranch	30.55	52.50
North Hill S.S. (Akron)	30.00	00.00
Rittman	336.48	459.39
Sterling	73.54	220.00
West Homerville	306.67	245.00
Wooster	147.70	328.47
Isolated Members	44.50	67.00
TOTAL	$2,140.69	$3,166.62
CENTRAL DISTRICT (Ind., Mich., S. Ohio, & Ky.)		
Berne, Ind. (Bethel)	$ 600.17	$1,182.00
Camden, O.	00.00	26.00
Clay City, Ind.	26.35	65.63
Clayhole, Ky.	21.50	22.68
Clayton, O.	71.00	116.00
Dayton, Ohio (1st Church)	1,735.54	1,957.62
Dayton, Ohio (N. Riverdale)	000.00	298.00
Flora, Ind. (Grace Brethren)	188.50	508.15
Fort Wayne, Ind.	594.62	1,040 98
Goshen, Ind.	10.00	00.00
Huntington, Ind.	5.00	5.00
Lake Odessa, Mich. (Campbell)	78.71	143.57
Milford, Ind. (Gospel Mission)	00.00	7.00
Nappanee, Ind.	18.00	37.00
New Troy, Mich.	33.81	106.55
Osceola, Ind. (Bethel)	12.00	61.00
Peru, Ind.	96.33	216.57
Roann, Ind.	10.00	00.00
Sharpsville, Ind.	8.89	18.10
South Bend, Ind. (River Park)	90.93	00.00
Isolated Members	76.40	117.14
TOTAL	$3,677.75	$5,928.99
EAST DISTRICT (Pa., W. Va., N. J.)		
Aleppo, Pa.	$ 89.62	$ 107.13
Allentown, Pa.	211.04	220.20
Altoona, Pa.	25.22	55.05
Conemaugh, Pa.	496.95	641.79
Grafton, W. Va.	84.00	100.00
Highland, Pa.	25.00	00.00
Johnstown, Pa. (1st)	792.20	1,237.34
Juniata, Pa.	100.55	204.59
Leamersville, Pa.	9.74	32.42
Listie, Pa.	99.65	101.70
Martinsburg, Pa.	212.30	336.52
McKee, Pa.	62.16	50.00
Meyersdale, Pa.	230.85	307.02
Mundy's Corner, Pa. (Pike)	151.71	183.72
Philadelphia, Pa. (1st*)	452.40	436.11
Philadelphia, Pa. (3rd)	62.50	343.50

Pittstown, N. J. (Fellowship Bible Class)	10.50	12.00
Summitt Mills, Pa.	53.12	68.44
Uniontown, Pa. (1st)	385.77	819.00
Vinco, Pa. (Grace Brethren)	11.70	23.50
Waynesboro, Pa.	826.31	953.78
West Kittanning, Pa.	79.21	159.84
Yellow Creek, Pa.	1.30	14.00
Isolated Members	5.00	27.00
TOTAL	$4,488.80	$6,434.84
SOUTHEAST DISTRICT (Va., Md., Tenn.)		
Buena Vista, Va.	$ 56.41	$ 125.50
Covington, Va.	412.08	421.25
Hagerstown, Md. (Grace)	144.00	339.00
Hollins, Va. (Mt. View)	238.35	226.68
Red Hill, Va.	9.65	00.00
Roanoke, Va.	702.50	1,038.45
Seven Fountains, Va. (Trinity)	14.50	18.00
Limestone, Tenn. (Vernon Chapel)	108.00	153.25
Washington, D. C.	1,112.49	1,341.06
Winchester, Va.	328.98	391.33
Isolated Members	15.00	2.00
TOTAL	$3,141.96	$4,056.52
MID-WEST DISTRICT (Ia., Ill., Neb., Kans.)		
Beaver City, Nebr.	$ 115.56	$ 119.00
Dallas Center, Ia.	128.99	149.19
Falls City, Nebr.	15.00	39.00
Garwin, Ia.	56.83	86.96
Lanark, Ill.	45.00	45.00
Leon, Ia.	29.35	58.86
Milledgeville, Ill.	172.00	78.40
Morrill, Kans.	21.00	16.50
Portis, Kans.	104.31	186.40
Waterloo, Ia.	267.17	346.57
Williamsburg, Ia. (Pleasant Grove)	35.00	111.00
Isolated Members	47.00	45.00
TOTAL	$1,037.21	$1,281.98
SOUTHERN CALIFORNIA DISTRICT		
Bellflower	$ 128.22	$ 173.52
Compton	93.23	125.78
Fillmore	47.00	263.00
Glendale	397.41	606.71
La Verne	654.56	705.09
Long Beach, (First)	1,494.90	3,000.50
Long Beach, (Second)	121.66	255.75
Los Angeles (First)	400.22	521.59
Los Angeles (Second)	1,084.77	1,550.41
Los Angeles (Third)	125.50	366.73
San Diego	218.06	380.11
South Gate	142.54	217.79
Whittier, Calif.	1,065.02	1,100.24
Isolated Members	15.00	7.00
TOTAL	$5,988.09	$9,274.22
NORTHERN CALIFORNIA DISTRICT		
Modesto	$ 60.80	$ 400.00
Tracy	163.45	162.60
Turlock	100.00	75.00
Isolated Members	160.00	157.50
TOTAL	$ 484.25	$ 795.10
NORTHWEST DISTRICT (Wash.)		
Harrah	$ 67.19	$ 55.00
Spokane	73.15	91.27
Sunnyside	156.62	323.95
Isolated Members	00.00	00.00
TOTAL	$ 296.96	$ 470.22
Miscellaneous Isolated Members	12.00	11.00
GRAND TOTAL	$21,267.71	$31,419.39



Prices in our catalog are subject to change without notice. On account of increased costs, many items in our 1941 catalog have advanced in price. This particularly applies to plaques, novelties and Bibles.

We appreciate the patronage of our many customers, and shall look forward to your continued support throughout the coming days. Order all your supplies, books, and Bibles through

THE BRETHREN MISSIONARY CO.

3326 So. Calhoun St., Fort Wayne, Ind.

Since prohibition was repealed—The Keeley Institute reports that alcoholism among women has increased ninety per cent since 1933. The average increase for both men and women was placed at forty-two per cent for the same period.—Ex.

WHO IS TO DRINK IT?

This is the report of an actual dialogue which took place between two American citizens—one of them a business man, and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality, "prohibition is a failure, and we must get used to the idea of making America wet once again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied. "You know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor?'

"Do you want your customers to drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy so much from me nor pay their bills so promptly."

"Will you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not so sure that anybody should drink it. I guess we're much better off without it."—The American Issue.

"Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise."—Prov. 20:1.

—Free Tract Society, (Inc.)

Demas Hath Forsaken Me

By ARNOLD R. Kriegbaum, Pastor, Filimore, Calif.

Just as Mexico had yielded under the hand of Cortez with a small company of brave followers so Pizarro thought that a similar experience might be repeated in a conquest of Peru, a country of whose fabulous wealth he had heard such glowing reports. But Pizarro and his troops were called upon to suffer such indescribable hardships that his soldiers were about to desert him, and already ships from the homeland had arrived to carry them back to Spain.

Pizarro told them plainly that they might go back if they were afraid to go on. Then he drew his sword and traced a line from east to west on the sand and pointing towards the south he said, "Men, before you lies toil and hunger, drenching storms, disease, and possibly death; but there is also victory, plus great wealth and glory. Behind you is ease and pleasure and safety. On that side lies Peru with its peril; on this side is Spain with its comfort, but eternal disgrace. Now, men, choose whether you will go back to Spain or whether you will go on to Peru. As for me, I will go on."

He stepped across the line he had drawn. In a moment his faithful lieutenant was by his side, saying, "I, too." And then came another and another and another, until the whole of his brave little band was at his side; and with them Pizarro swept on to a conquest which has ever been one of the marvels to succeeding generations.

So it was with Paul. Undoubtedly Paul had talked with Demas; and we can easily imagine him saying, "Demas, before us is Rome with its hardships, its dangers, its perils, its sword, its prison. Behind us is Thessalonica with its comfort, security and rest. Now, Demas, if you prefer to turn back, that is your privilege, but as for me," said Paul, "I will go on."

Demas Retrogresses

The story of Demas has a fine prologue but a very poor epilogue. When Paul was imprisoned in Rome the first time, Demas was with him (Col. 4:14; Philemon 24). Without doubt, Demas must have demonstrated the same passion and zeal which always characterized the warrior for Christ, Paul. Demas without question had spent much time in prayer with the faithful apostle. Demas probably "gave approval" to the preaching of Paul. All things seemed favorable for Demas to become a great help to Paul in the work for God.

We could only speculate why Demas first followed Paul. The name Demas means "popular," and it might be that Demas wanted to be something in the "eyes of the world," and thought that following Paul would prove beneficial. Regardless of what his motives were, Demas supposedly became a follower of Christ. He worked with Paul, and traveled with him from place to place. In these journeys Paul left Ephesus and hurried to Miletus whence, it is possible, he sailed for Corinth, on his way from that city to Spain. There is no record as to when he reached Spain, but it is indicative that he met trouble almost as soon as he landed. He was soon arrested and taken back to Rome, a prisoner of Nero. In chains, Paul was being taken back to that damp and deserted dungeon. Things ahead looked dark! The immediate future had not the halo of glory and prestige! Demas forsakes!

Why? A thousand times we might ask, Why? Why did Demas forsake Paul? Ah, listen, let us ask another question, Why do people today forsake Christ? If this can be answered, then we will know why Demas forsook Paul.

In these hours of discord, disorder, and disquietude, we are alarmed at the disinterest in eternal things. The reason people are falling from the faith is because:

(1) **They have an Imperfect Knowledge of Christ.** "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Lk. 8:13-14).

A man was crossing the Mississippi on the ice, and fearing it was too thin, began to crawl over on his hands and knees in great terror. Before he gained the opposite shore, all worn out, another man drove past him gayly, sitting upon a sled loaded with pig iron. Ah, say, that is the way most Christians are headed toward the heavenly Canaan, trembling at each step lest a promise of God should break beneath them. The man had an imperfect knowledge of the ice. Many there are who have an imperfect knowledge of Jesus Christ.

What kind of a Christ do we have? We must attribute to Christ the greatness that is His. Christ is: (A) Eternal, being identified as "The everlasting Father" (Isa. 9:6), or more literally the "Father of the ages." Before the world was, Christ is (Jn. 1:1-3). (B) Unchangeable, being the "same yesterday and today, and forever" (Heb. 13:8). Praise God, we have an unchanging Christ in a changing world. (C) Omnipresent, i.e., He is always with us (Matt. 28:20). Oh, how thankful we need be that though all forsake, Christ is faithful. All the friends of Paul may have forsaken him as he headed for the Roman dungeon; but the peace of God flooded his soul, and he had no fear of the flashing blade which was to sever his head from his scarred body, for he knew Christ was with him. (D) Omniscient, i.e., our Lord knoweth all things. He knows our heartaches, weaknesses, problems and trials, for He knows what is in man (Jn. 2:24-25). Thank God! (E) Omnipotent, i.e., Christ is able to do the impossible. Power to heal (Lk. 4:39), raise the dead (Lk. 7:14-15), and control nature (Matt. 8:26-27) are evidences of His power. These give a partial picture of the greatness of our Lord.

(2) **They have Permitted a Moral Lapse.** This is exactly what happened to those mentioned in Heb. 6:4-6. These were once enlightened (cp. Eph. 1:18) and had literally tasted of the heavenly gift, the good word of God, and the powers of the world to come, even as Christ tasted of death; yet they fell into a moral lapse of fruitlessness for Christ. The first step to a moral lapse is failure to read the "Old Book" and to spend time in prayer.

A woman said not long ago, "I have just been so busy this past month that I didn't have time to read my Bible." Tragic; yea, pathetic! Christians who have not time to read and pray are **too busy** for their own good. **Prayerlessness is the first step into carelessness. Carelessness is the first step into worldliness,** which brings us to the next point.

(3) **They are Being Immuned to Worldliness.** How many times I have heard this statement, "I don't see anything wrong in that." So many fail to realize that

before Satan can be victorious, he must make us blind. A blind man doesn't see the Grand canyon toward which he is walking either. So, many fail to see the dangers of worldliness until after they have hit the bottom. It has been said by another, "Compromise is the devil's crowbar." If somehow, we can be immuned to worldliness and come to the place where we say, as one young man said to me not long ago, "They all do it," then Satan not only has us blinded, but has given us the initial shot of immunity which will finally bring a spiritual calamity.

Dr. J. W. Chapman relates the following story. A miner in one of the Western mining districts, who had been most successful in his operations, invited all his friends to a house-warming; and in the midst of his sumptuous feast, thinking of something that he wanted which was not on the table but in the cellar, called an attendant and ordered him to procure it. Taking a lighted candle the servant descended the steps into the cellar, and soon returned with the article but without the candle. "Where is the candle?" asked the master, and the careless answer was, "I left it sticking in a barrel of sand." The master of the house rose instantly, walked quietly to the cellar door, and when it was closed after him, sprang down the steps and hurried across the cellar floor to snatch the candle which was flickering, not in a barrel of sand but of blasting powder. A minute more and an explosion would have occurred which would have shaken the very foundations of the mountain. Feasting on worldliness is much like this. It may settle the question of eternity, and the next compromise may sever and snap the cord that ends in a catastrophy. Ah, yes, "Demas hath forsaken me, having loved this present world."

(4) **They are Forsaking Worship and Spiritual Living.** "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25). There is a tendency today on the part of professing believers to feel that they have fulfilled a responsibility if they attend "at least" one service on the Lord's day. Prayer meeting is for the old and decrepit, the business meeting is for those who want an office, and communion is for those who don't know any better. Such an attitude is only found in a heart that is permeated, saturated and dominated by **sin.**

A baby cries for food because he has a desire for it. The working man wants food because he has a desire for it. The born again child of God wants the "bread of heaven" because he has an inborn desire for it, whereby he cries Abba, Father (Rom. 8:15). Sitting at home in a rocking chair listening to a saint of God preach the Word is a blessing for a sickly, elderly saint of God, or perhaps a sinner; but one who professes to be a child of God and is able-bodied enough to eat three square meals a day, take a drive on Sunday afternoon, and attend sport and social functions, is not too weak to sit for one hour in God's house on God's day and hear God's Word. If the seat is too hard,, take a pillow with you. Forsaking God's house and Gods' people, and merely coming to church enough to keep your name on the roll, is a disgrace to the blessed name of Jesus Christ, and an evidence of little love for the things of Christ. Oh, God, help us to grow in Thy grace that we might love Thee as thou didst first love us. Grant that we might go on to perfection in Christ Jesus, not forsaking the source of our peace, hope, joy, comfort and love.

Why Not?

Take someone to church next Sunday. Don't waste gasoline hauling an empty seat to church. Fill it!

Mark Progresses

The story of Mark is the antithesis to the story of Demas, in that it has a poor prologue but a fine epilogue. Mark was the cause for the unhappy separation of Barnabas and Paul. Mark was rejected by Paul as unworthy to accompany him because he had previously abandoned the work of the gospel out of timidity or indolence. But there is cause for rejoicing to find Mark later ministering patiently and obediently to the very apostle who had formerly repudiated his services; still more, to know that he persevered and progressed even unto the end, and was sent for by Paul to encourage him in his dying hours. **What a contrast!** Demas forsakes Paul and the gospel and turns back to the world. Mark forsakes the world and turns to Paul and the ministry of the gospel. Mark was a mature saint of God with a ripe, Christian character, in which all the Christian virtues and graces had become fixed and solidified into permanence. The testimony of Mark came from a heart that had been changed by the grace of God.

"A new heart will I give unto you; and a new spirit will I put within you; and I will take away the stony heart out of you and I will give you an heart of flesh" (Ezek. 36:26). The story is told by a missionary to the Red Indians in our Canadian territories how it felt to be in the grip of the death-freeze. It was 70° below zero, and as the traces of the dogs that carried the sleigh across the black wastes got broken, he jumped off to repair them. Perspiring with the exertion, he felt his garments suddenly stiffen, and a chill such as he had never before felt in his experiences in these high latitudes seemed to creep to his very bones. It was intensely cold, "and all at once," he said, "music such as I had never before heard, seemed to descend from the skies. Oh, it was rapturous music! Can the angels, with their heavenly harps, equal what I heard? The snow began to appear as if covered with jewels that deck the city, and the twigs of the frozen trees seemed all kinds of colors. It was just fairy-land. A sensuous delight, a physical pleasure, began to steal over the whole body. The marks of the Indian attendants who had gone before, the tracks left by their snow, got transformed into beautiful couches; and a voice said, 'Lie down and rest, and listen to the music.' I was looking round to choose the couch upon which I should rest, when I heard a soft voice say, 'Stop! you are freezing to death.' I had only time to take the rope that bound my dogs to the sleigh and bind it around me, attaching myself to the sleigh, and to say in the Canadian French to the dogs, 'March!' They started and dragged me unconscious through the snow, battered and bruised, but safe." Ah, man! to freeze is sometimes just delicious. The devil takes care that the cold heart should never feel cold. He tells the birds to sing, and the flowers to bloom, and the demons to transform music. There is many a soul just freezing to death amid the pleasures of a sensuous religiosity that will only damn him forever. The human heart is a stone until God warms it and regenerates it. "For Demas hath forsaken me, having loved this present world. . . " (II Tim. 4:10).

NEWS BRIEFS From Our Workers

The following item comes from Bro Phillip J. Simmons, Pastor at FREMONT, O.:

"The Fremont mission church, which has just seen its second birthday last Sunday, enjoyed its largest attendance of any regular service. On Sunday morning 113 people filled the chapel until chairs were placed in the aisles. This is the third time since the beginning of the year that the attendance has reached the 100 mark, in spite of three epidemics in our community. The building fund offering Sunday only missed $40 by a few cents, and has averaged $29.12 since the beginning of the year. On Feb. 18, the state approved the building plans for our church, and the people are eager to get started on the building in the next few weeks. Pray earnestly for this, and for the unsaved that are ministered to in this new field."

To stimulate a greater attendance during the revival conducted by Bro. R. Paul Miller, the GLENDALE, CALIF. church presented a Scofield New Testament and Psalms to the person who was responsible for bringing the greatest number of others out to their services. In addition, on one Sunday evening, a bouquet of roses was given to the largest family representation present, which might include all relatives by blood marriage or adoption. The Junior High C.E. did its part to encourage attendance among its members by sponsoring their own inter-society contest for attendance at the services. One of the features of the campaign was a Sunday afternoon singspiration, which was preceded by a basket lunch at the church, and which delegations from many other churches in the district attended.

The bulletin of the First Brethren Church of PHILADELPHIA, PA., carried this item: "'Forgetting Those Things Which Are Behind' was the closing appeal of the message last Sunday; and when the congregation was asked to take a stand on the command as thus presented by the verses in Philiippians, not a member present failed to arise immediately to his or her feet, pledging to forget the sins, the misunderstandings, and the differences of the past, and pledging anew to press forward toward the mark for the prize of the high calling of God in Christ Jesus. There is no question but that those present meant business. The spirit manifested and the manner in which the response came left no doubt about that." The Evangelistic Committee of this church had previously decided to postpone the annual revival until the members showed evidence that they were ready to support one with their prayers and attendance. Since that time, there has been an increasing burden of prayer for a revival. The prayer meetings have been given over almost entirely to prayer, prefaced only by a short devotional service, a brief Scripture reading ,and the taking of the prayer requests.

The Second Brethren Church of LOS ANGELES has been especially active lately in efforts to evangelize the children nearby. First was a week's meetings following school, conducted by Prof. and Mrs. Mills, in which there were 123 decisions for Christ. Besides the children from 13 different religious groups which attended, there were a large number who had been receiving no religious instruction at all. These meetings were climaxed by a Sunday evening service conducted by Prof. and Mrs. Mills, in which the children participated. Then, a week later, in conjunction with evangelistic meetings conducted nightly by Bro. Leo Polman, children's meetings were again conducted during the afternoon. In the week intervening, to connect the two meetings, a Wednesday afternoon children's meeting was conducted, with a fine program and a special gift for each boy and girl attending.

The numerical results of the revival conducted at the Bethel Church of BERNE, IND., conducted by the pastor, Bro. Wm. Schaffer, were as follows: confessions of Christ, 3; rededications of life, 44; presentation of life for service as the Lord may lead, 2; baptized and received into membership, 5; average attendance for all meetings, 133; lowest attendance 69; highest attendance 207.

Bro. Arnold Kreigbaum, pastor at FILLMORE, CALIF., writes: "The First Brethren Church of Fillmore, Calif., held a prophetic Bible conference Mar. 1-3 with Rev. H. B. Centz and Rev. A. B. Machlin as the speakers. Both are converted Jews, and their messages were both timely and instructive. An offering of nearly $80 was raised through this Jewish conference for our Jewish mission in Los Angeles, where Rev. Elias Zimmerman, our missionary to the Jews, is laboring. The conference was a great blessing to our church, and many expressed the desire that the conference might go on."

To emphasize the importance of victory through Christ during the Victory Revival conducted by Bro. C. H. Ashman at the PERU, IND., church, every "v" in the church calendar except one was a capital—that one in the word "devil."

SPECIAL MEETINGS NOW IN PROGRESS

Remember Them in Prayer

SUNNYSIDE, WASH.—Mar. 15-29: evangelistic meetings conducted by Evangelist T. C. Kelford of Calgary, Alta., assisted by Mr. Brian King, noted pianist.

LOS ANGELES, CALIF. (2d)—Mar. 22-Apr. 5: evangelistic meetings conducted by Bro. Leo Polman, assisted by Mrs. Polman and Elaine.

News from Brethren CHURCHES

VICTORY REVIVAL AT JOHNSTOWN, PA.

"In all kinds of weather" was literally true during the victory revival at the First Brethren Church in Johnstown, Pa. "The worst three weeks of the winter" was the verdict. Snow, wind, ice, blizzards, rain, slush, zero, etc. Fully three-fourths of the time old man winter held sway. But "we all worked together to see what could be done," and the Lord gave marvelous victories for which we praise His holy name.

There were 98 public confessions, everyone of which was personal and definite, not a mass movement. The call and challenge given was pointed, plain, and personal. The decisions were out-and-out, clean-cut, and Scriptural. 29 of these were members of the church seeking a closer relationship with the Lord or restoration from lost favor or presenting themselves for complete surrender. 69 were not members of the church. Two baptismal services had already been held ere the meetings closed, and many more had indicated their purpose to become members of the church. The numerical results that were visible were most gratifying, and gave cause for rejoicing and praise to the Lord.

The fellowship was wonderful! Invitations for meals were numerous! There were many foretastes and foregleams of heaven! We were accorded the best of accomodations. After an absence of six years following a pastorate of 14 years, we found many of the "faithfuls" and many "new recruits," indicating a healthy condition within the church. Bro. Lynn was a Christian fellow-laborer in the fullest sense of the term. His standing in the church and city is of the highest order. The Lord is using him in a great way for fundamental, evangelistic testimony.

The attendance was not exceptional at any time. No sensational methods were employed to secure large crowds. But there was a sustained average of 242, with 133 the lowest and 377 the highest. The volunteer choir averaged 40 and there was a choir every night. The music was the best we ever heard during a three weeks' series of meetings.

All in all, we count thist revival a "Real Victory Revival!" In

spite of much sickness, increased hours in the industrial field, the the distractions of this war-hysteria period, and every conceivable type of opposition which the devil could inspire, the Lord gave victory to His Word. The days of sane and Scriptural evangelism are not past! The church must put forth three times the effort to secure the same results as accomplished 10 years ago, but the church that is willing to do this can and will have a revival. The Johnstown church is one of our outstanding churches and is to be counted among those loyal to Biblical Brethrenism.

Our ministry was enlarged during the last week by radio broadcasts each morning for the six weeks days. During these we spoke on these subjects, Spiritual Stratasphere Christians, Spiritual Bomb Proof Shelters, The Perfect Defense Weapon, Ships Made Safe at Sea, Victory over Four Spiritual Axis Foes, and Christians Decorated for Faithfulness and Valor. Anyone interested enough to write for them will be given the Scriptures used for these messages.

The first few nights of the victory revival at Peru have been most encouraging. The Triple As, Dad Ashman, Bob Ashman, and Ken Ashman, are the evangelistic team.

—Charles H. Ashman, evangelist.

LONG BEACH, CALIF.

If you ever want a real work done among the children of your community, just call on the Polmans—Leo, Leila and Elaine.

The way all the young folks flock to their daily, after-school meetings, you'd think they were featuring a bag of gum drops or a Walt Disney comedy.

When we saw them getting ready to leave after the concluding service of a two weeks' campaign last night, we wondered that they had so much left to pack, so many good things had been given away while they were here. And when we say "good" we are not thinking of MATERIAL things, but the GOOD THINGS OF THE GOSPEL.

Getting children into a meeting usually takes a little time, but this trio had well over 200 right from the start—and they came in from homes all over the city of Long Beach. When you see the Polmans in action, however, you cease to marvel at the remarkable results obtained. Their power to attract and win has its origin in a well-planned and prayed-over program, together with a good, practical understanding of the heart and mind of the child.

The Polmans have departed, but the blessings received from the Word through their ministry are indelibly engraved upon the fleshly tables of hundreds of young hearts.

Ever hear of Dawson Trotman's Bible Club work If not, make an especial effort to find out about this movement which, for many years, has been gaining great favor among young people and service men. It may be just the remedy for your young people's problem. We now have 12 boys and six girls of high school age in these clubs—only about one-sixth of our total enrollment, but how much better it is to have 16 who are really reading and memorizing God's Word daily, than 96 whose only touch with God came during the Sunday School hour Young people must learn that growth in grace can only come through the daily communion; otherwise, the inspirational message on Sunday is just something to be forgotten on Monday. Better to have 16 who are fellowshipping daily with God than 116 who are fellowshipping once a week with one another. In the past we have had our eyes on numbers. Now we have our eyes on a willing few, whose spiritual growth will do more for the attendance than anything else ever could, to say nothing of the testimony which these few can bear among those of their own age. One spiritually-minded and consecrated young person is of more value in a group than any teacher, as those who work with young people will readily testify.

Not much further to add at this time except for the fact that our Men's Magnify" is answering an ever-increasing number of calls for meetings in this district, besides all of the regular assignments which they meet weekly in the jails, prison camps, etc. In one of the camps where the men have been holding services, it is reported that about a dozen of the converted prisoners have a prayer meeting under the stars every night. Truly, the fire is falling upon this camp, for which we lift our hearts in jubilant thanksgiving to Christ.

Please remember in prayer the many thousands of defense workers who are pouring into this area. Our responsibility is great as we seek to reach them with the Word. Col. 2:5.

—Gene Farrell.

GLENDALE, CALIF.

Here is a fairly complete list of things that happened at our church during the year of 1941:

There were nine first confessions of Christ as personal Savior, 14 rededications, 16 baptisms, and 21 received into church membership.

Among the 19 special speakers or groups occupying the pulpit were Dr. R. E. Neighbor, the J. Keith Altig family, Dr. John Hubbard, the Eureka Jubilee Singers, the Biola Girls Glee Club, the Goose Creek Quartette, the Los Angeles City Jail Workers, Rev. B. Davidson and Mr. Raymond Joyce both of India, Rev. H. M. Griffin of the China Inland Mission, Rev. John Hathaway and Rev. C. B. Sheldon both our own missionaries on furlough from Africa, and Dr. Arthur U. Michelson. In addition to these speakers in regular Sunday services, the Men's Magnify Brotherhood was privileged to hear Dr. J. E. Conant on several occasions, and also Rev. Roy L. Laurin and Dr. Paul R. Bauman. At the most recent men's meeting one man accepted Christ as his Savior.

The W.M.C. spent a very busy year making baby quilts for the Navajo babies, rolling bandages, and collecting clothing for Kentucky. We are trying hard to meet all the goals. We think they are fine ones to endeavor to attain.

The Adult Christian Endeavor met their projects almost 100%. Each six months we try to add another missionary to our list. The Lord always blesses an organization that is interested in sending forth the gospel.

We are proud of our Children's Missionary Band led by Mrs. O. J. Hammer. Last week there were 20 children other than those that belong to our Bible School, for which we praise the Lord. They are studying China, and have taken a very good collection for the starving children in war-torn China, to be sent through Dr. L. S. Bauman.

Representatives from our church have faithfully filled the following appointments: Lincoln Heights jail, two groups being led by Ernest Harrison and Sam Toy, Jr., every Thursday night at the City Mission in Los Angeles; alternate Sunday nights in County Road Camp No. 5; Monday nights in Garden Chapel Mission. Occasionally Mr. Toy has spoken in Saturday night street meetings. Until closed, a group went to Elias Zimmermans mission to the Jews once a month.

Special weekly prayer meetings have been held faithfully by the women Thursday mornings, and by the men Saturday nights.

New subscribers have been added to The Brethren Missionary Herald, and there are more to come. We are well pleased with our Brethren publication.

We are looking forward to our revival meetings with R. Paul Miller. We have a prayer clock, and of course our prayer is for many souls in Glendale to find the Lord Jesus as their Savior.

Yours in Christ Jesus,

—Gladys Stivers.

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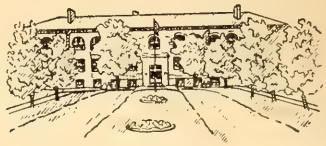
The Brethren Missionary Herald

Vol. 4 - No. 12 EDUCATIONAL NUMBER March 28, 1942



Grace Theological Seminary





Editorials By PRESIDENT ALVA J. McCLAIN, Winona Lake, Ind.

AFTER THE WAR—WHAT?

One of the most remarkable aspects of the present war has been largely overlooked. It is the curious fact that a very large number of influential men seem to be more concerned about the character of the post-war world than they are about the business of winning the war. In spite of the desperate peril of the present hour, even the leaders of our own government too often appear to be acting with an eye to the possible fate of their political notions and careers, instead of striving to get the immediate task accomplished. Very learned books have already been written to set forth the blue-prints of the world which is to be after the war, as the authors conceive it, or perhaps we ought to say, as they desire it. Church leaders, who long ago repudiated the theological creeds of their churches, are now engaged in writing economic and social creeds for the new post-war world to be.

In commenting upon this strange fancy which leads men to spend their energies upon an imaginary world, the first thing that ought to be said is that if more time and hard work is not put into the immediate business of winning the war, what is left after the war may not be worth talking about. While the starry-eyed reformers are talking about the world to be **after** the war, the Japanese generals with 6,000,000 of trained soldiers, and a nation of 70,000,000 working without thought of hours or wages standing behind them, are devoting their full attention to the **war itself.**

In the second place, it may be said confidently that, after we have won the war, the kind of a world we shall have will depend on the kind of principles which guide the men who lead in the work of reconstruction. Looking at the matter from this standpoint, the outlook is not very encouraging. Listen to the words of the noted Roscoe Pound. Certainly no "fundamentalist" in his religious views, he nevertheless says, "The fashionable social and political philosophies of today are of another type. Far from being creative, they are either destructive or obstructive. . . . When I think of current modes of thought in the science of politics and the science of law, and reflect on what is likely to come from them in the reconstruction of the world, **I confess I shudder."**

There is not much hope in these gloomy words, either for the present world or that world which men wishfully imagine for the future. But blessed is the man whose hope is in the Lord. For all those who know the Lord and His eternal plan for the ages, there is neither uncertainty nor despair. The ancient prayer of the saints, "Thy will be done on earth," will be answered one of these days. Come, Lord Jesus, come quickly.

PRAY FOR THIS MOVEMENT

In the mind of the general public, as expressed by the newspapers and magazines, there are three main religious bodies in the United States: **Roman Catholics, Protestants,** and **Jews.** The Catholics have their definite organization which speaks for the group. Likewise, the Jews have their organization. And for the Protestants, the Federal Council assumes to speak, and is generally recognized. These three divisions are recognized by the great radio broadcasting chains, and time is granted to each. To the general public, no other comparable religious group exists.

Now it is a lamentable fact, well known to many thoughtful observers, that this is not at all a complete picture of the situation in America. The picture not only is incomplete but actually misrepresents the facts. For there exists in this country, both inside the denominations and outside, **a very large group of Protestants whose faith differs more radically from that of the Federal Council than historical Protestantism differs from Roman Catholicism.** This group numbers millions of individuals ,and they support hundreds of churches and organizations. Yet this tremendous group has practically no recognition in this country so far as national opinion and affairs are concerned. If one of their number wishes to broadcast the faith held in common by the group, it generally must be paid for just as any commercial concern must pay. Often it is difficult to get the time on chain broadcasts, even if the money is available. Again, if in some large city there is a project to include religious education in the public school program, the Federal Council steps in to represent the whole of Protestantism. If the evangelicals do not wish to support the Federal program, then they have no voice.

Such a situation is neither democratic nor fair. Furthermore, because of the tendency of government toward wider control over all departments of human life, it becomes a matter of tremendous urgency for the evangelicals to work out some plan of cooperation which will enable them to make some demands for recognition in proportion to their numbers and importance in the religious life of America.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

There is now a movement in progress which aims to bring together representatives of all evangelical churches and groups and organizations, to discuss the feasibility of plans for some form of association which would include and truly represent all such believers. Named the "Temporary Committee for United Action Among Evangelicals," and supported by the signatures of a large number of well known pastors, teachers, and leaders, this preliminary committee has issued a call for a nation-wide conference to be held on **Apr. 7-9 at the Hotel Coronado, St. Louis, Mo.**

The purpose of the conference is for frank discussion and exploration. No rigid plan or organization has been established in advance. However, certain tentative principles have been suggested: (1) The association shall be purely voluntary and operated democratically. (2) It shall in no wise conflict with nor interfere with the rights and prerogatives of member bodies. (3) Membership will be on a basis of the traditionally accepted evangelical position. (4) It shall be an association consisting of member bodies —churches or groups of churches, evangelical organizations, denominations, with provision for conditional membership as may appear advisable. (5) A basis of representation shall be established. (6) Representatives shall not represent themselves but the organization designating each of them, and in this sense will be the bearers of the views of their organization. (7) Fields of cooperative endeavor shall be designed, among which are the following needed at the present time: (a) Relations with government. (b) National use of radio. (c) Public relations. (d) Evangelism. (e) Preservation of the principle of separation of church and state. (f) Freedom for home and foreign missions. (g) United efforts of evangelical churches within local communities. (h) Christian education.

I am sure that the above tentative program needs no defense, and I trust that all readers of the Herald will read it with care. It seems to present a great opportunity for united testimony. Too long has the Federal Council assumed to speak for Protestantism. Let us pray earnestly for the Lord's guidance for this fine proposal.

The Practical Ministry of the Seminary

While the academic schedule of the seminary is heavy, both faculty members and students find time to minister in various places outside the class rooms. One of the most remarkable evidences of God's favor upon the present location of the school appears in the wonderful way that He has opened up preaching opportunities for the students. As I recall, no less than three little churches have called seminary students since the first of the year, one as far away as the town of Three Oaks, Mich. As an example of how these calls take place, the following story is characteristic: Through a contact made through Bro. Russell Williams, one of the students was called to the Galena Christian Church at Heston, Ind.; and after some time there he learned of another little church at Three Oaks, Mich., that needed a pastor. Another student went up there, and is now preaching at Three Oaks. For the information of the many friends of Grace Seminary, this issue of the Herald is giving considerable space to brief accounts of the work of the students in these various churches. At my request, they have written the accounts in the first person. I trust that our friends, having read of the work being carried on, will put these student pastors and their churches on their prayer lists. The testimony of God's grace is greatly needed in some of these communities, and often the students work under real handicaps. Last week, for example, we had a severe blizzard which made driving Sunday night very dangerous. Some were snowbound, and one was bumped into a ditch; but all were back at the seminary safely when classes began. Pray that the Lord will continue to guard these pastors and the gospel teams as they drive the hundreds of miles which they cover every week, and bless their testimony.

COMMUNITY BIBLE CLASS AT HUNTINGTON

At the request of a group of Brethren and other Christians at Huntington, Ind., the seminary faculty has organized a Community Bible Class which meets there each week on Friday night. A very fine room was secured at the Huntington Public Library, and the local paper has cooperated in carrying announcements of the class. Huntington is a city of around 17,000 people, and there is plenty of room for work of this kind. Four members of the seminary faculty carry the work of teaching. The interest in the Word is good, and we feel that the class will grow into something very fine.

A REQUEST FOR UNITED PRAYER

Pray for Bro. Walter Miekley, senior in the seminary, who has been suffering from a severe eye infection, that he might be fully restored and enabled to go on with his studies. Pray also for Mrs. Miekley who has not been well.

THE GOSPEL TEAM MINISTRY

Due to the fact that many of the students have churches, we have not sent out as many teams this year as we have in the past. However, gospel teams have visited churches in Ohio, Indiana and Michigan. Some of these teams have traveled as much as 500 miles over the week-end.

Since September our teams have visited 17 churches, traveling a total of 3,060 miles to do so. Thirty-five services were held; and there were 4 decisions, 2 first time confessions, and 2 rededications.

Among the students who participated in the gospel team work are Gordon Cook, John Balyo, Nile Fisher, Wayne Beaver, Lawrence Lawlor, Jack Shaffer, Mary Edith Harris, Violet Mingle, Ruby Kuhn, Flo Melick, Mr. and Mrs. Irwin Wehye, and Mr. and Mrs. Herman Baerg.

Our jail work has been faithfully carried on by Bro. Peter Bury. Bro. Bury has gone to the county jail at Warsaw every Sunday morning since Sept. 21. God has greatly blessed this work of our brother with 27 first time confessions and 9 rededications. One Sunday morning an old man of 70 years of age, who had never heard the gospel story before, accepted Christ as his Savior, and the same morning a lad of 15 heard the good news and came into the fold. Bro. Bury speaks to each man individually, dealing with each one's own problems. Truly we can praise the Lord for such a report as this.

—Harold O. Mayer, Gospel Team Chr.

THE CALIFORNIA GOSPEL TEAM TRIP

Sunday morning, Dec. 21, 1941, the Ambassadors of Grace from Grace Theological Seminary left Winona Lake, Ind., for a tour of the Brethren Churches in the Southern California district. The members of the team were J. Keith Altig (saxophone), Lawrence Lawlor (saxophone), Garner Hoyt (trombone), and Harold

Mayer (leader). Driving steadily, we arrived in Los Angeles and there met Eldon Hoyt, a pre-seminary student and trombone player, who helped to fill the musical department of our team.

Although there was much talk of blackouts and war, the services were well attended. We were able to visit all of our churches from Modesto to San Diego.

We left Southern California about midnight Wed., Jan. 7, and arrived home safely about 1:30 A.M. the following Sunday.

God was very gracious to us granting us a safe journey, for we traveled 6,652 miles in 21 days with only one flat tire. We had the privilege to speak to approximately 1,512 people, having 3 first time confessions, 22 rededications and 14 requests for prayer. Many tracts were distributed along the way, and we rest secure in His promise, "My Word will not return unto Me void."

—Harold O. Mayer, Gospel Team Chr.

ANKENYTOWN, O.

The last Sunday of December I began my third year as pastor of the Brethren Church of Ankenytown, O. The Ankenytown church is one of the oldest in the denomination, organized long before the division from the Dunkard Church which formed our denomination. It is strictly a rural church. Until I became pastor a little over two years ago it had never had preaching services oftener than every other Sunday, though a weekly Sunday School has always been maintained. The attendance over the last two years has been a little over 60, and this average has been increased in spite of the loss of several members to the organization of the new church at Mansfield.

I teach a Sunday School class, and preach twice every Sunday, in addition to teaching a young peoples Bible class every other Saturday night. The story of a typical week-end would be something like the following: Catch the 11:30 A.M. train from Winona Lake Saturday; arrive at Mansfield, O., 187 miles away, at 4:20 P.M.; catch the 5:20 bus for Fredericktown (near Ankenytown) 17 miles away; spend Saturday night in the hospitable home of Mrs. Edna Guthrie and her son Wayne at Fredericktown (if the Bible class or a call doesn't call me away); teach my class in Sunday School next morning; preach at 11:00; take dinner in the home of some member of the church (and the Ankenytown people feed their pastor well); make from one to six pastoral calls in the afternoon; be present at C.E. at 7:00 P.M.; conduct the evening service at 8:00 P.M.; then go to my bed, and in the morning travel to Mansfield and catch the 7:35 train for Winona and arrive home at about 11:00 Monday morning. I usually travel about 500 miles each week-end.

In the past two years I have conducted three funerals and performed three weddings. In the same time I have baptized about 20. The Lord has given us much joy in this work. He has blessed His Word with the salvation of precious souls. We look forward prayerfully to the future.

—Robert D. Culver.

THREE OAKS, MICH.

"And ye shall be witnesses unto me."

To be a witness unto Christ is a peculiarly happy opportunity and responsibility. Therefore I count it a high privilege, and so it is, to proclaim His blessed name in the little town of Three Oaks, Mich.

The church, located in the center of this town of about 1300 inhabitants, is one of the many Christian (the name here refers to the denomination) churches found in this area, and has been in existence over 50 years. But for many months this little church, composed for the most part of people earnestly desiring the true gospel and interested in seeing souls saved, was without a pastor. They prayed for a pastor. I prayed for a church. God answered both. And on Jan. 18, 1942, I journeyed to Three Oaks, Mich., to begin a ministry which has been the source of great personal spiritual blessing as I have fellowshipped with those of "like precious faith."

Happily our attendance varies but little, 40 or 50 being the usual number present. Not a few of this number are children and young people, so I endeavor each Sunday to bring a "little sermon" (object lesson in which I often ask for assistance from the little folks) which immediately precedes the regular message.

Decisions for Christ have been made by three of our young people, and we are praying that God will continue to abundantly bless the work which He has begun.

—John G. Balyo.

PLEASANT VIEW COMMUNITY CHURCH

On the first Sunday of November 1941, my wife and I drove out about six miles into the country to call upon the parents of one of our jail converts. Not finding them at home, we explored a side road, and found a little country church, called the Pleasant View Community Church. Upon investigation we discovered that they had been having Sunday School for nine years with only an occasional preaching service, and that they had been discussing the call of a part-time pastor. We candidated for the church and received a call. There are about 35 in Sunday School and the same number in church. The community is well populated and many are unchurched. We travel about 25 miles to and from the church and in visitation. So far there have been no visible results, but we feel the Lord is working in the hearts of many. We count it a real privilege to serve the Lord in this community, and our prayer is that souls might be saved and Christians strengthened.

—Herman Baerg.

CALIFORNIA, MICH.

The Superintendent of Missions of the Second Synod of the United Presbyterian Church informed me in April, 1940, that I was to go to California, Mich., for the summer as a student-supply. Since that time I have continued there, working in a rural congregation of some 40 to 50 members. That number has been decreased by one death and increased by three accessions, with a few possibilities of imminent decisions. I teach a Sunday School class, preach in the morning, advise the young people's meeting in the evening, and conduct a brief worship service immediately following. My wife also teaches a class in the morning. Our calling is all done in the afternoon on the Lord's day. The total number of miles per Sunday would be about 220. It has been a privilege and a blessing to serve the Lord in this place; and we earnestly request your prayers for our witness there, that it might be faithful and fearless, for His Name's sake.

—Gene Allen.

BREMEN, IND.

My pastorate is at the First Fundamental Church of Bremen, Ind. This is an independent congregation which has maintained a good testimony in that community. The average attendance at the morning worship service is about 40, at the evening service 45, about the same number at Sunday School, and 20 at the weekly prayer meeting. The church membership is 44. I preach at the two services on Sunday, and

conduct the weekly Bible study and prayer meeting. I have been the pastor here only two weeks, and am praising God for the opportunity to serve Him thus.

—Irwin Weyhe.

CANTON, O.

I have been receiving a rich blessing from serving the First Brethren Church of Canton, O., as student pastor. The task is difficult, but the joy of the Lord is my strength. Each Sunday I conduct morning and evening services and teach a young married people's Sunday School class. Approximately 540 miles are covered each week in caring for the church. The average Sunday School attendance for the year has been about 150. We have had 33 decisions for Christ during the past year.

I was called to the church at the beginning of last summer vacation, and at my graduation in May, will take over the work as regular pastor. There is a great field in Canton, and we are praying that many precious souls will be won for Him through the ministry of this church.

—Glenn O'Neal.

MONON, IND.

It has been just about a year since the Lord opened up a place of service for my wife and myself at Monon, Ind. We drive well over 200 miles each week-end, for our country church is about 90 miles from Winona Lake. We have two churches, one in the country, the Milroy Community Church, and one in Monon, the Monon Presbyterian Church.

The Lord began about 16 years ago to open the country church for our services. My pastor, Rev. C. J. Pugh of Akron, O., preached there one summer while attending seminary at Chicago. Last February he had his first opportunity to go back, only to discover their need of a pastor. So the Lord saw fit to call us there, and in a month or two opened the Presbyterian Church also, which for a number of years had been threatening to close.

The Lord has blessed our work in the country. We held two weeks of services at the opening of school last fall, and the Lord blessed with about 20 conversions, most of them young people. Since then He has continued to bless with more, and with the dedication of a few lives to Him. We have now around 50 in Sunday School and church, whereas we only had about half that number to begin with. The Presbyterian church has the problem of no young people and thus is not progressive. We have, however, started a children's work there on Saturday afternoons. There have been some 40 different children come and a number have accepted Christ as their Savior.

On Saturday evenings we have prayer meeting at the church in town. On Sunday morning we have combined services at both churches, thus allowing a preaching service at both. My wife and I also both teach a Sunday School class. In the evening we have young people's service as well as an evening service in the country.

We both praise the Lord for the privilege of being His ambassadors.

—Donald J. Hare.

OSCEOLA, IND.

In April of 1940, I was called to be the pastor of the Bethel Brethren Church of Osceola, Ind. During the last two years the Lord has blessed the work and at the present time the Sunday School is averaging 50 every Sunday. We are expecting great things during the coming year. In the church, there have been a number of decisions that have blessed the congregation. Besides the work at Osceola, I have been teaching a community Bible class in the Public Library at Pierceton, Ind. The class has been growing and has had as many as 35 out to the meetings. With these engagements, I would say that I travel at least 130 miles each week. It has been a great blessing to preach the Word, and I know that in the future there will be even greater blessings.

—Robert W. Hill.

TALMA, IND.

Talma Christian Church of Talma, Ind., is located approximately twenty miles from Grace Seminary. Our congregation averages between 40 and 50. The Sunday School attendance average is between 35 and 50. Services at the church include Sunday School, morning and evening services, and a Wednesday evening prayer meeting. Responsibilities given to me as a pastor are, leading the song service at Sunday School, teaching a Sunday School class, preaching in the morning and evening, and visiting the homes in the surrounding territory. The total number of miles traveled weekly are about 90. I received a call to this church following the ministry of a fellow-student who had opened the work. As to decisions, there have been one for salvation, two definite re-dedications, and several other decisions of the Christian life. One of the most encouraging things is to see the rapid growth of several young men recently saved. The Lord has greatly blessed me in providing the opportunity of practical training along with the blessings of Grace Seminary.

—Clarence R. Nida.

INBODY UNION CHURCH

This is my second year as pastor of the Inbody Union Church, which is a little country church near Goshen, Ind., about 25 miles north of Winona Lake.

The church was built about 53 years ago, and many of those who were present at the dedication of the building still live near enough to attend the annual home coming services, and some occasionally attend the regular services.

We have a Sunday School of between 30 and 50, all of whom stay for the preaching services as a rule. Then in the evening we have young peoples' service and a preaching service again. I find plenty to do in teaching a class, preaching both services, and conducting all of the opening exercises for Sunday School and church.

This is an inter-denominational church, but most of those who come have some denominational background. However, this does not prevent us all from working together for the salvation of souls and the advancement of the cause of Christ.

We have many friends in the community who attend other churches, but who join us in any special services, and on these occasions the building is crowded.

The faculty of Grace Seminary suggested me as one who would be available to fill the pulpit when the former pastor was called to another field of service, and we have been greatly blessed in our ministry there. One of the greatest blessings has been our contact with the people in the homes. We have had time now to witness definite spiritual growth in many of the lives, not only of the young people, but of the fathers and mothers as well. The Lord has also given us five or six first time confessions and many dedications of life in the last few months of our work there.

—J. Keith Altig.

HESTON, IND.

In May 1940 we received a call from the Galena Christian Church, Heston, Ind., a rural church about 12 miles north of La Porte, Ind. (also 15 miles east of Michigan City, Ind., and five miles southwest of Three Oaks, Mich). This church was originally connected with the Disciples; but due to the lack of interest in the community the church had, for the most part, been abandoned by the denomination. Three years previous to our call there had been no preaching services, but a few faithful ones had kept the Sunday School functioning. Throughout the winter months the attendance has been running between 35 and 45, although the actual church roll scarcely totals 25 baptized members. The mid-week prayer service is fairly well attended. It is conducted in the homes and without the presence oft he pastor. the homes and without the presence of the pastor. teaching the adult Sunday School class and presiding over each of the worship services, while Mrs. Umbaugh conducts a young people's meeting each Sunday night.

An average of 225 miles is traveled each week-end. Bro. Russell Williams, pastor of the New Troy Church, was responsible for our coming to this work at the end of our first year at Grace Seminary. In the past year there have been approximately 19 first time confessions, 11 dedications of life, and five of these have definitely committed themselves to lifetime service. Another evidence of the Lord's blessing has been the spirit of giving among the people. One of the great blessings to me has been to see how God can work in the hearts and lives of men and women when all human efforts have failed.

—Earl Umbaugh.

WEST ETNA, IND.

I am pastor of the West Etna Community Church, an independent group located 20 miles northeast of Warsaw, Ind. We have an average attendance of 35 for both the Sunday School and church service. I teach a class every Sunday, but preach only every other Sunday. Bro. Earl Umbaugh was formerly pastor of this group. At that time he served two churches, this one and one at Heston, Ind. Upon being called to fill the pulpit every Sunday at Heston, he turned this work over to me. Although we have had no visible results the attendance is steady, and we are praying that in time they will want services every Sunday.

—Harold O. Mayer.

The Outside Ministry of Faculty Members

Among the preaching and lecturing engagements of **Pres. McClain** were the following: an address before the annual convention of Baptist Churches of this area of Indiana held at Huntington; a six-day Bible Conference with Bro. Kenneth Ashman at the Pike Brethren Church in Pennsylvania; a five-day Bible Conference with Bro. Orville Lorenz at the First Brethren Church of Myersdale, Pa.; three days as one of the Bible teachers at the annual Missionary Conference held by the Gospel Church of Cleveland, O.; the annual Thanksgiving sermon at a union service of the churches in South Whitley, Ind.; an address before the annual George Washington Banquet of the Otterbein Brotherhood of the First United Brethren Church of Warsaw, Ind.; and supplying the pulpit over Sunday at the Grace Brethren Church of Flora, Ind., in the absence of the pastor, Bro. Henry Rempel.

In addition to his busy schedule at the seminary, **Prof. Homer A. Kent** has found time to minister the Word in various ways and places since the opening of the school year last September. A number of calls have come to minister in the vicinity of the seminary. He has preached at the First Presbyterian Church of Warsaw, and delivered an illustrated message on the Holy Land at the First Baptist church of the same city. On two occasions he was called to teach a Bible class at the First Methodist church in Warsaw. In Winona he has taught the Men's Bible Class of the Presbyterian church on several occasions, and shortly before Christmas addressed the Winona Men's Club. Recently he gave an illustrated message on the 23rd Psalm at the class meeting of the Alligo class of the Presbyterian church.

Last October Prof. Kent attended the 4th East Central District Conference of Brethren Churches at Ellet, O., where he delivered seven addresses. Following this conference, he remained over the week-end to be present for Grace Seminary Day at the First Brethren Church of Ellet, where he spoke at both the morning and evening services to splendid audiences.

At the Christmas holiday season several engagements were fulfilled also in Ohio. He spent New Year's Eve with Rev. Phillip Simmons and his loyal group at Fremont. A fellowship service was held from eight o'clock till after the New Year had been ushered in, during which Prof. Kent spoke with the use of scenes of the Holy Land.

New Year's evening was spent at the Akron Bible Institute, where he addressed the student body of that institution on the subject, "The Testimony of Archaeology to the Truthfulness of the Scriptures." A number of former students of Grace Seminary are now teaching in this school.

One Sunday during the holidays was spent at the First Brethren Church of Canton, O., where he preached morning and evening in the absence of the pastor, Glenn O'Neal, who was in the state of Washington visiting his people. Another Sunday was spent at the Emmanuel Baptist Church of Akron, O., where Rev. Cloyce Pugh, a former student of Grace Seminary, is the pastor.

Prof. Kent has also several times served as teacher of the Community Bible Class at Huntington, Ind., which meets each Friday night at the City Library. For the past several weeks he has been preaching at the Palestilne, Ind., Christian Church, due to the illness of the pastor, Walter Miekeley, who is a student of the seminary.

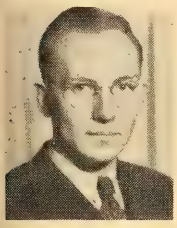
During the past several months the services of **Prof. Herman A. Hoyt** have been used both inside and outside the denomination. He was the speaker at the opening of a Bible conference in the First Brethren Church at Dayton, O., Sept. 21-22. In October he supplied the pulpit of the Gospel Center in Grand Rapids, Mich., of which Dr. Pietsch was the former

(Continued on Page 10)

The First Easter Message

By J. KEITH ALTIG, Pastor of Imbody Church near Goshen, Ind.

Millions,, yes, I mean millions, of Easter sermons have been delivered in the course of history of the church. If there were an average of 1500 ministers who preached an Easter message every year of the history of the church on earth, there would be well over 2,000,000 such sermons; but with all of these there has never been a better one, nor a more unusual, than the first one.



Rev. Altig

The preacher was unusual. He was an angel. Not many churches have an angel for a preacher. The place was unusual: before the open door of an empty tomb. The time was unusual: just before dawn on Sunday morning. The congregation was unusual: a few frightened women standing amidst a group of soldiers who had fainted from terror. The length of the message was unusual: 64 words in the English version, but only 48 in the language in which it was actually delivered as recorded by Matthew.

This first Easter message is to be found in Matt. 28:5-7. It was a wonderful message which could dry the tears from the eyes and hearts of these frightened women, and could send them running to tell others its glad tidings. Is there anything in it which could do the same thing for those of us who live today?

We notice that it is a message of **comfort.** "Fear not," said the angel; and certainly many of God's people today need a message such as this. This was not addressed to the soldiers. They were like dead men on the ground, insensible to what was going on around them. This message was not addressed to the rabble, who three days before had cried out for the crucifixion of the Lord. They were probably all home in bed, sleeping soundly, as unaware of what was taking place in the garden as they had been of the real significance of what took place on Calvary's hill.

But there were some who were in a condition to hear and benefit from a message like this. Although the future seems hopeless, although our dreams and expectations lie in ruins around our feet, yet there comes to us, born on the winks of the morning, the heart-stirring message, "Fear not!" The Lord Jesus Christ is not dead, He is alive! He is not here in the tomb, He is risen! Even in the midst of a burning, bleeding world, this message comes clear and sweet, a message of comfort to all those who love Him and seek Him, "Fear not!"

This message also contains a **call.** Come and see," said the angel with a welcoming wave of his hand. "Come, see the place where the Lord lay."

One great reason why so many Christians are living defeated, impoverished lives, is because they have never proven to their own satisfaction that the place where the Lord lay is empty. By that I mean that they don't believe, really believe, that Jesus rose from the dead. Can one who is absolutely convinced that our Lord rose from the dead go about worrying and fretting over the affairs of this life? Can one, who believes that His Lord is no longer dead but living, continue living selfishly, narrowly, with no concern for the lost condition of so many millions of his fellow men?

The wife of Martin Luther is said to have appeared one day, dressed in the clothes of a mourner. Her husband asked her the reason for the peculiar costume. She replied, "Why, haven't you heard? God is dead." "God is dead! What do you mean?" "Well," she replied, "God certainly must be dead or you wouldn't be worrying so much."

There is another lesson which we might learn from this call, and that is that Christianity has nothing to fear from investigation. There are no mystic "deep things" from which the uninitiated are barred. The record of all the facts is open and available to anyone who desires to study them. The microscope of an honest and fair investigation, and the blazing light of a detailed and accurate criticism, have never revealed a flaw, nor discovered a blemish in the character of our Lord or in the record of His life on earth.

"Come and see," defeated, discouraged Christian; and having seen that the Lord has risen, go from the empty tomb with hope renewed and courage strengthened. "Come and see," doubting unbeliever; and having seen that Jesus Christ ever lives in the power of an endless life, bow your head in humble submission and allegiance. In the cool hush of the early morning the voice of an angel preacher rings out, inviting all who will, to come and see the place where the Lord lay.

But hallowed though this spot is, and though we would fain linger in its blessing and glory for awhile, yet the message is not finished. It also contains a **commission:** "Go and tell." Yes, a message like this must be told! There are discouraged disciples who must be inspired with its message of hope. There are frightened disciples huddling in an upper room who must be stimulated to great deeds of faith and courage. There are unbelieving disciples who must be convinced. There is a lost and dying world which must hear if there is to be any salvation for them; and how can they hear if there is no preacher? Never forget for a moment this commission. The "go and tell" is just as important as the "fear not." The great failure of the church is that she has not been so ready to "go and tell" as she has been to "come and see."

Can you think of a better message for a 20th century world than this first century Easter sermon? The need of the world has not changed, except that now perhaps it is greater. Sin is still with us, blighting and ruining the lives of millions of people. After nearly 2,000 years of hearing this message the world is still as outspoken in its rejection of Jesus as Lord as it was three days before this message was proclaimed.

Here in the homeland, as well as out in the regions beyond, are the multiplied millions of darkened souls, men and women who will never know the blessings of salvation, and the joy of knowing the Lord unless we, many of us, fear not to go and tell them to come and see, and seeing believe.

We have heard the following definition for a "Modernist": A modernist is a theologian or preacher who doubts if there ever was or not; and if there was, or when; and if so, why? His usual theme is "The Whyness Of The What." And haven't we all heard 'em? —Bulletin, First Church, Long Beach.

No Strings Attached

By J. E. PATTERSON, Pastor, Mountain View Brethren Church, Hollins, Va.

Sometime ago I received from Bro. Polman a request that I write a brief article for the Herald; and as this article was to be published in the issue of the Herald just preceding Apr. 1, suggested the following topic, "No Strings Attached." Now I do not know just why Bro. Polman thought of this particular topic unless he has been guilty of playing pranks on others; or perhaps like so many of us, he too has attempted to pick up some valuable looking package seen lying on the street, to find that there was a string attached to said package, and it was quickly withdrawn from his reach.

Now we find this same thing true in many walks of life—in social life, in business and in political life we find that there are many strings attached, and that when we think we are in easy reach of our goal we see that for which we have been striving suddenly disappear.

Certainly this was true of the rich fool of which our Lord speaks in the parable recorded in Luke 12:16-20. We note here that our Lord does not condemn this man because he had been a successful farmer, but rather because he had neglected the most important things. Therefore, our Lord asked the question in Matt. 16:26, "For what is a man profited, if he shall gain the whole world, and love his own soul?" Also in Matt. 6:19 He warns against laying up treasures upon earth, saying, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Again in Matt. 6:33, our Lord instructs us as to what should have first place in our lives, saying, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Now it seems to me that we too often fail to discover that there is a great difference in the value of things temporal and things which are eternal. We fail to realize that while the things of the world—its wealth, its pleasures, its glory—all seem so attractive and so important in our daily living, all have strings attached and may quickly disappear. In I Jn. 2:15-17 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Now let us think of some of the things which have no strings attached and which are ours if we will only accept them.

First, God's love (Jn. 3:16), "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Now if we are willing to believe that God really loved us and gave His son to die in our stead, that we might have eternal life, let us believe the words of our Lord recorded in Jn. 5:24, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Second, this eternal life is ours with no strings attached when we are willing to rest in the finished work of our blessed Lord. But someone will say, "How may I know that I am saved?" First, you must decide in whom you believe, in whom are you trusting for your salvation. If you are trusting in your own works to save you in your own righteousness, to give you a standing before God, certainly you cannot be sure of salvation, because you are not saved. But if you can say with Paul in II Tim. 1:12, "For I know Whom I have believed, and an persuaded that He is able to keep that which I have committed unto Him against that day," then you are no longer trusting self but trusting in the shed blood of Jesus Christ, our blessed Lord. Therefore, trusting Him as our Savior, we believe His Word is true when He says in Jn. 10:9, "I am the Door: by Me if any man enter in, he shall be saved." Again Jn. 10:28, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

Now if we really believe that we are saved, not by any works of our own, but entirely through the finished work of our Lord, surely we must know that He Who saves will also keep; and to strengthen our faith He says in Jn. 10:29, "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." Therefore, Paul declares in Rom. 8:38-39, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Again, when the Philippian jailer said, "Sir, what must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." Now then Paul declares in Rom. 5:8, "But God commendeth his love toward us, in that, while we were yet sincere, Christ died for us. V. 9: Much more then, being now justified by His blood, we shall be saved from wrath through Him." V. 10: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

Now in closing, let me say that I believe in a Christ Who not only saves me but keeps me saved, not through any efforts of my own, but only through faith in the blood of Christ. So in the words of the Apostle Peter in I Pet. 1:3-5 I would say, "Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Also I Jn. 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

CHRIST

By G. M. BOWMAN

His grace is vast, unmeasured;
His love beyond degree;
His mercy is unending,
His pardon full and free.

Don't Be Fooled

By GEORGE M. RICHARDSON, Pastor Glendale, California

A young man was once asked when he first trusted in Christ and was saved. His answer was, "When the bee stung mother." Noticing the startled look that flashed across the face of his questioner, he hastened to explain the incident that prompted his unusual reply. One day when he was but a little boy he was playing just outside the kitchen door. His mother was working just inside. Suddenly a bee came buzzing around his head. Thinking only of his safety and a place of refuge, he ran into the house, followed by the bee, and hid behind his mother. The bee fastened on her bare arm and stung her. Ignoring the pain, she turned around, to her little boy and showed him her arm. There was the place where she was stung, there was the stinger, and there was the bee slowly crawling up her arm.

"You need not fear the bee now, son," she said, "For it has no sting. It cannot hurt you. It's sting is here."

Being a true Christian mother, and anxious to take every opportunity to impress upon her boy's mind the great truths of the Word of God, she took him upon her knee and used the incident as an example of how Christ died upon the cross and substituted Himself there for us. She told him how the sinner, pursued by sin, can find no shelter but in the cross of Christ; how into that spotless One Who hung there was plunged the fatal sting; to Him was meted out the wrath, the stripes, the bruises, the wounds, which were the sinners due. She told him that death has been made harmless for the saved one because all of its sting has been exhausted in Christ, all its dark waters dried up in Him. "Christ also sufferend for sins once, the Righteous for the unrighteous, that He might bring us to God."

We have had many acts of substitution, one man taking the place of another man, recorded in the history of human affairs. During the Civil War it was not an uncommon thing for men to hire substitutes in military service. One of the never to be forgotten incidents of World War I was that of a doughboy from the hills of Tennessee who begged to go in the writer's place when he had been chosen for a special duty that meant almost certain death. I have never forgotten that man because he offered himself for me, his body for my body, his life for my life.

There are five outstanding terms in the Bible used to describe the sacrificial work of Christ—atonement, reconciliation, propitiation, redemption, and substitution—each one of these presenting a particular and peculiar phase of the work of Christ in providing for our salvation. Substitution is not a Biblical word, as the others, but it is a Scriptural idea. It means that one person or thing is put in or takes the place of another person or thing. Thus Christ took the place of sinners and paid the penalty for sin, which is the death that they deserved. Let it never be forgotten that Christ died for our sins, and thus we need not die for them if we accept His sacrifice and by faith become identified with Him in His death and resurrection.

We are now living in a world system that is so surfeited with the philosophies of both metaphysical idealism and materialism, that it seems that the vast majority of men have forgotten the great spiritual values of life, one of which is so vividly set forth in Col. 1:17, "And by Him all things consist." Wave after wave of nationalistic philosophy, like an invading army, has swept through the nations until men have staked their all on their own particular political philosophy. Churches depend upon the instruction and guidance of religious leaders in denominationalism rather than the revealed will of God as set forth in His Word. Individuals in their gross egotism have the insulting presumtuousness to cry out, "We are our own god! We are our own savior! We will build our own eternity!" One of two things must happen: either men in the midst of their shattered and crumpled "toys," and the realization of their miserable failure to work things out for themselves, will cast themselves upon the mercy of God in Christ Jesus, or they will sink down into the hopelessness and despair as they try to quench their thirst at the empty cisterns which they have dug with the spade of their own resourcefulness and self-reliance. Man cannot forsake God and escape the penalty of his sin. Man cannot find salvation and that peace that his heart so longs for apart from Christ and the cross. The last intersection on the broad highway of life divides at the cross. The one road leads to heaven and life eternal, the other to death and hell. There are no detours around the cross by which a man can get to heaven. There is no substitute for Christ.

The world offers many substitutes for truth. There is the cotton-filled bon bon of false cults and isms—beautiful to look at but so unsatisfactory in experience. I can well remember when as a little lad I used to stand and gaze at a beautiful apple upon my mother's dressing table. Day after day I looked longingly at it. Oh, how I longed to set my little teeth into it. Surely a thing so beautiful must be good to eat. My mother had often told me not to touch it, that it wasn't good to eat; but surely my mother must be wrong because it was so pretty, much prettier than the apples in the bin in the cellar. One day when mother was occupied in another part of the house the temptation became so strong that I bit into it, and to my surprise it was not as delectable as I thought it must be, for it was filled with cotton and sawdust. Result: one ruined ornamental pin cushion, an administration of judgment on the part of my mother with a poor little disillusioned boy as the recipient. So it is with the false religions and the gaudy baubles and glistening tinsels of the world—pretty to look upon but unsatisfactory in the laboratory of human experience.

Man has tried to substitute the aquisition of material possessions for the yearning of his heart after God, only to find that when he comes to the end of life it is just as unsatisfactory as the practical jokers billfold last April Fool's Day. It looked good—but it was empty.

Don't be fooled by the things that satan offers as substitutes for the blessings of God. Whenever anything, regardless of what it is, such as business, position, fame, family, pleasure, organizations, take the place of the living Christ and the living organism, the Church, in your life—then that thing becomes an idol and you become an idolator. No man can substitute buttons for his tithe and expect to lay up treasure in heaven, unless his thinking is like that of the little boy who questioned his father on the way home from church, where he had keenly observed

the taking of an offering for the heathen. "Daddy," he said as they walked along, "Do the heathen wear clothes?" "No, son" answered the father, "whatever prompted you to ask such a question?" "I only wondered," said the boy, "Why you put a button in the collection bag today?"

Don't be fooled into thinking that the love of money can take the place of love to God. A pastor was one time talking to a man of his duty to follow Christ, both for his own sake and that he might bring up his two children in the fear of the Lord. "I know it," the young man replied, "I know it is the thing to do, but I cannot." "I do not believe that you wish to state it as strongly as that," the pastor continued, "You mean that you are not yet ready to." "No, I mean just what I say. For years all my thought, night and day, has been to make money. I went to church once when I was going with the girl who is now my wife, and the preacher said that a person must yield everything to God if he would be saved. I said to myself, 'Well, I cannot yield my dollars to Him. I must have them for myself and my family in the future.' From that time on I stayed away from church; and now I can't think about religion. No matter how much I try, my mind at once wanders off toward making money. And that's not the worst of it, I can't see anyone else making money without coveting it for myself. It's no use talking religion to me."

Don't be fooled, my friend, with all of the devil's claptrap. God in Christ Jesus has provide for our every need, spiritual, physical, and material. Trust yourself to Him and accept no substitutes.

"I need oil," said a man, and planted an olive tree. "Lord," he prayed, "It needs rain that its roots may drink and spread out; send a shower." And the Lord did so. "Lord," he continued, "My tree needs sunshine," and the sun shone, gilding the dripping clouds. "Now frost, Lord, that its wood may get hardened." The frost came, but sometime later the tree died. The man went to a neighbor and told him of his strange experience. The latter said: "I also have planted a tree and it is doing very well. But I gave my tree over into the care of God. He Who made it knows better than I what it needs. I prayed that the Lord would send what it needed, storm, sunshine, wind, rain, or frost. You made it, Lord, and can best take care of it." Let us with perfect confidence take our hand off of the wheel and our foot off the throttle, and trust Him. Don't be fooled with any substitute for His love, His grace, and His mercy.

THE SEMINARY FACULTY

(Continued from Page 6)

pastor. In connection with his services at the Pennsylvania District Conference, he also held short conferences in the Brethren Churches of Uniontown and Listie.

During the week of Oct. 26-Nov. 2, Prof. Hoyt ministered in the First Presbyterian Church of Albion, Ind., where one of this year's seniors, William F. Kerr, a Presbyterian from Atlantic City, N. J., now serves as student pastor. And during the thanksgiving vacation he ministered in his home church, Dallas Center, Ia. This was followed with a ten-day Bible conference in the new Brethren Church of Sharpsville, Ind., where Rev. Vern Stuber serves.

From time to time it has been the privilege of Prof. Hoyt to minister in various places on special occasions. On Nov. 9, he was the guest speaker at the Grace Brethren Church in Flora, Ind., in the interest of home missions. On Nov. 16 he was with Eugene Allen, senior in the seminary, and a United Presbyterian, from Washington, D. C., who ministers in the United Presbyterian Church at California, Mich. In the evening of that day he was the guest speaker of a Sunday School convention assembling there. On New Year's evening he brought a message at the dedication of the new chapel in the First Brethren Church of Fort Wayne, of which church Rev. John Aeby is the pastor. Recently he has ministered in the Presbyterian Church of Warsaw, Ind., the Baptist Church of Kewanna, Ind., and in the Sunday School of the United Brethren Church of Warsaw, Ind.

Taking his turn with the other faculty members, he has brought several expository messages to the Community Bible Class recently organized and meeting in the City Library in Huntington, Ind.

A MODERN MIRACLE

A Brethren pastor in a thriving congregation says that when funds get low for their local expenses and his salary, they then drain their pockets and the local church treasury for a missionary offering. Then in a short while thereafter, they suddenly find the wherewithal coming in for all their other needs. He says: "We do not attempt to explain it—we only accept it." Yea verily, in God's economy it is those who impoverish themselves for **others** who find a wonderfully providing God supplying their needs in a truly miraculous way. **It works!**—La Verne (Cal.) Calendar.

LEAN HARD

Child of My love, lean hard
And let Me feel the pressure of thy care.
I know thy burden, child; I shaped it;
Poised it in My own hand; made no proportion
In its weight, to thy unaided strength.
Before I ever laid it on, I said,
"This burden shall be Mine, not yours;
So shall I keep my child within the circling arms
Of Mine own love." Here, lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough; I would embrace thy care,
So might I feel My child reposing on My heart.
Then loving Me—**lean hard!**—Selected.

THINK IT OVER

IT ISN'T FAIR

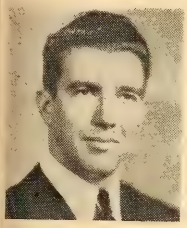


to claim membership in a church and then seldom darken its doorways. It isn't fair to claim membership in a church and then not support it financially. You can't belong to any earthly organization and treat it like that.

Don't Be a Fool

By GLENN O'NEAL, Pastor, Canton, O.

The word, "fool," has come to be so commonly used when speaking of the witty or humorous person that there is grave danger of losing the force of the word as it is used by our Lord. Christ applies the word to six classes of people, using three different Greek words. You may be certain that the one Christ would label as a fool is guilty of serious error. In contrast to the common meaning of "wit," one of the Scripture meanings is "witless," or, "void of understanding," and in several usages it carries the idea of condemnation.



Rev. O'Neal

I believe we may look with profit to the six passages where men are called "fools," and gain therefrom lessons for our own hearts.

A fool is a man who builds his life on any other foundation than the Word of God.

In Matt. 7:26,27, we read, "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house: and it fell and great was the fall of it."

Men do things in matters of religion which they would never think of doing in other affairs of life. Who would ever think that a man would be foolish enough to build in the situation here described. Yet every day men are building lives and determining destinies on the flimsy foundations of the traditions of men, trusting in personal righteousness, and many other things which are utterly baseless when tested by the Word of God. Don't be a fool! Build your foundation upon the Rock, Christ Jesus; and what is built thereon will abide for eternity.

A fool is a man who is rich toward himself instead of toward God.

Christ, speaking in the parable of the rich fool, says, in Lk. 12:20,21, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God."

It is a reason for sorrow when we see men seeking for peace and rest through worldly gain. This man believed that when he had obtained wealth and was able to retire, he would find the enjoyment which he desired. Christ says that true joy doesn't come that way, but that only a fool would try to obtain it thus. True peace comes by being rich oward God in money, service and devotion. Don't be a fool! Make a fortune which will last for eternity.

A fool is one who places more importance upon outward formality than inward morality.

Christ gives the Pharisees a stern rebuke in Lk. 11:39,40, as he states, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not He that made that which is without make that which is within also?"

We would look with disdain upon a hostess who would hand us a cup which was perfectly clean on the outside but on the inside there would be dirt, cobwebs and filth. If that is repulsive to us, how much more would God abhor the man who puts on the cloak of profession but inwardly is filled with spitefulness, wickedness and hatred. Don't be a fool! Make it your primary purpose to have a pure heart in the sight of God.

A fool is a man who is more concerned about trivialities than finalities.

In Matt. 23:13-24, Christ speaks of the Pharisees' mistaken ideas in regard to the temple, twice calling them fools, and concludes with the statement, "Ye blind guides, which strain at a gnat and swallow a camel."

The Pharisee, in his minute attention on the letter, missed the spirit of the law, which was much more important. Such a tendency is prevalent today. Religious rites are practiced without requiring the new birth. Communion with man is placed before communion with God. Don't be a fool! Put first things first.

A fool is one who doubts the fulfillment of the prophecies of God's Word.

Christ, in speaking to the disciples who were doubting His resurrection, admonishes in Lk. 24:25, "O fools, and slow of heart to believe all that the prophets have spoken."

The word here used for "fool," is more gentle, and has the meaning of "thoughtlessness." The person who today can look at the prophecies which have been fulfilled and are being fulfilled before our very eyes, and is still rejecting the truth of the prophetic Word, must be just as the term implies—thoughtless.

In an article written by Brewer Eddy, dated Feb. 7, 1942, he admits, in speaking of the present war, "It is not too much to say that all we have believed and hoped concerning God's kingdom of righteousness, is assailed in the conflict ahead." This is the result of prophecy based of man's achievements rather than God's Word.

As Christ looked with kind pity upon those disciples who didn't believe all the prophets had spoken, so we can look with just such pity upon our professedly more intelligent "brethren" who have no faith in the prophetic word of God. Don't be a fool! Trust in the prophecies of God's Word.

A fool is a man who is not ready for the coming of Christ.

The final reference to fools is found in the parable of the ten virgins recorded in Matt. 25:1-13, in which five are foolish because they "took their lamps, and took no oil with them:" In the conclusion of this parable in v. 13, we read, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," thus making the application of the fact that the five foolish virgins who took no oil were not ready to meet the Lord.

Every Christian ought to live each moment in readiness for the coming of Christ. The closing prayer of the Bible should be constantly on our lips—"Even so come, Lord Jesus."

Conclusion:

If Christ could come, and give but one admonition to the church today, I believe that He could choose no more appropriate words than "Don't be a fool!"

"The doctrine of grace humbles a man without degrading him and exalts him without inflating Him!"

Amillenialism vs. Scripture

By ARNOLD R. KRIEGBAUM, Pastor, Fillmore, Calif.

(Continued from issue of Mar. 7)

Answering the Charges of the Amillennialist

THE KINGDOM WAS NOT LITERAL

Amillennialists will claim that when Christ came at the first advent, He made no effort to carry out a literal program of the kingdom; and for this reason He was rejected and crucified. Neither is it unusual for them to claim that all quotations of the Old Testament prophecies, either by our Lord or His apostles, were always invested with a higher spiritual meaning, and always applied to the gospel age. Naturally, they deny that there was ever a reference to the future age or millennium, in which these Old Testament prophecies will be finally and fully fulfilled. According to them, the Premillenarian has simply substituted an earthly political program in the place of a quiet, peaceable, spiritual reign of the Messiah, which is the essence of the gospel.

Did Christ present a literal kingdom at His first coming? Three things are necessary for a kingdom: a land, a people, and a king. Did they have a land? Yes! Did they have a people? Yes, Israel! What about the king? A king and his kingdom are inseparable. The Lord Jesus Christ literally and officially offered Himself to Israel as their king according to the word of the prophet Zech. 9:9-10 as recorded in Lk. 19:27-28.

What kind of a kingdom did Christ offer to Israel? The kingdom which Christ offered to Israel was identical with the kingdom of Old Testament prophecy. (Compare Matt. 4:12-17 with Isa. 9:1-2; Matt. 12:15-21 with Isa. 42:1; and Matt. 3:3 with Isa. 40:3).

The aspects of the kingdom of Old Testament prophecy which are also found in the kingdom which Christ presented to Israel as the first advent were, that it should be: (1) **A Spiritual Kingdom**. The prophets set forth such a phase in their prophetic kingdom. In Jer. 31:34, the last part of the verse, we learn that in the kingdom iniquity shall be forgiven. Again in Ezek. 36:26-28 the promise is given of the Lord that in the future kingdom, Israel shall be given a new heart and a new spirit. In Isa. 35:10, the prophet speaks of a restoration of joy in human life at the regathering of Israel. Now the question is: Did Christ present a spiritual program to Israel at the first coming? If we turn to Jn. 3:3-5 we soon discover that Christ demanded that entrance into the kingdom was only for those who had been born again of the Spirit of God. (2) **An Ethical Kingdom.** In Jer. 31:30 it was prophesied that in the kingdom, only the guilty will suffer for his own iniquity. This is not true today; e.a., the Axis dictators have led their people and the world into war, but who suffers? Not the dictators, but the world populace. Who would suffer in God's kingdom? The guilty dictators who instigate the mania. Did Christ present to Israel such a kingdom? One needs but turn to Matt. 5:19-21,27 and the answer is found. (3) **A Social Kingdom.** Isa. 65:21-22 informs us that the time will come when "they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them." In other words, every man shall possess what he produces, and thus there will be social justice for all as is stated in Ps. 72:1-4. Did Christ present such an order in the kingdom He offered to Israel? Simply read Lk. 6:20-21 and Matt. 13:41-43. (4) **A Physical Kingdom.** During the kingdom as set forth by the prophets, physical hazards shall be removed (Isa. 65:23); long life shall be restored (Isa. 65:20-21); and there will be the elimination of physical ills (Isa. 35:4-6). Did Christ offer a physical kingdom to Israel nearly 2,000 years ago? Read Matt. 9:35; 10:5-8. (5) **An Ecclesiastical Kingdom.** What does Ezek. 43:1-7 speak of but the great temple of the millennial period, serving as a central sanctuary on the earth (Ezek. 37:26-28) where worship will be rendered unto Him Who is both King and Priest (Ps. 110); thus there will be universal worship of God (Isa. 66:23). Did Christ demand such a kingdom when He offered it to Israel? Read Matt. 11:15-18. (6) **A Political Kingdom.** Once the prophetic kingdom is established, there will be security for Israel (Isa. 32:18), and she shall not be plucked up out of her land (Amos 9:14-15). Israel shall then be made just one nation, no longer dispersed, holding her place in state (Ezek. 37:1-24). Did Christ offer such a kingdom to Israel? Yes, but He was rejected, but when He returns He will come in His glory to sit on the throne (Matt. 25:31).

This is the literal kingdom that Jesus Christ offered to Israel, stressing above all else the spiritual and ethical aspects, because it was these that Israel as a nation had failed to observe and look for. Although Christ offered the literal kingdom of Old Testament prophecy, it was rejected, and He was rejected, because: (1) the essential requirement for entrance into His kingdom was on too high a spiritual scale (Jn. 3:3-5); (2) while Israel was ready for a literal kingdom to be established, she was interested only in a social and political kingdom, which was but partial in character of the kingdom Christ was to establish; and unless she would accept the kingdom in its completeness, she could not receive any of its benefits (Lk. 12:13-14); (3) Christ demanded equality with God the Father (Jn. 5:16-18), which caused them to desire to kill Him.

In view of this rejection by Israel, Christ began to teach His disciples that He must needs go to Calvary (Matt. 4:17; 17:22; 20:17-19, 20-22; 21:33-43). Knowing that his weak disciples would need assurance, He taught them of His soon coming crucifixion and resurrection; and then to spur them on in the "blessed hope," He told them He would eventually establish His kingdom by returning to earth in His glorious person as King of kings and Lord of lords, thus to manifest the literal nature of His kingdom (Matt. 16:27; 17:8). He is also careful to prepare his disciples for the deferment of its establishment (Lk. 19:11-27). Praise God, He is coming back. It reminds me of a book which I saw some time ago entitled, "Scriptures to Prove the Postmillennial and Amillennial Views" When I opened the book I found nothing but blank pages. How true! Christ is coming in clouds to "call out" His bride unto Himself. and we shall be with Him for eternity! Yea, bless His name, we are to sit in judgment with Christ (Matt. 19:28). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). As He is glorified (v. 2); as He is pure (v. 3); as He is righteous (v. 7). even so shall we be in His kingdom.

(To be continued)

Remember

If we would work as hard as we should in lifting up the fallen, we would feel too tired to pull someone else down.— Lester Myers.

News from Brethren CHURCHES

KITTANNING, PENNSYLVANIA



It has been quite some time since we have reported our work in Kittanning. We enjoy reading of the progress being made in other parts of the brotherhood; but when one is busy, it is easy to postpone writing of the work in our particular field, that others may know something of what the Lord is doing for us.

Last Dec. 29 marked the 5th anniversary of our arrival in Kittanning, to make this our place of residence for a time. During this period, many blessed and highly enjoyable experiences have been ours—as well as also some disappointments.

Not all was accomplished, during this period, that we had hoped for—not all that should have been realized, with proper co-operation. All in all, however, we rejoice that our blessed Lord has been pleased to use us, as pastor and people, to bring about the results achieved.

During our ministry in Kittanning, we have had the privilege of receiving a grand total of 287 decisions (as decisions appear to be counted these days). Of this number, 129 were reconsecrations; 94 were received into the membership of The Brethren Church by baptism, letter or statement; 39 were children, whose parents objected to their reception into the church; 25 seemed unwilling to unite with the church. We were happy to have received three young ladies into the membership of the church just recently, by profession of faith and baptism.

In addition to the numerical results, the church became a full time pastorate; after having received assistance from the District Mission Board for about 25 years, the church has become self-supporting; it is in the best financial condition in its history (with several hundred dollars in the treasury at the time we resigned); and has purchased two extra large lots on which the congregation expects soon to build a new church edifice.

Besides his work in the local congregation, the writer had opportunity of serving in other capacities in the community, having served as Pastor-Counsellor of the Armstrong County Christian Endeavor Union for two years; and more particularly having had opportunity to teach a Bible class in the Kittanning high school. This Bible class afforded us one of the very greatest opportunities we have ever had.

MIDDLEBRANCH, OHIO

Having received a call from the Middlebranch church, we closed our pastorate in the Kittanning church the first of March, and are now in Middlebranch. It is just a bit early to have much to say as yet, in regard to this field. But, if first impressions are an accurate indication of what the future holds in store for us, we shall have a most prosperous and happy ministry with the Brethren in Middlebranch. Never, in all our ministry, do we remember having received such a royal welcome as has been accorded us by the brethren here.



Due to the fact that the church here has purchased a parsonage, and that it will not be available until June, our family will still remain in Kittanning until that time. This will enable our son, Paul, to graduate from the Kittanning high school class of '42.

Brethren, pray for us.

G. W. Kinzie.

CANTON OHIO FIRST BRETHREN CHURCH

"O, how I praise Thee, Lord, for saving me" was a prayer at a recent prayer meeting. It came from the lips of one who heard the Saviour call and surrendered her life to Him, accepting Him as her personal Savior at the victory revival held in the First Brethren Church of Canton, O. the last two weeks of January, with Bro. Chas. Ashman of Whittier, Calif., as the evangelist, and Bro. Walter Lepp of Cleveland, as song leader.



The visible results of the soul-searching messages were 15 first time confessions, a renewal in fellowship and the consecration of the lives of the church members with a willingness to go forward in unity and faithfulness as our Lord leads us. Eleven have been baptized and added to the church membership.

We enjoyed during the meetings the fellowship of the Brethren from Rittman, Middle-branch, Ellet, and Cleveland, O., and hope they will all come again.

God has surely been good to us here in Canton. Of course, we have had our share of sorrows and disappointments as well as our joys and blessings, but through it all we see Him working and are thankful for the many promises of His Word. Thereby we know that He holds us in the way, and only permits to come to pass those things which are for our good and His glory. May we never cease to praise Him for the afflictions, discipline, and chastisements, as well as for the blessings; for by all things He draws us unto a closer fellowship with Him.

Under the leadership of our student-pastor, Glenn O'Neal who will become our full-time pastor after this spring from Grace Seminary, we are looking forward to the coming of "Mickey" Walsh of Philadelphia, Pa., who will be the evangelist for two weeks of meetings in May.

We ask your prayers on our behalf, that we might be surrendered unto Him so that others will see Christ

living in us. May we be faithful servants until He comes.

Mrs. Carl Knop, church cor. sec'y.

WATERLOO, IOWA

On Aug. 11, 1941, Dr. J. C. Beal returned to us as regular pastor. He had served for a short period of time in the earlier days of our organization, and returned upon receiving a unanimous call in July.



We have indeed been blessed with wonderful messages from the Word, on the Lord's day, and on Wednesday evenings, when we meet for a study of the Bible. This is an intensive study on Bible climaxes, each person having his outline to follow. This class has been attended by some outstanding Bible students from other denominations, as well as by a goodly number of our own people. The pastor has just concluded a series of messages in Daniel, and next week will begin a series in Revelation. The Sunday morning messages recently have been from I John.

Dr. Beal has made many calls in the homes of members as well as in homes reached by the church school, including those where the parents are not Christian. The men of the congregation have for some time been calling in these homes for personal work under the direction of the pastor. The ladies do their group calling on Tuesday afternoons, establishing and maintaining contact with the childrens' mothers, inviting them to services, doing personal work, obtaining cradle roll members, etc.

Early in September we extended a call to Miss Ruth Bergert of Canton, O., a Moody Bible Institute student, to be with us as a full time worker. She directs the choirs, both adult and childrens', takes charge of the young peoples work, has a story hour for children after school one day a week, and recently organized a boy's group that meets twice a month. These boys have Bible study for half the period, then handwork for the latter part of the time. They are making wood plaques or mottoes that are very attractive, and will serve as silent witnesses in many an otherwise unreached home. The Junior Sisterhood girls have a similar program under Miss Bergert's direction.

The young people are making plans again to conduct street meetings in nearby towns as they did last summer. They use the church school bus for transportation to these meetings. They have done considerable calling and personal work, also some singing in homes of shut-ins. The childrens' choir had a major part in the Christmas music, thus attracting many parents and friends to the service, which was a program of old hymns and Scripture selections illustrative of still pictures of the life of Christ. It is a joy to see these little folks in their white robes and to hear their sweet voices raised to the Savior. Both choirs are now busy preparing the Easter music. Our pastor and other pastors of fundamental churches of the city have made plans for the union early morning service on Easter Sunday.

We should not fail to mention one part of Miss Bergert's ministry among us, that of her own contribution to the music. She gives beautiful contralto solos, plays the flute, the saw, and the bottles. Truly we are blessed in many ways.

One evening not long ago the men of the congregation assembled for the purpose of finishing a partition in the basement, which makes it possible to have the intermediate classes meet as a group. We are slowly but surely moving toward the completion of the building. The W M C and the Willing Volunteers class have jointly furnished book racks for the main auditorium, and it is surprising how much they improve the appearance of the room, at the same time caring for the books.

We are privileged to have Rev. and Mrs. Robert Williams with us to speak one evening since their rescue from the torpedoed **ZamZam.** Brother and Sister Jobson were also with us for a full day of blessing, Bro. Jobson speaking before good audiences both morning and evening, and Mrs. Jobson bringing messages to the different departments of the church school. A time of fellowship was enjoyed at noon at picnic dinner. Since these visits we feel more acquainted with these particular servants of the Lord, and missionary prayers and efforts in general are more personal than before.

Our mission offerings during the past 12 months have been the best in the history of the organization, and we are looking forward to a good offering at Easter time.

At the beginning of his pastorate, Dr. Beal was invited to teach a class in the Waterloo Bible Institute, but did not feel it wise at that time to do so. Recently he had again been approached on the subject, and has begn teaching a class in Isaiah.

There is to be a rally of the young people of Iowa in our building this month. We are praying for a

Immortal Money



(Please Don't Read this if money talk bothers you.)

"A man cannot carry his money with him into the better country. It will not pass as curency there. But he may exchange it for the coin of the spiritual realm.

"And what is that coin of life? Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character—the shaping of destinies—money that gives men hope and spells opportunity and lengthens days and wipes away tears, does not 'pass away.'

"The money that has been invested in the training of boys and girls, white or black or yellow or brown, who are today good as forces for righteousness in the communities in which they reside, is immortal money. There is, therefore, no reason why a man must leave his money behind him. The aspiring man plans to take it with him and make it as immortal as his soul."

good enrollment from over the state, that much good may come from it. Plans will be made for a young people's camp to be held in the summer.

The W. M. C has a good membership and attendance at meetings each month. The national goals have been stressed throughout the year. We use the suggested programs, with the leader adding an original number at each meeting. In addition to contributing to the national work, we have bought three units of cupboards for our kitchen, also dishes, etc.; but at present are not finishing the kitchen, rather using these funds for things considered more necessary.

The Senior Sisterhood is showing a nice growth, having regular meetings and doing all possible in the way of spiritual help to its members. New homes are reached in this group and many new contacts made.

Last summer, the young women of the Fidelis Class furnished the study with a rug, lamps, desk, chair and drapes. This class was also responsible for furnishing the nursery, which functions each Sunday morning during church service. Their newest project is that of installing a curtain in front of the baptistry. They have a Christian flag ready to present to the church next Sunday, when the ladies of the D. U. V. of the city present us a United States flag. We are glad to have these flags new for use in the Vacation Bible School, which is a high point in the year's activity.

Before mailing this letter on Sunday afternoon, we must tell that the church school bus carried 43 children this morning, which is the largest number so far as I know, that it has ever carried. They are "fighting for fifty" children in the bus, according to the posters in the bus. Praise the Lord.

We ask the prayers of the brotherhood, that success, as God judges, will crown the efforts put forth by His servant and people in this place.

In His Name,
—Jesse Bontrager, Sec'y.



PERU (Ind.) REVIVAL

Thorough and spiritual preparation had been made for this victory revival. Many prayer meetings were held. Excellent publicity had been given concerning it. "Bob", the pastor, knows how to display the "good news" in an attractive way. The church and the community were ready for the opening of the two weeks of meetings which gave promise of bringing victory to both sinner and saint.

We found the active membership united around the pastor. This church has been attacked from without and betrayed from within. The suit brought against it by the Ashland College controlled Missionary Board is still pending. But the faithful brethren have drawn closer together and are winning souls, edifying the church, paying the church debt; and have been knitted together in the Lord as a spiritual church, bearing a strong testimony in the city for fundamental, evangelistic Christianity.

Our son, "Ken", was with us for the first week as song director. He did a good job of it. His work with the children was also much appreciated. The "Happy Hour" conducted twice a week attracted an average of 106 for the four meetings. This is a great work which the church has instituted and carries on regularly once a week. Each Thursday afternoon the children are transported from the schools of the city to the church for this "Happy Hour" of spiritual worship and instuction.

The Lord gave victory in many ways during the two weeks of our united effort with the Peru church. The attendance was good and regular, keeping a fair level every night. There were many visitors in attendance. Three prayer meetings were conducted each night before services, and they were well attended. The volunteer choir was in its place each night and a good average was maintained by its members. The music was most inspiring and varied. The fellowship of the services and in the homes was a foretaste of that which is to be. There were 50 public confessions, over half of which were first time confessions of Christ. Sixteen were baptized on the last Sunday night of the revival. We held the standard high and insisted on clean-cut, out-and-out, definite decisions. The grand old book and the grand old faith still wins souls! We praise Him for each and every victory won in the power of the Bible and through the power of the Holy Spirit. The weather was fine until the closing Sunday. Then there came a regular March blizzard? It gave us everything all in one day: rain, sleet, snow, wind, etc. But the Lord also gave a great day of victory with 31 decisions on this last day, and the day was climaxed with a beautiful and impressive baptismal service in which the 16 were baptized. The entire congregation stayed for it too.

Charles H. Ashman, Evangelist.

REVIVAL AT GRAFTON, WEST VA.

On Sunday, Jan. 18, our church at Grafton, began its series of special meetings and continued for a period of two weeks, closing on Monday night, Feb. 2, with our communion service. The revival meetings, however, closed officially on Sunday night of Feb. 1.



The Lord richly blessed this special effort in winning the lost to Christ. The meetings opened on Sunday night of Jan. 18 with a very fine attendance, which was maintained all through the meetings. We were surprised and abundantly blessed in having the pastor to be (Rev. Randall Rossman) and his family, with us on Monday and Tuesday evening of the opening nights. Bro. Rossman brought a very fine and timely message on Monday evening.

This series of special meetings has done much for our people in Grafton. The saints have been edified and strengthened, and the seed of conviction has been sown in the hearts of many, we are told. There is one young couple in particular with whom the Holy Spirit is striving. The Lord knows who they are. Pray for them with us that they will yield their hearts and lives to Christ soon. Let us give all the praise and the glory to our wonderful Savior and Lord.

There is one outstanding characteristic which deserves honorable mention, which evidenced the sincerity and devotion to Christ of all our Grafton folk. It was the way in which they gathered each evening in our pre-prayer service. People were praying everywhere in the auditorium. Childish voices were raised to the throne of grace in behalf of their fathers, mothers, brothers, neighbors, friends and relatives. How wonderful it was to hear the prayers of children mixed with the voices of adults that souls might be won to Christ and His church. Our preprayer services

were well attended with children and young people, as well as adults.

There were eight first time confessions. Four of these were baptized and received into the church.

Our Grafton field presents itself rich and fertile, and our people are ready to follow a good strong leadership. Pray for this work and the faithful ones who are working, longing and looking for His coming.

Just a word of thanks and appreciation for all the kindness shown their pastor-evangelist. In Grafton you will always find our Brethren most hospitable and kind. They surely know how to plan for your comfort and welfare. We received a very fine offering and a most splendid gift (a suit of clothes). This was from the men's class. May God richly bless our many friends there. Thank you one and all.

We solicit the prayers of the brotherhood for a GREATER WORK THAN EVER IN Grafton, West Va.

S. F. Hauser, Pastor-Evangelist.

NEWS BRIEFS From Our Workers

On his 26th birthday, BRO. JAMES R. HAYDEN, a member of the First Brethren Church of Long Beach, Calif., was ordained by his pastor and the associate pastor, Dr. L. S. Bauman and Bro. Alan S. Pearce, to the Christian ministry. Bro. Hayden, a graduate of Moody Bible Institute, is superintendent of the Floating Society of Christian Endeavor at San Deigo, Calif., and is making Christ known to the men of the army and navy. In approving his ordination, there was not one dissenting voice in the church, nor in the Ministerial Examining Board, nor on the part of anyone who knows him. At the close of the morning church service, in which he was ordained, his seven month's old son was dedicated to the Lord.

The LaVERNE, CALIF., church bulletin reports that a real blessing was received by those who attended the service for the soldiers, conducted recently at the fair grounds by their pastor, Bro. Donald Carter. About 50 soldiers attended, and formed a splendid, attentive audience.

The Choral Ensemble from the Bible Institute of Los Angeles—an organization of 32 mixed voices, singing a complete program of sacred music, recently appeared at the Second Brethren Church of LOS ANGELES. The ensemble has in its personnel the Biola Mixed Quartet, the Male Octet, the String Ensemble, and the Trombone Trio, each of which presented numbers during the evening's program. The Choral Ensemble is directed by Mrs. Helen Rich, a graduate of the Los Angeles Conservatory of Music and Arts, who has also studied in Paris and has been on the faculty of a girl's college in Egypt. Dr. Herbert Tovey, head of the Department of Music at the Bible Institute, was present with the group at the service.

The First Brethren Church of WINCHESTER, VA., of which Bro. Paul Dick is pastor, has been awarding gold crosses to those who learn five new verses of Scripture during the week and repeat them on Sunday night. Among those who have received a cross were two small children.

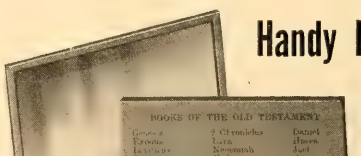
A little band in NORTH HOLLYWOOD, CALIF., where Bro. Donald Carter has been conducting a Bible class, is anxious to start a Brethren Church. A lady in the community, who had heard of the plan to locate such a church there, was heard to say, "I wonder if they are the sort of people who have a prayer meeting? If they do, I want to attend!" Bro. Carter remarks, "How thankful were we that we could say, 'Yes, the Brethren people believe in and practice prayer'."

BRO. ORVILLE JOBSON, on furlough from Africa, wrote Bro. Crees, pastor at Waynesboro, Pa., "I have not forgotten you in our rush to get everything in order for sailing. Clipper now appears to be out of the question, but boat hopeful." BRO. AND SISTER ROBERT WILLIAMS, Zamzam survivors, are also packed ready to leave for Africa on short notice. Continue to pray that transportation may soon be provided for these missionaries, who are needed so much on the field.

The WAYNESBORO, PA., church reports, as the result of the meetings recently conducted by Bro. J. L. Gingrich of Allentown, Pa., that the church has been revived, almost the entire membership coming in reconsecration in one service. There were besides this 10 first confessions of Christ and 19 reconsecrations.

DON'T FORGET, if you are planning special meetings, to notify The Brethren Missionary Herald at least three weeks in advance, so mention can be made of them in the Herald. A number of such items have reached us too late to announce ahead of time.

BRO. DONALD CARTER recently had the privilege of speaking to the soldiers at one of the army camps—which reminds us to remind you to pray for every effort being made to win these boys for Christ. From various sources we have heard encouraging reports concerning such work. The following excerpt from the letter of a mother, concerning the activities of her Christian son in the army, shows the possibilities there are for a Christian soldier to testify for his Lord: "He has been quartered along with from 80 to 150 other officers in a beautiful mansion. He has really been witnessing for the Lord. He read the Bible to them and they read out of his Bible much. He explained and commented as he read. They seemed to enjoy it much. He told of a beautiful baby grand piano, and no one could play but he. He refused to play anything but hymns. They sat around moaning and groaning, then one by one they came to the piano and listened. Then they began to sing, and then asked for altar call hymns; and they all sang and many wept. He said the toughest fellow there (and they were so tough, even the officers hardened)—this fellow asked for "Nearer My God to Thee." Many broke down and could not sing. Then at last he played softly, "Tell Mother I'll Be There," and many wept audibly and no one sang. He said constantly there were wonderful opportunities to testify for the Lord. And they were so grand to him and respected him so much more for doing so. So the Lord can use us no matter where we are, if we are willing."



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3326 South Calhoun St., Fort Wayne, Indiana

FOREIGN MISSIONS NUMBER — APRIL 4, 1942

The Southern Missionary Herald

VOLUME FOUR — NUMBER THIRTEEN

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BLACK BABIES

By ALLEN L. BENNETT

A little kinky headed babe
Of Congo's darkened lands.
With baby teeth and shining eyes,
And little chubby hands.
A little heart beneath the breast,
A little soul within.
A little life that might know God,
And love that saves from sin.

★ A happy home beyond
the seas,
Where Christ as Lord is
known.
A knowledge of the plead-
ing call,
Of those who died
alone.
A few short days
of pleasure,
Until life's race
is run
Perhaps a bit of
sad regret,
For babes
we might
have won.

Editorials - - - By L. S. BAUMAN, Editor

"GO YE!"

At last, the American government seems to have found the right type of a man to take command of its forces and to win this war. And, what type of a man is he? If I have "the right slant" on Gen. Douglas MacArthur, he is a **"go ye"** man!

This World War, from its very beginning, seems to have been commanded by **"sit ye"** men. The first "go ye" man in this war was Adolf Hitler. He **went** from the very beginning, and **therefore**—well, that story does not need to be repeated. The second "go ye" man seems to have been the Jap, and **consequently!** We sat at home, and with Premier Chamberlain, Senator Walsh, and some others perched upon the home roost, cackled about "defense" and **"peace."**

Led by a lot of modernistic idealists, most Americans talked about reform, science, progress, culture, improvement, "march of intellect," eugenics, socialism, and what not. The idea of a lot of our professors, and teachers, and preachers, was to "sit ye" and crow about how far we had gotten past the "horse and buggy" age. Ignoring the prophets of God who warned us about the "wars and rumors of war" that should be to the end of man's unregenerate cosmos, our idealistic social gospelists continued to roost and prate about the "warless world" and earthly "paradise" that man would build.

We prepared for **no** offense, and little defense, against the type of man that the Scriptures warned us would certainly creep into the saddles in the last days. The devil, at least, has sense enough to know that peace in an unregenerate world is a fool's dream. Therefore, he saw to it that his principal agents, Hitler, Stalin, Mussolini, and Hirohito, **prepared** for a great assault on the freedom that grants the right to worship God without hindrance or dictation. And, the devil put "go ye" men in the saddles.

Gen. MacArthur has always been a "go ye" man. Ten years ago, he stood before a Congressional Appropriation Sub-committee, and warned of the military strides of other nations, and declared he was "unalterably opposed" to the military program of that time, which left us without the weapons of adequate defense, saying nothing of offensive warfare. If England had had a MacArthur in 1933, and had listened to him, Hitler would not have beaten her to every post in Europe. He would probably be posing ere now as "The Thinker" on a lonely isle "somewhere" in the middle of the briny deep!

All of which reminds us that our Lord was the original "go ye" man. Centruries before the days of Carey, Morrison, and Judson, His voice rang gorth: **"Go ye** into all the world and preach the gospel to every creature." Ignoring the marching orders of their Lord, Christians sat at home, saying that they did not believe in foreign missions.

"We have enough to do at home!" How often was that spoken.

Therefore, since we did not go to the enemy, the enemy has now come to us. The curse of our country today is the foreign philosophies that have come to our shores, and threaten to destroy the great citadel of religious liberty—America. Our land is filled with snaky foes of old fashioned Americanism —Communism, Bolshevism, Fascism, Socialism, and Modernism. They can crawl through the crevices into the feminine quarters of the White House itself. Remember Eve! **America, wake up!**

"Go ye! GO YE! GO YE!" How the command of our Lord rings down through the centuries to every good soldier of Jesus Christ. Wars are never won by merely defensive action. Follow MacArthur! Follow Jesus of Nazareth! **Take the offensive!**

Brethren! The church seems to have plenty of money and men for defensive actions. What about more money and more men for offensive action? God give the church of Jesus Christ ears to hear the command of the greatest of all leaders—**"GO YE!"** God give the church of Jesus Christ more MacArthurs! Then there will be hope!

FORWARD!

The present calamity in Europe must be regarded as a call to a more eager and sustained evangelism at home and abroad. The chief concern of missionary societies must be to carry on the work which God has given them to do. To keep on loyally with the constructive task of the Christian enterprise, at a time when destructive forces have been let loose, is the highest service they can render.

In a world where everything else is insecure, there is one thing that can be counted upon. If missionary societies go straight ahead with their positive task of evangelism, God will take care of their work. With courage and resourcefulness, this calamity can be turned into a great Christian advance, at home and abroad. Even the wrath of man can be made to praise God.

MOVED TO PRAY

A letter to the editor from Mrs. Alice Larkins Day of the Whittier, Calif., church relates something of interest. She says: "I want to tell you of an instance

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

in connection with the sinking of the **Zamzam.** Our daughter was sick in the hospital. At midnight she could not sleep and felt she must pray for someone on a German raider. She spent the rest of the night in prayer, and every day after that till we heard of the sinking of the **Zamzam.** Counting the difference in the time, we find that just as they were being fired upon was the time that she was impressed to pray for them. She went home to be with the Lord on July 29th."

Prayer puts the arm of God into action. It is certainly marvelous to know that when it is necessary to put that mighty arm into action, the Spirit of God should impress upon some saint somewhere to pray. In the next world it will be more fully revealed to us just how much prayer had to do with the fact that no missionary on board that ship was harmed.

OF COURSE WE ARE INTERESTED

A wedding of more than usual interest to us missionary-minded folks took place in Sunnyside on the evening of March 6, 1942. We tried to secure a writeup of this wedding from the pastor who performed the ceremony. However, since the pastor was the father of the bride, perhaps he preferred for someone else to speak of it.

At this long distance all we can say is that Miss Lucile Reed, daughter of Rev. Earl Reed, our pastor in Sunnyside, Wash., became the bride of Mr. Arthur Nickel.

This wedding is of unusual interest to us, inasmuch as Brother and Sister Nickel (both members of our church in Sunnyside), God willing, expect to be missionaries on our African field. And, from the editor's personal knowledge of them, he feels that they are called of God to this splendid work. We know of few on whom we could lay our hands with more confidence that God has called them than these two splendid young people.

Arthur Nickel will graduate on May 22 from the Multnomah School of The Bible of Portland, Oregon. We understand from Brother McClain that he has made application to enter Grace Theological Seminary this Fall. We believe that information is correct. Upon their completion of the work in the Seminary, if our Lord shall tarry, they will be off for the field.

Arthur Nickel was formerly a member of the Mennonite Church of Salem, Ore. What a fine testimony it is that the church from which he came to us esteems this young man so highly that they, even though they are not affiliated with our denomination yet, **request the privilege of supporting him, not only in school but when he goes to the African Field.** They want to feel that he is their personal representative on the field in making Christ known to those who have never heard the story of redeeming love. It was the editor's privilege to have fellowship with Arthur Nickel during his evangelistic campaign in Sunnyside last October. To say that we feel a fine addition has been made to the mission of the Brethren Church is to express it mildly. May the Lord richly bless these splendid young people to whom we extend our heartiest congratulations. Let us pray that the Draft Board will not call him before he boards the boat for Africa's Land.

1,600 POUNDS OF BANDAGES ! !

The following message came to our office in Long Beach, just as we were about to air mail to Cleveland the very last items for this issue of the Herald:

> "Am visiting southeast churches while waiting for definite word concerning sailing. Shipped 1600 pounds of bandages on boat Saturday. Notify W.M.C. and S.M.M. through Easter Herald and urge them to continue.—Orville D. Jobson."

Think of that! 1600 pounds of bandages on the way to Africa right now. Sisters, keep up the good work! Africa has a lot of wounds to heal. Stanley declared that in his journey of 7,000 miles across Africa, he did not find a single person who had ever heard the Gospel. On the stone erected to the memory of David Livingstone in Westminster Abbey, are the memorable words that were written by Livingstone precisely a year before his death:

> "All I can add in my loneliness is, may Heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal the open sore of the world."

Verily, the blessing of God shall rest upon the heads of our sisters in the W.M.C. and the S.M.M. who have with their own hands prepared nearly a ton of bandages now on the way for the binding up of the physical sores of Africa. These bandages in the hands of our African soul winners pave the way for that greater healing—the healing of the spiritual sores of that great dark continent for which Jesus died. God bless you sisters of the W.M.C. and the S.M.M.

Miss Crawford Arrives In U. S.

A telegram announcing the safe arrival in the United States of Miss Mabel Crawford, from Africa reached us just as this issue of the Missionary Herald went to press. The telegram, sent from Fall River, Mass., to Dr. Bauman in Long Beach, said:

"Psalm 91 still tried and true. Please cable Africa—Mabel."

NEW MAP OF AFRICAN MISSION FIELD

A new map of the Brethren mission field in French Equatorial Africa, especially prepared under the direction of Superintendent Orville D. Jobson, is now available.

No missionary-minded Brethren Church, Sunday School, C.E. Society, or W.M.C., will be without one. THEY ARE GOING FAST!

$3.00 ($1.00 less than cost).

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Easter Greetings



A LAST CALL FOR EASTER

By A. V. KIMMELL, President of the Foreign Mission Board

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted of him (Acts 10:34,35).



Rev. Kimmell

This is about the last call for the Easter foreign mission offering. Perhaps your mind is made up as to the amount you are going to give or have laid aside for that purpose. If that is what the Lord would have you do, you will receive a definite blessing; but should you not be thinking of giving all that He would have you give, let this appeal cause you to go over the matter again with Him in prayer.

The great work of taking the gospel to every kindred and tribe must go on. We must go forward. The command of Christ is an imperative **"go."** There are no exceptions to this order. Distance from home, cost of opening and maintaining the work, difficulties involved, or the dangers of travel, are not mentioned in the marching orders when Christ said, **"go."** As believers we are under orders from our great Commander-in-chief, and He said **"go."**

Few will question the part the devil is taking in this present World war, and at this moment no one can foresee the situation in which the nations will find themselves when it is over; but this one fact is evident to Christian and non-christian alike: this war is playing havoc with the cause of foreign missions at home and abroad until the devil is rejoicing in unholy glee. Shortages of this or that, rationing of this or the other, the long working hours, working on the Lord's day, heavy taxes, and similar situations, are slowing up the church at home; and about the first place it strikes is the mission field. Transportation is difficult, passports are hard to get, everything is uncertain; but humanly speaking none of these things are impossible, and since we know that with God all things are possible, there is no excuse for us to stand by and wait until the war is over.

The Jobsons may book passage any day. Ships are sailing. A few are being lost; many are crossing safely. The Jobsons have counted the cost and they say, **"we are ready."** The Williams have counted the cost and they say, **"we are ready."** Several others are waiting with the same answer. Mabel Crawford has just arrived safely in spite of the dangers. The only people who seem inclined to quit on this job are those of us who sit at home in comparative ease, and complacently decide to wait until it is all over. Is such your stand? No! No! **No!** ! seems to come the answer from all parts of the home land. Well, that is just the sort of response we expect from the **Brethren.**

Now here are some facts. It is true that there are many missionaries at home; but do you know it costs far more to have a missionary at home than it does when he is on the field? The missionaries who are holding themselves ready to go at a moment's notice cannot do very much toward their own support, though they are perfectly willing. The missionary allowance has not been increased; perhaps it ought to be; but the supplies that are sent to the field have increased as you all well know. No member of the Board is as well able to stress this as the writer, for he sees much of the supplies sent to the field and he knows the great additional costs. Ask Bro. Bauman how transportation costs pyrimid these days; and let those who think that not so much is needed this year change their minds, for **more is needed than before.**

But my God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19). Our God desires to use you in this cause so dear to His heart.

WHAT KIND OF MONEY COUNTS?

By R. D. BARNARD, Pastor, Dayton, Ohio

"Will my nickel count, if I give it to Him?" Such was the question of a little girl, as she came to her pastor following a missionary address. She had the nickel all wrapped in a small envelope. The pastor replied, "Bless your heart, your nickel is the only kind of money that really does count." The child's nickel, as the widow's mite, was perfumed with sacrificial love. It was truly a love-gift to the infinite God. A nickel will not be thus perfumed if we have used many times that amount for ourselves, and the nickel is just feeding God on crumbs. Our prayer is that in this Easter season the gift of The Brethren Church to foreign missions will be a love-perfumed gift. If it is, it will be a sufficient, even an abundant gift.



Rev. Barnard

What kind of service counts? One day as a missionary went from the village, his dog stayed behind. He whistled, and the dog came running at top speed. An old native standing by the roadside watched with admiration, and then cried out, "Dog yours, ear is only," that is, "Your dog is all ears, he is obedient." The only kind of service that pleases our Lord is "ear-is-only" service. Every missionary worthy of the name is that kind of a servant. Every Christian, earnest in his profession, is that kind of a Christian. In this whole matter of our gifts to foreign missions, it is the Lord's to direct, and ours to give. Pray God that we will be tender to His voice!

"The field is the world"—so says the Word of God. How big the world is! Here in America there is one ordained minister for every 546 people. In the non-Christian world there is only one ordained minister for every 183,675 people. Six people are born in the world for every one born into the kingdom of God.

There is no hope of a converted world in this age, and no promise of it. But there is this: we are under instructions to preach the gospel to every creature. As long as there are the untold millions in this sorry world, we have an imperative work to do.

Native Christians are doing their part. A returned missionary was once asked: "How many missionaries have you on your station?" "3,000" was the reply. "No," said the first speaker, "I did not ask the number of converts, but the number of missionaries." Again the answer was "3,000." "For," said the missionary, "every convert is a missionary." And, this should always be true.

Missionaries are doing their part! One cannot know these dear friends personally and then believe otherwise. Their bodies may be kept in America for a while by the government restrictions, but their hearts are in the distant land. God bless the missionaries!

But, will we be doing **our part?** Dr. Leon Tucker told of a great street demonstration in New York City. 12,000 people marched. In the motor cars in the procession were crowded men, women and children. A judge of the Court of Appeals was there. A ragged boy of the street was there. What was the occasion? Well, an explanation was on placards on the sides of the cars. They read, "These people have all been saved from burning buildings by the New York firemen." Back of the cars marched the men who had saved them. They were wearing medals, and the thousands of people lining the streets cheered most hilariously.

Have we, I wonder, rescued any souls from the burning? Have we made our full gift, as the Lord as directed, that missionaries in the distant lands may "rescue the perishing?" We will not do it for the praises of men, but one thing is sure: no service for Jesus Christ will ever go unrewarded. Would to God we all had the soul-winner's crown. Speak your testimony; give your money that the lost may know of Jesus Christ.

TIME IS SHORT

By R. PAUL MILLER, Sec'y of The Brethren Home Missions Council

The world has never presented a more powerful appeal to Christian people to support foreign missions than it is doing today. One glimpse at this present world tragedy is enough to make every Christian leap to the task as never before. The world is now paying an awful price for its attitude toward Jesus Christ. The present wars are born in the selfishness and hatreds which would have been destroyed through faith in Christ.



Rev. Miller

The time is short in which to work. While the twilight hours of the harvest time slip steadily by, souls in heathen darkness can be won as well as ever. We must not slacken the pace. while the world is giving billions for war, we must make our greatest sacrifices for bringing men to Christ. The display of devotion and bravery by our missionaries, in recent months, constitutes a call to us all to make a magnificent offering to "keep them preaching" over there.

Hold That Line

DR. E. STANLEY JONES, New York, N. Y.

There is one thin, red line being held throughout the world. It is the line of Christian missions. Into that line has gone the manhood and the womanhood of our nation and other nations. That line is the hope of the world. For it says that God cares about the world. At the moment of the resurgance of national and sectional interests, that line says that God thinks in terms of the world. It also says that some people still think in terms of the world. It says that they are not being swept off their feet by the sectional and local slogans of the day. That line still has its marching orders, and those orders come out of eternity, not out of the changing scenes of time. It is therefore holding white other lines are crumbling. We were not commissioned by man, and our commissions cannot be revoked by man. Therefore the orders are: **Hold that line!**

If that line gives way amid the confusion of things, then what is left to remind us of our world solidarity and that we are of one blood? And what is to remind us that we have no national or sectional faith, but a faith that is world-compassing in its view and in its affection? What is there left to redeem men from ignorance and superstition and the pathetic meaninglessness of life? Moreover, if the church allows this line to be wiped out, then what of its own life? Where have the lighthouses of the world gone? She has let those lights die, and she is left with a tiny, sectional faith that isn't big enough to fit the facts of life. For the future will demand not a smaller faith but a bigger one, and if we meet the future with a shrunken faith, then we will be unable to meet it with adequacy. The very life of the church depends upon our holding that line.

That line is the one line of goodwill holding amid a world of hate. It says that the answer to life is not hate but love. Some day men will return to sanity. And when they do, it will mean everything if they can see one line holding through the night, firm and unshaken.

Hold that line, for that insignificant looking line will one day hold you!

A CRY FROM AFRICA

In one of his missionary tours, Peter Cameron Scott, missionary to Africa, gives a most touching description of what was accomplished after having preached Jesus for nearly two hours or more. A very old heathen man, having most attentively listened, came tottering up to where he stood; and after asking a few most searching questions, became somewhat satisfied that the blood of Jesus could even cleanse away his sins: and while opening his heart to the Savior, he closed his conversation by asking with deep pathos, in trembling tones (while the tears were glistening in his eyes), "Why didn't you tell us the story sooner: why didn't you let us know?"—Roanoke Bulletin.

BIBLES IN CHINA

When a Truck Load of Bibles rolled into a Chinese river recently, the pages were dried by being turned one by one before egg-packing house drying fans. The demand was so great that every one of these Bibles was sold!—Christian Readers Digest.

Work, Wine & Wool

By R. I. HUMBERD

God has ordained that harvest follow sowing; that reward be given for labor, and fruit for service. God is no exception. He expects work from His saved ones, wine from His vineyard, and wool from His sheep.

WORK

Henry Ford made an automobile. That car was his workmanship, made to do himself good service.

God has saved us, and we are His workmanship, created in Christ Jesus unto good work" (Eph. 2:10). That is, Christ expects us to produce good works, even though at best we are but "unprofitable servants" (Lk. 17:10).

WINE

It takes grapes to make wine. God brought a vine out of Egypt and planted it in Canaan, but it brought forth "wild grapes" (Isa. 5, Ps. 80). But out of a choice root there came forth a Branch. Christ said, "I am the vine, ye are the branches—and my Father is the husbandman" (Jn. 15). "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (v. 2). God is tremendously interested in "fruit" and "more fruit;" and when He finds a branch that is likely to bring forth fruit He will prune it, for He knows that the trial of our faith is "much more precious than of gold that perisheth" (I Pet. 1:7).

Times are better and jobs are plenty, and no doubt many members of The Brethren Church should give at least $100 to foreign missions this year.

"Oh," cries a timid one," I cannot give $100 to foreign missions." But beware what you say. "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands" (Eccles.5:6).

Just what these words may mean I am not sure, but might there not be a recording angel to take down our every word? And might not that angel be ready to avenge an error in our words?

Say not thou before the angel:

"I haven't $100 to give to foreign missions"; "If I had more money, I would give $100"; "If I give $100, God will give me back $200." Let us consider these errors separately.

Do not say that you cannot give $100 to foreign missions, for the angel may write it down against you.

There is pain and fever; there are hospital bills; there are doctors to pay; and, lo, $250 is totaled against you. You could not give $100 to foreign missions; but where did you get the $250? The trouble is you are not willing to go without some things in order to pay your debt to the Lord, even though He would give you joy in your sacrifice for Him.

Although I have never received a large salary, yet eight times have we won a life member's certificate in the foreign mission society, and no amount of money could purchase the satisfaction we have had in this opportunity to serve the Lord.

A few days ago I figured that we have probably used 200 barrels of milk in our family during the past years. We only drank a glassfull at a time, but little things count up. And so it is with the average family—a few cents a day are spent on luxuries that could easily total $100 a year. So don't say before the angel that you do not have the money. Probably 1000 members of the Brethren church would give $100 this year if they would watch the pennies.

And let no one say before the angel that they would give $100 if they had more money, for twice in my life have I seen such come to grief.

I was in the barn with a member of my church. "If beans go up, I will give $100 to foreign missions," he said. Beans went up, but he "forgot." Next spring I went to his sale. He lost his farm; and out of the money from his live stock and implements, he gave me a $100 check for foreign missions—but a year late!

Another member had sold a farm and it came back on him. "I will give $100 to foreign missions if I can sell that farm," he said. And all things to the contrary, he sold the farm; but alas, he also "forgot." Next spring he came to the house and said: "Wife, I dont' believe we were ever so hard up as we are right now. I wonder why?" His wife reminded him, and when we opened his envelope it contained five $20 bills for foreign missions—but he also was a year late.

Verily, our Lord is interested in "fruit" and "more fruit" from the branches of His vine.

Let no one say that God will give you back $200 if you give $100 to foreign missions. Rather might it work the other way, as God would test your faith and purge His vine to bring forth "more fruit." At any rate, it seemed to work thus for us.

It was probably 25 years ago that I, a young Indiana farmer, began to tithe. The people of the church were startled when I gave my first gift to foreign missions that made me a life member of the Society. But the Lord greatly blessed my efforts to tithe and a banker said I made more money than anyone else.

Some 10 years later found me pastor of a small church and with a large family. God had greatly blessed us financially in giving the one tenth. Might it be His will for us to give two tenths? We put out our "fleece" by sealing a statement that for six months we would give two tithes and see if God wished us to continue.

I had never been able to hold a meetong outside my own church although I had longed to do so; but almost immediately calls began to come, and I traveled from coast to coast with my Bible Chart Lectures, until my health gave way.

God had blessed in giving the one tithe; He had made us a blessing in giving two tithes. Might He wish us to give three tithes? We wanted all He wished us to do, so we sealed a statement and dated it from March 1 to Sept. 1.

When Job purposed to serve God fully, God permitted Satan to test him; and I believe some such thing must have happened, for things began to happen. A daughter got a very dangerous sore throat; I broke my nose; our house caught fire; I fell into great distress as I took my wife for an operation. We had saved $100 for foreign missions, but I knew

Pondo Sees The Light

BOYS' AND GIRLS' CORNER

A continued story written especially for our boys and girls by

MISS MARY EMMERT, one of our missionaries in Africa.

Chapter I

Pondo first saw the light of day in a dark little grass hut, one of a long row of houses in the village of Kodro, somewhere far in the interior of Africa. The hut was dark because there were no windows, and because the old women, who were seated on the dirt floor awaiting his arrival, were mostly between him and the wedge light coming through the one low opening, which served as a door.



Pondo

It was a stuffy, little round hut that looked, from the outside, like a small hay stack with a protruding tunnel-like mouth. Inside, the low rounded ceiling, blackened by the smoke of the daily camp fire, bent oppressively over the dusky little group.

"He neither cries, nor sneezes," said a toothless old woman with grizzly hair.

"Oh my mother!" moaned the young woman. "Is it another death? Two are lost out of my hands already. Is this one dead, also?"

Suddenly another shriveled old woman showered a mouthful of cold water upon the tiny baby. She had quickly taken a drink from the water jar standing near the wall, and as quickly spit it out on the new born baby. He sneezed and began to cry.

"He lives; he is breathing," laughed the toothless old woman; and, extending her long bony arm, she clapped the hand of the one who had thought of the cold water trick. You have a beautiful boy baby, Nana," she continued, addressing the mother.

Nana's black face lit up with a joyful smile. "My heart is very glad," she said.

Although Nana and Koly, her husband, both had the darkest of walnut brown skins, yet the new-born babe was very light and rosy colored just like any white baby. Only by his kinky hair could you have told that he would later have a Hershey complexion.

First of all, Pondo was given a bath in peanut oil, and was soon glistening from head to foot. Then the shriveled old woman gave him a drink she had mixed up in a dirty gourd. She had no bottle from which to give it to him, so she dipped her hand in the water and let it drip off her fingers into the baby's mouth. This witch's brew was made from the juice of the papaya tree, a bit of vegetable salt, some dirty water, and what-not.

Poor little baby! His nurses knew nothing about the dangers of dirt and germs. It was a wonder that he lived at all. When Nana's first baby had died, everyone had consoled her by saying: "Do not mourn it, the first baby dies for nothing. You must expect it." Her heart had hurt her nevertheless, and especially when the second one had died, too.

Now, as she sat by the smoking camp fire in the middle of her home, she was given her son to hold. The very first thing she did, you would be surprised to know, was to hold the baby up to her face, and blow first in one ear and then in the other. This was her way of kissing him. How happy she was that he was alive!

The next morning Nana was up at sunrise, and was soon giving Pondo a bath by splashing water on him with her hands. He struggled and screamed, for the cool morning air made the ordeal unpleasant. It is true that she had heated the water for this first bath, but in a few days this would be considered unnecessary, and Pondo would have cold water dashed on his naked little body.

There was no towel with which to dry him, so she held him in the sun for a few moments until he was dry. Since no soap had been used, it did not take long for the water to run off. As he had no clothes to put on, he was soon ready for his first meal, of which he partook greedily.

An admiring group of neighbors had gathered around to see the baby by this time. "Where is Koly?" asked someone.

"He has gone to get food for the mother of the

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I would need it now. However, I hurried home from the hospital and sent it in for foreign missions. Then debts began to mount high.

Our great source of encouragement was in our "fleece" which was dated Sept. 1, and with this confidence we went to national conference at Winona Lake. But, alas! our little daughter became sick; and in terrible distress, we took her to Warsaw for an operation. The clouds indeed were dark, and I was almost to the breaking point. Why should I try to serve God fully when He treated me thus? Why not ease up and get along like other people?

Wife and I slipped in a back seat in the auditorium. A woman, well known in woman's work, had charge of devotions. "I always read a passage dealing with woman's work," she said. "But somehow I feel I should read another this time."

She must have been greatly puzzled at her own words, for she repeated them and then read, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Those words were wafted with great force to our hearts, for we realized that they were for us. (Another striking experience appeared in the Moody Monthly. andd may be had in my booklet, "Dropping into the hand of a loving God," price 10c. Order from The Brethren Missionary Herald, 3326 South Calhoun St., Fort Wayne, Ind.

Wool

We lack space to enter into this subject, but the Good Shepherd has a right to expect wool from His sheep. Let the pastor faithfully feed his flock and shear his sheep, and when the Chief Shepherd shall appear, there will be great joy in all hearts.

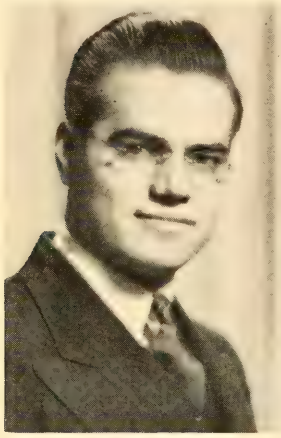
May 1000 years hence find 1000 members of the Brethren church rejoicing because they gave $100 to foreign missions in 1942.

"Depend On God" . . .

By GARNER E. HOYT

(A Biography)

At the earnest request of Dr. Bauman, I am including in this article some varied experiences that the Lord has brought into my life. That they may bring glory to our Lord and Savior is my earnest prayer.



Garner E. Hoyt

On Jan. 28, 1916, I was born in the little town of Dallas Center, Ia., where I lived until the age of 12. It was in that little town, during the ministry of Bro. Earl Studebaker that I began to attend the Brethren Church and to realize the great joy of fellowship and work with Christian people. I received my first Bible training from my own brother, Herman, who was teacher of the Sunday School class to which I belonged. A short time later, while Bro. Cashman was pastor at Dallas Center, I, together with the other boys of my class, accepted the Lord Jesus as my personal Savior one Sunday morning during the Sunday School hour. From that time until I entered college, I enjoyed an active part in Sunday School and Christian Endeavor work. My Christian activities during my years at college consisted mainly of gospel Team work.

In May of 1928, our family moved to Ashland, O., where I took the junior and senior high school work and three years of college. It was during my senior year of high school that the Lord spoke to my heart about going into His service. That meant go to college and to seminary, and perhaps take some further training in some other field. So if I were to do all that, I knew that it would take a considerable amount of money. What could I do? Where could I get a job so that I could earn sufficient money to go to college? I needed a job at once, for I needed money.

Then it was that Satan came along in the person of a dance orchestra conductor. Satan takes advantage of every opportunity, and here was his beautiful opportunity to work with me. During my high school years I was playing string bass in the high school orchestra. It is needless to say that the string bass is a necessary instrument in the modern dance orchestra. The leader came to me and said: "You're just the one we need in our orchestra. Will you come and play with us? There is good money in it, you know." I thought it over for a day or so, and Satan had me that time. I had my eyes on the money. Just think, $5 or $10 an evening! That really looked good to me. So I told him that I would play with them. On that Saturday evening, I went to what was my first dance as a member of a dance orchestra.

I want to tell you that I've never spent a more miserable evening in all my life. I knew that just as sure as I was a foot high, I was getting into the wrong place. It was a miserable evening in more than one way. It was not long until I realized that I was not playing in the high school orchestra, for there we seldom played more than one hour at a time; but in a dance band they play five or six hours at the minimum. I began the evening by plucking those gentle strings with the proper finger. That finger soon became more tender than the string, for I had worn a blister on it. Oh, how happy I was that I had another finger to use! But it was not long until I had blisters on that finger too. Then I went to the next, and finally to the last finger; and I was so glad that the evening finished before I had to use the sixth finger! That is just one of the little experiences that helps me to not forget, but well remember, that miserable evening.

At the close of the evening, the orchestra leader came around to pay off his help. When he came to me he said, "Now, of course, we cant' pay you just as much as the rest, for this is only your first night; but you stick right to it, take courage, and it won't be long until you'll be making good money." By that time I began to wonder just what was going to happen. I held out my hand with all its blisters so as to work upon whatever sympathy he might have had. With the greatest of ease he dropped my evening's wages into the palm of my hand. Fifty cents!!! It isn't necessary to say how I felt about that time! Immediately I said to myself, "I've played two nights in a dance orchestra, the first and the last."

Friends, I want to tell you that I have praised the Lord ever since for the 50 cents that I earned that night; and I am sure you understand what I mean. If that had been a $5 or $10 bill, who knows but what I would be playing in a dance band right now, rather than using my life to witness for my precious Lord and Savior, Who bought me with His own precious blood and washed my sins away? That is the reason I say that that was the most valuable 50 cent piece I have ever earned.

I was taught a very important lesson in that experience. I learned that God does not need to depend upon worldly organizations to supply the needs of His children. I had learned my lesson. I said, 'Lord I've made a bad mistake; I'm willing to follow Thee now, and live my life according to Thy will. Show me what I should do to earn this money I need."

I graduated from high school that spring, and set out to find a job; and do you know, I went through that entire summer without a job! Here it was one week before college was to start, and I had only $6 in my pocket! What was I to do? I actually began to think that the Lord did not want me to go to school.

But "Jesus never fails." The Saturday before college, of course," was the answer. "There he comes now."

Up walked Koly with a basket of cassava flour and a piece of dried meat. Usually his wives had to hunt for food, but this was a special occasion, and he came to say that college was to start, Bro. Paul Dowdy, one of our South American missionaries, who was in seminary at the time, called me on the phone and asked me if I wanted a job. Before he had time to finish his sentence, I said "I surely would. I'll be down right away." He was being transferred to another job so he said that I might have his if I wished. I immediately accepted

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"Why I'm Going to Africa" . .

By MRS. GARNER E. HOYT

(A Biography)

In a small town in the province of Alberta, Canada, on March 31, 1917, I came to live in the home of Mr. and Mrs. Melvin A. Morrill. While I was yet very small, our family returned to the States, and eventually made its home in Pomona Valley near La Verne, Cal.



Mrs. Garner E. Hoyt

During the several years at La Verne, we attended the La Verne Brethren church, where we received a firm foundation in the Word of God. Although I made a public profession and became a member of this church, I did not yet have the assurance of salvation at this early age.

At the age of 12 our family moved to a rural community in northern California. There was very little Christian activity in the decaying churches of this section; therefore, besides our regular church activities, we spent a great deal of time in the rural Sunday School work. This work was the greatest Christian influence I had, aside from our home, during my high school days.

It was in this Sunday School work that I came to realize that I did not have the assurance of salvation. During a rural Sunday School revival campaign conducted by Rev. David Schmidt of Los Angeles, I heard the gracious words of Jesus. "Him that cometh unto Me I will in no wise cast out." As I bowed my head, I realized for the first time that the Lord had blotted out my sins.

At the close of my high school days, I was encouraged by my folks to continue my education. I entered college, and after I had completed two years I enrolled in Grace Theological Seminary. This spring I will graduate from the two year Christian Education course.

As I look forward to the mission field, I ask myself, "What is it that gives me the desire to go to Africa?" Some missionaries go to foreign lands for the purpose of bringing a higher civilization to the natives. This would not persuade me to cross 6,000 miles of danger. Neither am I going with the impression that the Lord could not accomplish His work without me; for the Lord can raise up stones to proclaim Him King and Savior. Others have gone because of compassion for the suffering pagan world, but compassion alone would not move me to go to the mission field. While I was yet in high school, I saw some colored slides on the life of Africa. The last picture showed the face of an African woman who had leprosy. All the woe of the pagan world was written upon her face. And as I saw her misery, I told the Lord that I would go to help her; but my heart soon forgot her scarred face.

Why, then, am I going? As I consider this, I realize that I am going because the Lord of the harvest has saved me, has called me, and is sending me. As I feel Him standing near me, the terrors of the African night fade away, and the perils of land and sea are only shadows. The all-knowing, all-powerful Lord is near. Then, the need of the unsaved natives looms up before me, and the face of the African woman comes back to me, and I can say I am willing to go.

A short time ago, a missionary related an experience of a native Christian widow of west Africa. Following the death of her husband, a polygamous brother-in-law demanded her as his inherited possession. Her refusal brought threatenings and beatings. Finally, she was given a last chance to grant his request. Steadfast to her Christian stand, she refused his request. Immediately he hurled his spear through her body. As she lay dying, the women of the village gathered about her, weeping. But she whispered to them before she died, "Don't cry for me, but cry for those who do not know Jesus."

As I look upon this scene, I realize that all any of us give to missions is worth while. And I bow my head in His presence, believing that by the grace of God there will be some black Pandita Ramabai to lead her sisters to the light. Or perhaps there will be some unloved leprous woman who will say to her people, "Don't cry for me. Cry for those who do not know Jesus."

"DEPEND ON GOD"

(Continued from Page 9)

the job, and offered up a prayer of thanksgiving unto my heavenly Father for supplying that need. When school was ready to begin, $6 was all the money I had, but $6 and the Lord is always sufficient. The Lord gave me that job, and it was by that job that I worked my way through college.

Very early in my college days, the Lord spoke to me again; and this time He spoke to me about the foreign missionary field. I remember the first time that that thought came into my mind. It was in the spring of '35. Early one morning, I, together with a number of others, went to Mansfield, O., to see Bro. and Sister Morrill off, as they took the train for Philadelphia and would then leave on their voyage to Africa. I remember that as I stood there in an inconspicuous place at the back of the crowd, I watched them board the train. Just as they were stepping up into the train, something within me said very quietly and seriously, "I'm going to do that some day." I believe it was that morning that the Lord spoke to me for the first time about the foreign field, and turned my eyes toward Africa. And it is with a great joy down deep in my heart, when I say that never since that time has He permitted the vision of that field to become dimmed before me. Rather, with every succeeding event, every conversation with missionaries, every missionary contact, He has caused

that deep longing to grow and become more evident and sure.

With this new outlook in my life of service for my Savior, I quickly realized that not only was my college and seminary training a necessary part of my preparation, but an intensive and serious study of the French language was imperative. So I began my study of the French language in my sophomore year, the fall of 1935.

Through various events that took place, and various conversations with missionaries, I felt led of the Lord to spend my senior year in France for further study of the language, and to obtain the necessary diplomas for teaching French in the French colonies. How much money would be necessary for such a project I had no idea. I did know that it took considerable money to travel and study abroad. But I had learned also that the Lord is able to supply the needs of His children, so I simply left all things in His hands.

At the close of my junior year, I immediately went out in search of a job, for there was no time to lose in saving for the trip to Europe. One whole month of that summer went by and I found no job. Yet "Jesus never fails," and He opened up a job for me in northern California. I worked there until conference time, when I returned to the east, where the Lord opened another job. I worked at this position until two days before I was to sail for France.

By that time I had saved up sufficient money to get me to Paris, and keep me for two or three months. Many of my friends knew of my plans then, and they knew that I had not yet obtained enough money for my stay in Europe and my return home.

Finally, when they saw that I was serious about the matter, and was making my final preparations for leaving, I remember that so many of them looked at me in a certain tone of voice. You know what I mean. They didn't say anything, but they might just as well have, for I knew what they were thinking. They were saying to themselves, "There is something wrong with his upstairs." That didnt' bother me very much, though, because I felt sure in my heart that the Lord was leading me.

This was not a boyish adventure of a week-end's planning. I had been praying about the matter for one year and a half, and had been planning during all that time. I had discussed the matter with the college officials. I had obtained necessary information from the United States Department of Education concerning the transfer of credits back to this country. I had sought counsel and advice from no less than six different missionaries. And finally I had presented the plan before our foreign missionary board for approval. Upon receiving a favorable response in every instance, I had no doubt in my mind, and do not to this day, but that my plans were in accordance with the will of God.

Was I to remain at home until I had every cent of the money which I needed? So far as I am concerned, that is not going forth on faith. God had put His stamp of approval on my plans in many ways, and then He had supplied enough money for a wonderful start; but praise His name, He had left plenty of room for real faith on my part. I knew the Lord had supplied the money up to that point, and I knew that He could supply the rest. The Lord was in France just as well as in the United States. The Lord could supply my needs there just as well as here. There was only one thing to do, that was to go.

I sent the money for my boat ticket to one of the missionaries in Philadelphia, and two days later I joined the party there and we left for New York, took our boat, and after seven more days we got off in France. We took a train for Paris and soon were settled in comfortable living quarters.

The third day we were in Paris, we went down to the Alliance Francaise, where we were to take our language study. We registered in the proper manner and the bill was laid on the desk before us. I must say that up to that moment I had not given a serious thought to what it was going to cost me to go to school in France, which was probably a good thing. I was thinking of going to France to study, and that is all. But the Lord, Who never fails, knew just how much money I had in my pocket and had things all arranged in advance. For the nine months training that we took in that school, it only cost us some thirty odd dollars. I learned then that the Lord has many ways of answering prayers and supplying the needs of His children. If I need $25 the Lord can easily supply that amount, but He can take care of it in another way too. He can lower the price of the article. That is exactly what He did for me this time.

At the end of my nine months training at the school, I felt that I still needed some practical experience in the French language. I immediately wrote to the Bible Institute at Nogent sur Marne in the suburbs of Paris, asking them what the requirements were for spending some time there to obtain some practical experience in conversational French. I received a letter back right away and they said, "You're just the person we need now. If you would be willing to take care of the odd jobs, run the errands, and fire the furnace in winter, we'll be glad to have you come, and you may take any of the courses that you can arrange with your work. The Lord had supplied another need. It was not money that I needed then; it was simply an opportunity for the every day conversational French, and that is exactly what He gave me.

After eight months there at the Bible Institute, I felt led of the Lord to return then to the States that I might enter seminary to get my Bible training. I looked into my pocket and found about 300 francs; but dont' get excited about that, for the franc was worth about 3 cents at that time. I wasn't rich. However I had sufficient money to get to the seaport. I packed my belongings and took the train for Le Havre. Upon arriving I asked the Lord to guide as to what I should do. Soon after that I found myself in the office of the American consul. I said, "Here I am; I've been here in France studying the language for a year and a half; I've finished my study; I am ready to go home, but I havent' any money." Then I said, "Now I dont' want you to give me anything. I'm willing to work for everything I get. If you could intercede in getting a job for me on a boat, I will be very grateful to you." Then I wondered what would happen. Without one word of questioning or discussion, he replied, "Very well, wait around here for a few days, and I will get you a job on an American boat." What a joy filled my heart as I heard those words. My heart went back down to its proper location, and then all I did was wait for my boat to come in.

After 10 days wait, I was taken on board the ocean liner, "President Roosevelt"; and seven days later I

THINK IT OVER



"Don't 'T-R-Y'. That only takes three fingers of the hand, leaving the other two for the devil. But 'T-R-U-S-T', which takes all five fingers."

was in New York harbor. Soon after we had docked, I noticed the sailors going up on deck, so I followed them up and noticed they were in line along the deck. It appeared to be a bread line, but it wasn't. They were passing by a table where there was a gentleman seated, who was handing out slips of paper. As I came nearer I noticed that they were checks. Then I thought to myself, "Now I'm in the wrong place." After being given a way home, here I am in line to receive more money." There was nothing I could do then. I had gone through embarrassing moments before, so I guessed I could do it again. But to my surprise, when I approached the table, the gentleman read out my name and likewise handed me a slip of paper. With no discussion or disagreement on my part, I took the slip, put it in my pocket, and went on. As soon as I had enough courage, I pulled it out to see what it was all about; and sure enough a check for some $25.

Here the Lord saw that I needed a way home to the States and He gave it to me; but after I had reached New York, He felt that I was still in need, so he gave me a $25 check. He saved me 100 dollars by giving me a job on a boat, and then threw in $25 more at the end! That is the first time in my life that I have ever earned $125 in one week!

When I reached home I had more money in my pocket than when I left Paris! That is the way God keeps books for His children.

All these experiences that I have related are simply illustrations of one little verse in the Bible. "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). I know that God keeps His promises.

Upon returning to the States, I moved with our family to Winona Lake in order to take up my Bible training at Grace Theological Seminary.

At the close of my first year at seminary, Miss Myna Morrill and I were married. We had met at college and were engaged before I left for France. Myna and I have continued on in our studies together, and will graduate together from the seminary in May. During the past few years we have been praying, planning and preparing for the time when the Lord would send us forth to the foreign field. We believe that the time is almost here, and therefore we are busy now gathering together the many needed items that make up a missionary outfit. Pray for us in these final days of preparation.

"PONDO SEES THE LIGHT"

(Continued from Page 7)

must show how much he appreciated his new son. He did not dare to ask Kogara, his other wife, to prepare the meal in honor of the baby, as the two wives were not on good terms. So Nana's mother cooked the meal.

The first serving was given to Koly, who invited his men neighbors to eat with him. The dish of food, which he had set on the ground, was immediately surrounded by a half dozen men, who made short work of its contents. The women then ate in a group by themselves. No words were wasted, for speed alone counted when it came to eating. When the food was gone, they licked off their fingers, or wiped them on the porch post or their hair.

As the days passed by, Pondo grew into a darling roly-poly black baby—all smiles and dimples, except when he received his cold shower every morning and evening. Then he screamed and kicked as hard as he could.

Pondo's only cradle was his parents' arms, or sometimes a bark-cloth sling carried either on Nana's back or under one arm. Never could he be put down to sleep by himself for fear of ants, scorpions or snakes. Always someone must hold the baby. If Nana had to go to the large flat rock to beat cassava roots into flour, then her little sister, Yadoly, must keep the baby.

Koly was very fond of holding his son and of playing with him, too, when he was at home.

"I don't like the way Kogara is acting about the baby," Nana told him one day when he had sat down to play with Pondo.

"Why, what does she do?" he asked.

"It is the way she looks at him and at me," said Nana. "Then she makes remarks about him, too. She said his ears were too large."

"Oh, well, she is just jealous because she has no children. Do not think about her," consoled her husband.

"At least, I do not need to run errands for her any more, do I?" asked Nana.

"No, that is finished, now that you have a baby. You are no longer her slave, although she is my first wife," answered her husband.

The next day, Nana went joyfully to the stream to put cassava roots to soak, as they must remain in the water three days before they could be dried and beaten up into flour. Before she left the house, she counseled her small sister, Yadoly, about the baby.

"Do not hold his head in the sun," she told her. "If you do go outside with him, hold a gourd over his head to keep the sun off. If he cries very much, bring him to me at the stream."

It was not very long before Nana saw Yadoly coming with the baby. One glance at his ashy face, and Nana cried: "Oh, what is the matter? What have you done to my baby?"

"Nothing I held him all the while, until Kogara came out of her house and wanted to hold him," said the girl.

"Kogara held the baby!" exclaimed the frightened mother. "What did she do to him?"

"Nothing. She just held him a while, looked at him sort of sad like, then she gave him back and walked away."

"Was the baby sick then?"

"No, he was all right. After a while he began to cry and I brought him to you."

"But see how pale he is. He is a very sick child. He doesn't even seem hungry." Nana was greatly worried as she walked rapidly back to the house, leaving the little girl to bring the empty basket after her.

Fear clutched her heart. Had Kogara dared to harm the baby, or was it the long trip in the hot sun? What should she do? Oh, her precious baby!

Questions

1. In what kind of a house did Pondo live?

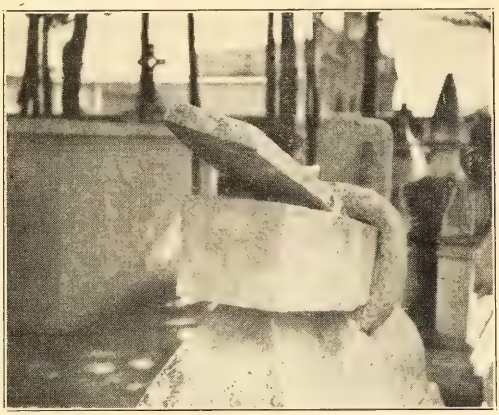
2. What does a new-born African baby look like?

3. What comforts did he lack that American babies have?

4. Can you see why many African babies die?

5. What is an African kiss like?

6. Did Pondo's parents love him?



A Show Substituted for the Power of the Resurrection

By REV. CHAS. LUKESH, Missionary to His Native Land, Czechoslovakia

The Easter celebration is one of the most impressive in the Christian calendar. Therefore, it is also one of the most apt to be spoiled by spurious carrying on, far from the spirit of the occasion. Many are the recollections of the Easter week, which seemed impressive in my childhood; but, now, not only do I realize their emptiness, but also the deception, robbing one of the real experience that the Lord intended us to have.

The Easter week started for us children with a vacation beginning Wednesday; and already that afternoon the chanting of the "Passion" began. Several priests chanted in turns, in queer humdrum voices, presumably in some antique way. But I never knew what, because it was in Latin. Thursday was a distasteful day, because of the greens usually served. Why a green Thursday, I still do not know.

Good Friday was not merely a working day, but a fast day, although children were not held so strictly to it. In the church, however, much was to be seen and heard. The sanctuary—so-called—was covered up. The priests had special robes; and during one of the services, a large crucifix was laid upon a prepared black cloth, in the side hall. An artificial rock tomb was there also, into which the body of Christ was shoved.

On the black cloth before the tomb was the great crucifix, around which two acolytes always knelt in supposedly praying attitude. Sometimes two men with drawn swords also kept guard. The faithful ones, of course, kept up the stream of devoted worshippers, always ending the devotion by sliding upon their knees around the crucifix, kissing the red blood marks on the hands, the feet, the head and the side of the figure. To us children it was good sport to pass around several times during the day in this manner. The imitation tomb, in almost complete darkness, lit by a few candles and a few colored glasses with lights behind them, gave the scene a weird, enchanting appearance.

The Saturday morning event was the "burning of Judas," i. e., the holy oils used for anointing during the year were put on pieces of cotton and burned. The ashes were kept for the following "Ash Wednesday," to be put on the forehead of the pious, many of whom came drunk from the last night of the carnival.

On Saturday evening, when the resurrection was celebrated, we boys did not trouble to go to church, for there was more fun out in the open in the darkness, when the procession, in torchlight, marched around the public square. Since it was a general celebration, most of the townspeople were crowding the public square arrayed in their Easter finery. It was the style those days to carry a walking stick under the arm which gave mischevious boys an opportunity to work havoc by carrying blackened sticks, which they rubbed on the precious finery of men and ladies alike—to be discovered the next day, much to the dismay of the owners.

In the capital city, Prague, is a monastery with some special privileges, one of which is the staging of the resurrection. Of course, there is much ado of ceremonies, singing, chanting, much burning of incense, etc. The incense is offered first before the altar, three times; then before the chief of the monastery, three times; next before the vice regents, twice; and last, before the ordinary members, once. During this time people sit around the altar and in the aisles on both sides. Finally three genuflections with the censor are spent on the whole congregation. All is done in order? ? ?

When the ceremony is advanced to the point of the resurrection act, the procession goes in proper ranks to the side of the church where the tomb is located. There is always a great throng of people accompanying the celebration, performing the ceremonies. Again, much ado and genuflections, until finally the figure on the cross raises to an upright position and slowly raises up and disappears through the ceiling, while the crowd gasps at the annually repeated trick, and says: "We saw the resurrection!" Of course, everyone knows that it is merely a mechanical trick, yet this mummery cheats them of the actual realization of the resurrection fact and the blessing derived from it.

WHAT MISSIONS REALLY ARE

1. **Missions** are a matter of common honesty. We are trustees of the gospel we hold and embezzlers if we withhold it from others.

2. **Missions** are a matter of simple obedience. Whatever the world says of missionaries or converts, our duty is plain—to obey Christ, Who unquestionably commanded us to evangelize the world.

3. **Missons** are a matter of national self-interest. Where we have evangelized, there we have prospered, where we have been false to our trust, trouble has befallen us.—The Missionary Review of the World.



Two weeks before Easter Sunday I began to wonder how I could present the lesson so that it would impress my pupils best. I wanted a new way of presenting life eternal to them. I chose my own lessons, since this is a community class that meets at my home and is connected with no organized Sunday-chool. I wanted to get close to the hearts of those children and while they could comprehend that "now is Christ risen from the dead"—at the same time, I must have new approach. Knowing how well these children recognized the fact of death I wanted to lead them through that knowledge to the assurance that their bodies live after death.

Ours is a suburban settlement ten miles out of the city, bordering upon farm lands, the richest soil imaginable; cotton, corn, oats, wheat, alfalfa, and potatoes are raised, and these children are familiar with farm life, some of them rising with the sun, so that they may do their share of plowing before school time. They comprehend the thought that if a grain of corn falls into the earth it will live in renewed beauty.

The proprietor of a seed house in the city was generous in his donations of wheat, oats, yellow corn, and feterita seed, putting them up in small paper envelopes. Out of my own yard I dug up a jonquil bulb, a wee maple sprout, cut off a spray of rose leaves, and salvaged from another planting some sunflower seed. I filled two shallow pans from my kitchen with garden soil. These, with a sharp knife, a glass jar, and a couple of towels to hide my pharaphernalia from sight until the right moment, constituted my object lesson from which I should teach the Easter truths. Near by was a tall lily in full blossom. And, when the lesson hour arrived, this was the way in which I taught the beauty of the resurrection:

"Here is a field" (removing a towel from the tray). "I have prepared my soil and I am going to plant the field, for I want a bumper crop this autumn. Yesterday the seed house man gave me my seed" (opening the envelopes), "but see here! He has not given me all seed corn; there are some oats, wheat, and feterita, as well as corn. Oh, well, I shall plant it. Who knows but what it will make just as fine a corn crop as if I planted all corn?" (A murmur of suppressed chuckles ran across the room; they did not want me to know they were laughing at my ignorance.) "What is the matter? You say I am mistaken?" (My plan was working—I had made them talk!) "What is this? Whatever I plant it will come up the same thing? How do you know it?

"Long, long ago there was a man who thought as you did. I find your thought in God's Word, and I shall read it to you after a while. First, I want to plant my rose garden in this other tray. I don't suppose your plan will work the same way with flowers, and as I have but one rose, I shall plant this jonquil bulb, these sunflower seeds, and this maple sprout—**maybe** they will be roses some day. What? You say they will not be roses, but will come up each one like the seeds I have planted? There will be no chance? Why do we plant these things, anyway? Why let this beautiful grain of yellow corn rot in the ground? I would rather keep it in this jar if I must have more corn, and watch it grow. You say it must be laid in the dark, cold earth? Will this bulb come up a jonquil? If I plant my corn in the earth will a great stalk of corn come up the next day with leaves and ears of corn on it? Oh, two green leaves will come out of the ground? But I want corn. How oddly you talk! A stalk comes next, you say, and then the ear? A whole big stalk of corn with waving leaves and ears full of yellow grains from this one tiny grain of corn? I don't see all of that—why is it that all of this will come from a single grain? Oh, you say **because there is life in it!**

"But wait—this lovely yellow husk is going to rot and die in the ground. What is that? **Now** I understand—the **life,** you tell me, **is in the heart!** And that will not die. Do you know that a man said in God's Book very long ago, 'First the blade, then the ear, after that the full corn in the ear'?" (Mark 4:28). "He knew about corn, didn't he? Now tell me this: May I believe what you say, and how am I to know it is true? You have seen this? You are sure?

"Well, I want to see that glory of waving leaves and brown silk and ears full of grains. If it is in the heart of this grain I shall take this knife and find them" (cut the grain up—find the tender heart of it). "I do not see them—where is the life? What is it, anyway? You say it is hidden, that I can't see it, but that I must believe it because it has been proved that the life in which the corn lives is there.

"Why isn't that like our believing what is in the Bible? The Bible says God gives us eternal life, doesn't it? Who put the life in the grain of corn, and who brings up the stalk of corn? Yes, our heavenly Father. 'The life is in the heart,' you say. Doesn't God give us life? What does He give us that this corn doesn't have? Yes, he gives us 'souls that can never die.' So you are teaching me a lesson today, instead of my teaching you.

"Now, I have cut into four pieces this one grain. If I plant them, will I have four cornstalks? Oh! Only the piece that has the life in it will make a cornstalk. Now then, is there any way in which I can make this a whole grain of corn once more? So I can destroy it, can kill the life, but only God can make a grain of corn and put life into it? Why is it that some grains will sprout and others will not, and how may I know which grains to plant? Suppose a worm has eaten the heart out? You tell me it is of no use—to throw it away. Well, isn't that sad! No use to test that grain of corn—I want good grains. I shall put these whole grains between damp blotting paper and sprinkle it every day, and if they sprout I will know that the rest of my corn is good seed corn.

"Once there was a man named Paul; he wrote many letters, and you will find them in God's Word—the Bible. In I Cor. 6:14-20 he tells us that the body of those who believe on Christ is the temple God has made and that His Holy Spirit will dwell there. But Paul also said in Rom. 6:23 that when we sin we are paid, and our wages is death. What is death? You tell me it is the life leaving the body. What do we do with that body? Oh, then we have cemeteries for bodies. But what becomes of the soul? It goes to God? Then would you say death is our friend? Our enemy? Why need we fear it? Does death belong to God? Where, then, did it first come into this world? So death and sin came together?

"Let us say, then, that sin is a worm that eats out the heart of the grain of corn. What becomes of our bodies when we die? Yes, they go back to dust. our bodies when we die? Yes, they go back to dust. and some day He will raise them, so that our souls may live in them in His heavenly city. And God knows where our bodies are, no matter whether we drown

in the ocean, or are burned up. The stalk of corn is the same grain that I put away in the earth. God is going to change our bodies in the same way, and our heavenly body will be far more beautiful than this body we live in now, but it will be the same body changed. Is God greater than Satan? Then, although we must die, God watches over our bodies. Suppose you lost an arm in battle, would God raise that arm? Well, He always does everything the very best way, doesn't He?

"How may we know that our bodies will live again, as well as our souls? I want to read you I Cor. 15:39, 42, 44, 49, 51, 52. Paul also said in vs. 36-38: 'Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to **every seed His own body.**' Don't you think we should make our lives prove that we believe our Lord really rose from the dead and will raise our bodies from the dead forevermore to live with Him? Jesus said, 'Because I live, ye shall live also.' We find in I Cor. 15:54-57 that the Lord Jesus will overcome death some day. How may we be sure that our souls, our bodies will live in heaven? Yes, we must let Jesus Christ enter into our lives and transform them. We must believe on Him. If we die before He returns to this earth, when He comes back He will call and our bodies will be raised and we shall meet Him in the air (I Cor. 15:51,52). This lily is not a bulb, but it was once inside a brown bulb. So, God will raise the same bodies we now have, but he will give them new beauty, because, 'when He shall appear, we shall be like Him' (I Jn. 3:2)."—The Sunday School Times.

HOW MUCH I OWE!

"Thine eyes shall see the King in His beauty."
When I stand before the throne
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know,
Not till then—how much I owe!
—Robert Murray McCheyne.

Fine Example for All of Us

A Virginia subscriber, in sending in a subscription for a cousin who wanted a good church paper, writes: "I think our Herald is rightly named, as it is indeed a herald of good tidings and good news to me." She adds, "May send in other subscriptions later."

How many people do you know who need the encouragement and help **The Brethren Missionary Herald** can give. Why not subscribe for the Herald for them? Remember, it costs only 2c a copy—you couldn't mail a tract for that—and the Herald not only contains much more than a tract, but its helpful messages are mailed regularly, 48 times a year.

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NEWS BRIEFS From Our Workers

The devotional period of the mid-week prayer meetings at the Bethel Brethren Church of BERNE, IND., is being conducted in turn by the various classes of the Bible School. The method is proving both interesting and helpful, and some of the classes have backed up their program by a 100% attendance.

Another Brethren broadcast may now be heard every Saturday night. The name: "The Voice in the Night;" the station. WHIO (1290 kilocycles), DAYTON, O.; the time: 11:30-12:00 P.M., EWT.; the purpose: to so present Jesus Christ as the living, loving, Son of God, that lost men and women will want to believe on Him, and receive the gift of eternal life; the sponsor: The First Brethren Church of Dayton, O. Their program of spiritual hope, encouragement, joy and meditation is under the direction of the pastor, Rev. Russell D. Barnard, and is sure to bring a blessing to all who tune in.

Some of the results of the WAYNESBORO, PA., revival conducted by Bro. J. L. Gingrich of ALLENTOWN, PA., are: The first Sunday approximately 75 took a stand for a closer walk with the Lord. 29 special decisions were made. The church was quickened and deepened in spiritual life, and rich friendships were made. As an expression of appreciation of the work of the evangelist, the Friendship Bible Class donated him with a new Parker fountain pen, and also gave his wife a large grocery shower.

The HAGERSTOWN, MD., church, whose building program was delayed because of the present emergency, is rejoicing that they have been able tho resume building operations again.

Building seems to be the order of the day among a number of our churches. The First Brethren Church of LOS ANGELES has sold the building in which they have been worshipping for many years; and on Mar. 15 the groundbreaking service was conducted at the new location, 85th St. and Byrd Ave., where they plan to erect a beautiful new building. Following this service, those present returned to the old location, where the cornerstone was formally opened and the contents displayed. Until their new building is completed, the services of the church are being conducted in the auditorium of one of the Better Food Markets of the city. Excavation for the new building was to have begun the day following the groundbreaking.

The TRACY, CALIF., church, where Bro. Tom Mammers is pastor, is among the churches which has placed The Brethren Missionary Herald in every home in their Bible School, the expense being borne by the Bible School. The CLEVELAND, O., church, which sent the Herald to every home in their church last year, has done the same for 1942. On the same day that the Cleveland subscriptions were received, the Herald office also received 124 subscriptions from WAYNESBORO, PA., another church which was on the 100% list for last year.

After having removed the indebtedness on the church building just a few months ago, the First Brethren Church of DAYTON, O., has now burned the note representing the indebtedness on the parsonage. The Bible School of this church has been making some substantial gains in attendance, several classes and departments either meeting or passing their attendance goals.

The basement, which has been under construction at the W. 10th St. Brethren Church of ASHLAND, O., for some weeks, has so nearly reached completion that the Primary, Junior and Junior High departments, with a total of 22 classes, have moved into it. New tables have been provided, with screens between classes and a piano for each department. This basement has been made possible by the donation of hundreds of days of labor by the men of the church and in order to hurry the completion of the finishing touches on the new unit, the Junior High Department has undertaken the painting of their own room. Necessary articles to outfit the kitchen—which the church has made clear is for the fellowship and convience of the classes and auxiliaries, and not for the sale of any meals to raise money—were donated in a kitchen shower on a week night following the moving of the departments into the basement.



Gleaned from MISSIONARIES Letters

Letters from mission fields these days, especially those within the war-torn areas, are nearly always greatly delayed. Sometimes they never reach their destination. Rather, they go to the bottom of the seas. Sometimes they lie for weeks and months piled up in censors' offices, awaiting their turn. Once in awhile they come through "on time". However, we wish our readers to have, just as soon as possible, any news of interest from the fields that they are so loyally supporting. We give here extracts from letters that have come into our hands since our last report.

Klievers rest a while with the Fosters. Fosters' report is that the Klievers are not lazy, to say the least:

"We have had Bro. and Sister Kliever with us for a two weeks' vacation. This is the first one that they have had since they left the homeland, and they both needed it. They both work like horses, and don't know when to rest. Jake really does the work of three ordinary men. It might be all right at home, but surely not in Africa."

J. H. Foster, Acting Field Superintendent, in another letter says:

"The decisions made by the Field Council in placing the missionaries were made with the belief that they would soon be with us. But since the tragedy of the ZamZam has delayed them, naturally we are very disappointed. However, not 'upset' as you say. We are 'setup,' ready for anything that now comes! But how we praise the Lord that they are all safe in America; since the Lord did not see fit to permit them to come on at that time. We know that He will bring them forth in His time; therefore we are simply resting and waiting for Him to work.

"We are very glad that our missionaries are willing to return at any cost. However, we feel that precaution should be taken; especially as to the cargo of a boat, and naturally with the permission of the government. For what they do, they try to do for the citizens' good.

"Even though our personnel may be reduced by three more, or I should say three less, the beginning of 1942, we take courage when we read how the Lord reduced Gideon's army to such a small number, yet worked miracles through the few. We refuse to be discouraged, for it is the Lord's work that we are engaged in. . . .

Foster furlough: "If the Lord so wills, we are not expecting to go home until 'the rough ways shall be made smooth,' and that will probably not be until the war is over. If the Lord soon returns, we will not need a furlough."

In a letter to Bro. Foster last year, we expressed to him a fear that the board might have to undergo some criticism for continuing to help missionaries in the homeland, whose furloughs were up but who are left stranded because neither passage nor passports could be secured. It should be apparent to anyone that this abnormal condition is not the fault of either the board or the missionaries. The world never before passed through a time when all of its seas were more dangerous than at the present time. But it isn't the dangers of the seas that is keeping missionaries at home, or compelling them to remain on the field long after their furloughs are due. Our missionaries are ready to face the dangers; but we cannot compel steamship companies to give passage, nor all-powerful governments to give passports. In the meantime, we believe that the members of the Foreign Missionary Society of The Brethren Church, and the churches themselves, certainly approve the board in standing by the stranded missionaries, whether they are in the homeland or upon the fields.

It costs more, in the way of living expenses, to care for a missionary in the homeland than it does upon the field, but the missionaries who are stranded in the homeland have certainly done all they can to relieve the board of the extra expenses. And yet, they have to keep themselves in readiness to act instantly in case they can secure passage and government approval for their travel to the field.

The Morrills are in Grace Seminary, and are not drawing their allowance at present. The Williamses are caring for our church at Udell, Ia. Bro. Sickel continues his work as a very successful and greatly beloved pastor of our church in North Long Beach. The Jobsons are in deputation work. However, they are doing this work in the East, and are working "tooth and toenail" to secure passports and find passage of any sort that will get them back to the field where he is desperately needed.

The board will pursue its policy to take good care of its missionaries in these troublous times. In view of our expression of possible fear of such criticism, Bro. Joseph H. Foster wrote:

"We cannot see how any of the churches could possibly criticize any one, especially in the face of the terrible experience that six of our number so recently suffered. Should criticism come, suggest that the criticizers make the trip. I think conditions at the present time should arouse Christians to give more than ever before, and be willing to continue the support of those who cannot return to the field of labor, where their hearts really desire to be. Jehovah-Jireh still liveth!"

Miss Estella Myers, one of our faithful missionaries at Bassai station, has been spending as much of her time as possible in the translation of the New Testament into the Karre language. This translation has been completed since the time that Miss Myers wrote the following to the Secretary-Treasurer:

"After church every Sunday I meet with some Christians to talk over some of the verses translated. We have been talking of the words used and their meanings. We have the New Testament here in the Sango language; but the ones who have read it claim that they do not understand it like they would their own language. The commercial language they feel is not enough. Naturally, those seeking to know what the Word says will get its meaning better from the Word in their own language. However, the Sango has been a great blessing, for there are many tribes in Oubangui-Chari in whose language no Scriptures have been translated. Women and children do not know the Sango as the men. . . .

"I am sorry that I do not write oftener. It just seems that every minute that I am not praying or preaching must be spent with the translations."

Little Anne Kliever seems to have inherited the same missionary spirit of her daddy and her mother. Miss Myers cared for the Kliever children during the time that their parents were moving from Bekoro station to Bozoum, and she relates the following incident which took place at that time:

"One day . . . little Anne took her clothes out of the suitcase and put them on a cot where little Donna was sitting. She said: "Donna, we have arrived in this village, and we are going to stay until all the people here know about Jesus."



Miss Crawford and her "Poor li'l Brack Sheep!"



"The heathen in his blindness bows down to wood and stone!"

First Communion Service at HUINCA RENANCO, Argentina



C. L. SICKELS standing at Head of table

Below—A basketful of precious Fruit from Bauca, F.E.A., for Christ



Below—Mrs. Jobson and a "Black Diamond."



The Brethren Missionary Herald

Blaine Snyder
FREEPORT, MICH. 4-6-42

ol. 4 - No. 14 W. M. C. NUMBER April 11, 1942



The grass withereth, the flower fadeth; but the word of our God shall stand for ever (Isa. 40:8).

W.M.C. PROGRAM FOR MAY

QUIET MUSIC

PRAYER CIRCLE—Requests as supplied by Mrs. Bowman

SONG—"Jesus I My Cross Have Taken"

BIBLE STUDY—"The Believer's Walk of Separation" (Studies in the Epistle to the Ephesians—XIII by Prof. Homer A. Kent)

SPECIAL NUMBER — "Something for Jesus"

MISSION STUDY—"The Blood of Martyrs —The Seed of the Church" (John and Betty Stam) by Mrs. Joseph Gingrich

SONG—"Where He Leads Me" (Sing softly and prayerfully)

MISSIONARY LETTER—Mrs Dunning

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Let Your Requests Be Made Known Unto God

MRS. EDWARD D. BOWMAN, Buena Vista, Va.

PRAYER

(An Acrostic)

Pleads the name of Jesus—John 14:13-14. Pray that the ministry of The Brethren Missionary Herald may be increased and always to the glory of God.

Regards the work of Jesus—Hebrews 10:19-22. Uphold our President and those who rule over us before the throne of grace, that they may have wisdom to make decisions in these days of crisis.



Mrs. Bowman

Abides in the Person of Jesus—John 15:7. Pray that our Bible reading for the objective may not become mere routine, but that each portion read may strengthen us spiritually.

Yields to the will of Jesus—I John 5:14-15. Remember the leaders and members of The Brethren Student Life Volunteers, that God may use them to the utmost in these last days.

Expects a fulfillment of the promise of God in Christ —II Cor. 1:20. Pray that we may reach our present goal of $1000 for Grace Seminary. Ask that each graduating student may be led into the field where God can best use him.

Remembers that there are conditions attached to the fulfillment of the promises in our experience—IICor. 7:1. Pray that each local Council may be a definite spiritual experience to every member.

W.M.C. RALLY AT UNIONTOWN ON APRIL 30

The annual Spring Rally of the W.M.C. of the East District Fellowship will be held at the First Brethren Church at Uniontown, Pa., April 30. Services will begin at 10:30 A.M. A "covered dish" luncheon will be served at noon in the church social rooms.

—Florence E. Lorenz.

SPECIAL MEETINGS NOW IN PROGRESS

UNIONTOWN, PA.—Apr. 7-19. Revival conducted by Mickey Walsh, Philadelphia evangelist, assisted with the music by Rev. and Mrs. Peter J. Stover.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

What Have You Done? For Grace Seminary?

Note: We are ready now to concentrate upon our third major offering (objective 4). March, April and May are the months which your Executive Board set aside for the time in which you were to lift your love offering for Grace Seminary. At no other time in her history has The Brethren Church needed a seminary, like ours, more than she does now. Let us make this the greatest offering in our history as a Council.

This month we are happy to have a word from our president, Dr. Alva J. McClain, and from Rev. A. V. Kimmell, president of the Board of Trustees of Grace Seminary.

What Grace Seminary Thinks of the W.M.C.

By ALVA J. McCLAIN, President of Grace Theological Seminary

The Women's Missionary Council editor, Mrs. R. E. Gingrich, asked me some time ago to write a brief article on some phase of the seminary that would be of interest to the members of that organization. To do this properly, of course, I must needs deal with some activity of the seminary. And since the main activity of an educational institution is supposed to be **thinking**, it occurred to me that the W.M.C. might be interested in what we **think** about them.

In evaluating the worth of the W.M.C. in relation not only to the seminary but also to the entire Brethren Church, I can think of no better words than the Apostle Paul once used to describe a valued helper of his. The inspired description of this woman is found in Rom. 16:1-2, as follows: "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Reflecting upon the past few years, and also the present situation among our churches with their various tasks, it seems to me that this woman from Cenchrea may well represent the W.M.C. women of our Brethren churches from Philadelphia to San Diego.

In the first place, consider her **name.** "Phoebe" means literally **"bright"** and **"radiant."** And I think these very adjectives are not inappropriate when applied to the women's organization. You cannot regard what they have done and are doing without being impressed by the radiance of their faith and works. If you feel at times that not everything is as bright as it ought to be in our various church projects and activities, you will find it helpful to consider the W.M.C. There is brightness here that cannot be hid under a bushel, a brightness that spreads encouragement as to the future. If there is any feeling of dark pessimism among these women, I have not seen it.

Again, Phoebe is spoken of as a **"servant of the church."** The church doubtless needs leaders, as we are reminded unceasingly, but she also needs some who are willing to be called "servants." The Greek term is the one from which we get our words "deacon" and "deaconess." Our Lord was not ashamed to apply the word to His own ministry when He said that He came not to be ministered unto, but to **minister** and give His life a ransom for many (Matt. 20:28). It describes, therefore, a service which is forgetful of self in the interest of others.

Now it seems to me that this sort of service has been very characteristic of the women of the W.M.C. Many times they have had no voice in the starting of projects, and they asked for none; yet when a need arose in those projects we found these "servants of the church" standing ready to help. If problems arose, they did not ask who made the plans which went amiss, but without complaint they put their hands to the task. Human nature on the whole is rather touchy about receiving due credit for service rendered, but I think there is less of this among the women than anywhere else. Not always recognized for its true worth here and now, such unselfish ser-

(Continued on Page 4)

Students and Faculty of Grace Theological Seminary



Women's Prayers and Gifts Aid Grace Theological Seminary

By A. V. KIMMELL, President of the Seminary Board of Trustees

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that they might receive the adoption of sons (Gal. 4:4,5).



Rev. Kimmell

In the time appointed by the Father, there was found a woman who was fully yielded to the will of God, in order that God might be made manifest in the flesh; and so God dwelt among us. In a time of great stress there always has been a woman or a group of women who would pay whatever price was required to be used of the Lord.

In responding to the invitation to write a few words for the Women's Seminary Number of The Brethren Missionary Herald we take the opportunity of offering a sincere tribute of praise to the women of the church who have helped so definitely in this vital undertaking.

The men who were used of God in launching Grace Theological Seminary did so without the promise of a dollar or without the assurance of a single substantial gift. Most certainly this was walking entirely by faith. To engage a faculty, to find a place to accommodate a school and secure a modest library, were just a few of the important steps that had to be taken, while thus walking by faith, although money for operating the new seminary did begin to come in just as soon as the decision to found Grace Seminary had been announced.

In this critical hour the women of the brotherhood never hesitated. The call to prayer found its first and most loyal support among the women. This institution was literally prayed into being; it never could have made such miraculous progress without prevailing prayer; and of this the women did more than their share, and they are continuing in this greatly needed virtue. Second, the women helped mightily in answering prayer by the gifts, which poured in so splendidly. When that first public offering was taken in the Presbyterian Church at Winona Lake, Ind., the women were not one whit behind the men in sending up their gifts. Thus it has been in every Rally held annually. Nor is this all, for as soon as The Brethren Women's Missionary Council was organized, Grace Theological Seminary became the object of the prayers and the gifts. The women have not lost their enthusiasm; rather it has grown, and with the presentation of the appeal for funds to meet the desired goal at this time of the year, the faculty and the board are ready to say **"Thank you"** in advance, for you never fail us.

Let every Council keep the seminary on the prayer calendar. As the institution grows other members must be added to the faculty. Thus far the selection of the men has been eminently successful. No mistakes have been made, so pray that wisdom may be given in future moves. Pray for guidance in the matter of our own buildings. The present facilities are very satisfactory, but the owners of the building we now use may need the space we occupy; then what will we do? We must look ahead and be prepared when the time comes. The Lord so graciously has provided a place for meeting both at Ellet, O., and Winona Lake, Ind., that we trust Him in future moves, but we ask you to pray that wisdom from above will direct the board in this matter.

Then last of all, ask the Lord to send the right people to the seminary as students. Those who have already gone out as pastors and missionaries are fine testimonies of the type of work being done, but the faculty must have the right material with which to work to bring glory to the Lord and His church. Here is one of our greatest problems. Pray that those whom the Lord is directing to Grace Theological Seminary may find a way to make all necessary preparation, financially, educationally, and spiritually, so that they may graduate with high honors and go out adequately equipped to preach the riches of grace in Christ Jesus to the saving of the lost and the growth of the saints.

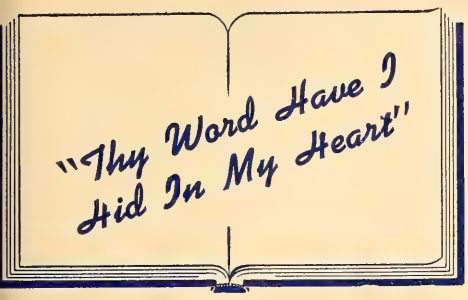
DR. McCLAIN'S ARTICLE

(Continued from Page 3)

vice will at last receive the "commendation" of the Lord.

Third, the apostle speaks of Phoebe as **"a succourer of many."** The American Revised Version renders it "a **helper** of many." Here again the parallel runs true. The W.M.C. is about the only organization in The Brethren Church that helps **everybody.** Most of the other organizations in the church are set up for one purpose, and devote their entire effort to that cause. And thus sometimes those of us who are active in such organizations become a bit narrow in our interests—we can see only our own particular cause, and become callous to the need of others. But the women seemed to have escaped this narrow provincialism. They are the true cosmopolitans of the church, seeing the need afar off as well as that which is near. If the Bible Coach in South America needs support, the W.M.C. provides the funds. If Africa needs help to make Bible conferences possible for native workers, the women are ready with the money. If The Brethren Missionary Herald cannot pay its own way, the women cheerfully contribute more than their share. If the seminary needs another teacher, the W.M.C. volunteers to increase their educational gifts. If Kentucky needs a parsonage, the women pledge to raise the money. If Bro. Claude Pearson's worthy ministry among the seamen faces serious need, the women step into the breach. If money is needed to print tracts for various purposes, the women hand over the dollars. Certainly, the W.M.C. can qualify as "a helper of **many."**

I think this evaluation of the women's organization should be closed by asking all our churches and pastors to follow Paul's instruction to the church at Rome as to their attitude toward the W.M.C.—**"that ye assist her in whatsoever business she hath need of you."** Too often the men pay little or no attention to the women's work until they need their help. Nothing could be more short-sighted. Assistance rendered to the W.M.C. will pay rich dividends to any pastor, congregation, or other national organization. It is literally bread cast upon the waters. We here at Grace Seminary "commend unto you" this fine organization of Brethren women, which has proven its value as "a servant of the church."



STUDIES IN THE EPHESIANS VIII

"THE BELIEVER'S WALK OF SEPARATION"

HOMER A. KENT, Grace Theological Seminary

"That man must have been in the army or in a military school," Mr. Moody said to a friend who was by his side on one occasion.

"Yes," was the response; "how do you know?"

"By the way he walks," replied Moody.

There ought to be something about the walk of the Christian that will testify to the world that he belongs to Christ. In the first three chapters of Ephesians the writer gives the doctrinal basis for Christian faith. He shows us what the church is in the mind of God. Its nature and plan are there outlined. In those first three chapters the church is presented as God sees it "in Christ.' It is a marvelous presentation. Looking at the church through the redemption that is in Christ Jesus, it is a perfect structure. In chapters four through six, the church is presented as the world ought to see it. The walk of the believer in his pilgrimage this side of heaven is emphasized.

In the section of this study, Eph. 4:17-32, some very definite characteristics of the believer's walk are set forth. Let us concern ourselves with a consideration of several of them.

It should be a distinctive walk vs. 17-19)

"Walk not as other Gentiles walk," etc. Those who have been called from darkness to light, who have been raised from spiritual deadness, are expected to walk as the children of light and as those who have been raised from the dead. If the life of the Christian is not different from the life of the worldling, what evidence is there that the individual is truly a Christian? One of the glaring failures of the church of the 4th and 5th centuries, the time when large numbers were admitted into fellowship, was the gradual inclusion of the practices and forms of paganism. Thus the church became weakened in its spiritual power. And so it ever is. The walk of the believer must be apart from the world, else it will lose its influence. To walk with God means a walk of separation.

It should be a transformed walk (vs. 20-24).

"And be renewed in the spirit of your mind" (23). Becoming a Christian is shown, in the passage before us, to be like putting off an old garment and putting on a new one. Walk out into the forest in winter, and occasionally you will see an old oak tree which has kept its foliage of the previous summer. The winds and snows and cold have failed to disrobe the mighty oak of its dead garments. But wait a few weeks. Spring arrives. New life come forth from the roots as the result of the drawing power of the sun. This new life goes out through all the branches and twigs of the tree. Then the old dead leaves begin to fall off, the green buds begin to open, and soon the tree is dressed in new garments. What the winter's blasts failed to do the vital forces of the new life have fully accomplished.

When the life of Christ possesses the heart of man, the old garments of sin and unloveliness are exchanged for the garments of "righteousness and true holiness" (24). No doubt the Apostle Paul had something of this in mind when he made the statement of II Cor. 5:17, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." In view of this fact the Christian is always to keep himself unspotted from the world, and to reckon himself "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

It should be a walk devoid of lying (v. 25).

Lying is to be put away from the Christian's life like one puts away a filthy garment. Falsehood, deception, undue exaggeration, and the like, have no place in the believer's walk. The Scripture before us shows that lying not only hurts one's self; it also hurts the individual to whom the lie is told, for we are members one of another. We are the body of Christ.

It should be a walk that does not harbor anger (vs. 26-27).

There are times when it is right for a Christian to become angry. We read of Christ's anger in Mk. 3:5. But anger is to be controlled. It must not be allowed to develop into the spirit of revenge. We must not let it grow into a hatred for the individual who is guilty. There is a difference between being angry at sin and angry at the sinner. By continuing in "wrath" it gives an opportunity for the devil to spoil the believer's testimony.

It should be a walk characterized by thriftiness (v. 28).

The Christian's life relates to every phase of daily experience. The Christian is not to be a parasite upon society. He is expected to contribute something to labor. See II Thess. 3:10. He ought to be industrious.

It should be a walk expressing itself in pure conversation (vs. 29-31).

A person's character is often clearly manifested through his casual conversation. We express ourselves through the vehicle of words. The utterances of the Christian, in whatever form they may be, should be seasoned with the love of Christ. What is the best test of conversation? Perhaps this question can best be answered by asking another, viz., does the conversation edify? We need to question ourselves more often concerning our speech. What about the stories we tell? what we say of our neighbors? some of the cheap slang we use? Does it edify? Is it kind? Is it useful? V. 30 seems to indicate that the Holy Spirit is sometimes grieved in this very respect. Some folks have been robbed of their spiritual power because of carelessness with the tongue. Let us beware.

Finally, the walk of the Christian should be a demonstration of godly kindness (v. 32).

In view of the kindness of Calvary, how can the Christian show any other than a kindly spirit toward those for whom Christ died, especially toward those of the household of faith?

"Open Doors" -

"THE BLOOD OF MARTYRS—THE SEED OF THE CHURCH"

(John and Betty Stam)

By MRS. JOSEPH GINGRICH

In Dec. 1934, the Christian world was horrified when we learned of the slaughter of John and Betty Stam by the Reds in China. Many who were not too vitally interested in missions might have said, "What a waste! There are two young lives (they were just 27 and 28 years of age) wonderfully talented and trained, given so soon after reaching their chosen field." But we hear a triumph song, sung in heaven. It is one of joy and praise sung by the redeemed, many of whom came from the furnace of affliction, stoning, crucifixion, or other forms of torture.

The Christian's sorrows and sufferings become fruitful in blessings to others. The enemy is unable to stay the triumph of truth though he seeks to quench it in blood.

When Patrick Hamilton was burned in Scotland, someone dared to say to his persecutors, "If you are going to burn any more, you had better do it in a cellar, for the smoke of Hamilton's burning has opened the eyes of hundreds."

Spurgeon says, "It is always so, suffering saints are living seed."

Such seed, through the experiences of John and Betty Stam, has been sown the wide world over. When word of their supreme sacrifice reached Moody Bible Institute, a memorial service was held. At the close of the service, a call for definite service to any field to which the God would lead was given. Seven hundred students answered this call. Our own Brother and Sister Dunning were there. They said this was the most impressive and serious moment in their lives. In this one place 700 lives were offered because two were sacrificed.

The story of the lives of these two consecrated people of God is both fascinating and inspirational to young people. John was trained in a simple Christian Holland family. They had good books, music—a family orchestra but no radio, for as Father Stam said, "We have seen too much of children drinking in what, to them, is poison!" All loved to read the Word of God and all helped in the evangelistic work in the "Star of Hope Mission" in Paterson, N. J., of which Mr. Stam was founder.

When the call came to John to give himself to the cause of missions, he readily accepted but the field was uncertain. He was now in Moody. His father had hoped he would become a leader in the "Star of Hope Mission." His brother Jacob was in French Equatorial Africa. His father wrote, "Why think of China or India, when there are other countries more open?" Would it not seem more in keeping with the Lord's will to go where work can be unhindered, rather than where life is always in danger and there is such opposition?" But nine months later he wrote, "May the Lord richly bless you and guide you by His Holy Spirit to do His will. We must pray that more men may go to China." Conditions were bad in China at the time because of the Communists; but this did not deter John, even though he was not quite certain if called to China.

Although quite different in surroundings from the Stam home in New Jersey, there was another beautiful home in far-away China where Elizabeth Alden Scott was reared. She was a direct descendant of John and Priscilla Alden of the Mayflower. Her parents were missionaries in China under the Presbyterian Board. Her father, after a brilliant University career, accepted the call for evangelistic work and Bible teaching in China.

When Betty was 17 and ready for college, Dr. Scott's furlough was due, so all the family came home. All five children expected to return as missionaries to China after completing their education. Betty entered college at Chambersburg, Pa. After two years she decided to enter Moody for more practical Bible training. She wanted to learn how to win souls to Christ instead of just talking about it. The prison and street meetings, which her sensitive spirit dreaded, turned out to be a help and real joy. Her many beautiful poems portray in a real way her deep and earnest prayer life.

A year later John appeared among the students. He met Betty at the prayer meetings. What a wonderful place to meet life companions! Although both had had many friendships before, neither had ever felt the deep love and devotion each felt for the other. They were one in devotion to God and His call for service.

The time came for Betty to sail to China under the China Inland Mission. The parting was hard, but both felt God is first and friends and loved ones second.

Eight months later John completed his work in Chicago. His heart was burdened for the non-Christian world. Chosen by his fellow-students to give the class address at the graduation exercises, the preparation of his theme was prefaced by much prayer and meditation. The class motto was "Bearing Precious Seed." He connected this with the Lord's own words, "The field is the world." He was deeply impressed that a million a month in China pass into Christless graves. In closing, he said, "Our way is plain. We must not retrench in any work which we are sure is in His will and for His glory. We dare not turn back because the way looks dark. We must go forward in the face of the impossible, even if we only know the next step. God is our Captain! With such a Leader, Who never lost a battle, who would not accept the challenge to go forward, "bearing precious seed?"

In July 1932 John sailed for China under the China Inland Mission. Through a number of circumstances used by God, he met Betty again at Shanghai. They were engaged. They were separated again, going to different fields, and never saw each other until the eve of their marriage a year later.

They were married in the tennis court converted into an outdoor chapel in the yard of her parents home. Of the 200 guests, 140 were Chinese Christians.

They left immediately for their field of labor. The next year they were blessed with a lovely baby, Helen Priscilla. They then went to Tsingteh (the town where Betty had grown up). They were happy to be situated in a house of their own with a Christian maid and cook. Their ambition was to introduce Christ to these darkened people by seeing Jesus in them and their Christian home.

On the floor of the home a little later were found the following lines, written by Betty on a crumpled piece of paper which portrays their desire:

Open my eyes, that I may see
This one and that one needing Thee,
Hearts that are dumb, unsatisfied,
Lives that are dead, for whom Christ died.

Open my eyes in sympathy,
Clear into man's deep soul to see;
Wise with Thy wisdom to discern,
And with Thy heart of love to yearn.

Open my eyes in faith, I pray;
Give me the strength to speak today,
Someone to bring, dear Lord, to Thee:
Use me, O Lord, use even me.

This happy period was short. One morning as Betty was bathing Helen, the first messenger came to warn them of the approach of the Red Army. Another and another quickly followed. Soon firing was heard.

Then John and Betty knelt in prayer with their faithful servants. They were calm and composed; and when the Reds thundered on the door they received them courteously. They tried to satisfy them with goods and money, and Betty served them tea and cakes, but to no avail. John was bound and taken to the Communistic headquarters. They soon returned for Betty and the baby. The cook and maid pleaded to go with them, and were only deterred when told they would be shot at once.

The army of 2,000 Communists soon increased to 6,000. They took their prisoners, including the Stams, to Misodheo, a village 12 miles away. John was walking, carrving little Helen, not quite three months old; and Betty rode horseback part of the way. Their captors discussed killing the infant to save trouble, and would have done so had not an old man come forward to plead for the infant.

"Then it's your life for hers," was the angry retort.

"I am willin~" replied the farmer. He was killed immediately.

When they arrived in Miaosheo, where they had labored before and had many friends, the postmaster said, "Where are you going?" John answered, "We do not know where they are going, but we are going to heaven."

They never uttered a word of self-pity or fear. Those who witnessed the tragedy that followed, marvelled at the calmness with which John and Betty faced their misguided enemies. Theirs was a moral and spiritual triumph.

During the night John was tightly bound with ropes to a bed post. He was unable to move through those long cold winter hours. Betty was allowed to move in the courtyard under heavy guard to care for the baby.

When the crucial hour came, they were painfully bound with ropes. Their hands behind them, stripped of outer garments, and John barefooted (he had given his socks to Betty), they passed down the familiar streets before many who knew them. They were taken to a hill outside the village. As John plead for the release of a Christian doctor, who was to suffer death because he had pleaded for the Stams, he himself was told to kneel and was killed before the eyes of his loving wife. Though bound, she quickly knelt beside his body with her head across his wound, and was slain with the executioner's axe. Two more martyrs were added to the already long list.

The "miracle baby" was tenderly and lovingly cared for by Mrs. Lo, a Chinese mother. She is being cared for by gifts from all over United States. At a memorial service at Wilson College, Betty's Alma Mater, Pres Wakefield claimed the baby for Wilson College. Her higher education is insured. The students gave $100 for the baby's immediate expenses.

Besides the 700 students who volunteered their lives to definite service, others have been influenced. Betty's own sister Mrs. Gordon Maby, her husband, the Dean of Witherspoon College, Ky., have heard the call of God to China. Truly the blood of martyrs is the seed of the church.

May God release to the whole church new power through this tragedy, a deeper consecration, and more faithful witness to the wonderful cause of Christ, for which true followers since the inception of the church have been ready to offer the supreme sacrifice. They held their life not too dear for Him.

"As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—"Be thou faithful unto death and I will give thee the crown of life" (Rom. 8:36; Rev. 2:10).

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By LOUIS S. BAUMAN, D.D.

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"How Beautiful are the Feet of Them That Preach the Gospel--"

(Continued from last W.M.C. issue)

It takes constant reminding and working with the children and newest monitors in the vernacular classes to get them to read words by syllables and not by location on the page or board. One day shortly after I had started having charge of these classes, one the monitors wanted to show me how well his class could read their lesson out of **Syllabaire** for that day. I listened while they stood, turned their backs to the board, and "read" in unison from that same board! When shown the same syllables in the book, they could not read them unless I pointed to the first one and took the rest in order. This was a first year class and a new monitor—to say nothing of a green missionary in charge. The ones who stick with it through both years not only learn to read, but get a little of the other two "R's" as well. The best of them go on to French School.



Mrs. Dunning

I would appreciate your prayers for the Friday morning assemblies when I have all the "vernaculars" gathered in the church. There I explain the gospel again and again to them, using a different Scripture verse each time, but one that is connected with some song or chorus they love to sing. You know, of course, how the negroes love to sing, but I've discovered they sometimes pay no more attention to the thought back of the words than some of us white people do!

On his trip Mr. Dunning had a variety of new experiences, too numerous to mention them all here. Just a short distance brought them into Bayaland, and even though there is no love lost between the Bayas and Banous, Voloungou was found to be a beloved one in every village. The natives were willing to listen to him because all knew "his feet walked the same way his mouth talked."

It is rather wild and rough country through there, in two senses of the word. Some have called it "outlaw country" because it is under two administrations. When one administrator visits, the "bad men" are in the other section, and vice versa. The administrators don't visit as often as in some sections because it is not accessible by auto. The path is bad with rocks and hills, so Mr. Dunning walked a good third of the distance. The bridges across streams and rivers were usually thin poles. One time when coming to one stream that was too deep to wheel the bike through, and the bridge was too slender to ride across, he had to pack the bike on his back and walk across tight rope fashion! The porters were all quite far behind him, and Voloungou had stayed at a village to preach while he went on to the next one.

This is high grass season, and at times the grass was so tall that it was over his head even when he stood on his bike pedals! The path was so narrow at times that it would be almost obliterated as the grass waved and nodded back and forth across it.

In most places he found a welcome by the chief and his village; but in one place the chief refused to give food for the natives, or wood and water. They all had prayer about it, then Mr. Dunning went and requested (?) with more vehemence for these things, which were then supplied.

At times when it was impossible to get a good crowd together for a service in some of the villages, he and Voloungou went into the cotton fields and preached to them at their work.

It was a real thrill for us several Sundays ago, when after church we all went down to the river. (I still want to call it a stream!) There Voloungou entered the water and baptized 35 adults and children. There are many others in the converts' class being taught the significance and place of baptism in the believer's life. They, too, will soon be baptized and received into the Yaloke church, even as they have been into the church, the building of Christ.

Yours in our wonderful Savior,

—Marguerite G. Dunning.

W. M. C. & News

CONEMAUGH SENIOR W.M.C.

Greetings to the Herald readers from the Conemaugh Senior W.M.C.:

The leadership of Brother and Sister Schaffer has been greatly missed since they left our midst, for they were much interested in the work and were of great help. We pray God's blessing on them in their work at Berne, Ind., that they may be used of the Lord to bring many souls to the Lord Jesus Christ.

Since the Lord has sent us Brother and Sister Lantz as our leaders, we feel we are going to love them and we are bound to go forward in the work of the Master. --- are somewhat hindered yet, due to the fact that the parsonage is not quite finished, after being completely remodeled into a good looking home. Brother and Sister Lantz have been living at the Capitol Hotel in Johnstown, which is very inconvenient for them, but will be in their new home in a very short time; and we know they will be happy in their new field.

The first meeting which Mrs. Lantz attended, shortly after she arrived, was a joint meeting of the Jr. and Sr. W.M.C.s for the work of Grace Seminary. She gave us a very inspiring talk, which made us love her from the beginning.

We elected her vice-president of the Sr. Council to fill the unexpired term vacated by Mrs. Schaffer. From her messages in song and testimony for the Lord, we know she will be an inspiration to us to press forward to that "high calling" of the Lord Jesus Christ, and will help us to be more earnest in the work of saving souls for Him.

Our prayer is that we all may be brought closer together in love for one another, to be able to serve the Lord and do His work, and that we praise Him and glorify His name.

Yours in His Service until He comes,

—Mrs. Charles Sigg (President).

The Sisterhood of Mary and Martha

SMM

Christ, the Hope of the World

DEVOTIONAL TOPIC FOR MAY

CHRIST OUR HOPE IN SERVICE

Hymn—"In the Service of the King."

Opening Prayer.

Scripture—1. The need of service (Lk. 10:2; Jn. 4:35).
2. The call to service (Isa. 6:8; Matt. 4: 19,20).
3. The spirit of service (Ps. 100:2).
4. Our greatest service (James 5:20).
5. Reward of faithful service (Matt. 25:21; Dan. 12:3).

Circle Prayer.

Special Music—"It pays to Serve Jesus."

Topic—"Christ, Our Hope in Service."

Chorus—"Christ, the Hope of the World."

Bible Study.

Business session.

Closing prayer.

This would be a fine time for each society to check on the goals. July 31 will be here before we know it. You will want your group to be an honor society. Check up on things this month.

We are glad to have a letter from the Pennsylvania District officers this month. Let's hear about the work in other districts. How about it?

Have you sent for your Sisterhood stationery yet? If you haven't, you will want to get your order in soon. Write to our literature secretary and order yours **now**!!!

CHRIST OUR HOPE IN SERVICE

By HELEN FRAZEE BOWER

Pehaps there is no verse in Scripture more fraught with meaning for the child of God than that portion of Col. 1:27 which gives us "Christ in you the hope of glory." God Himself refers to it as a "mystery," but not a mystery intended to mystify, but rather one which He desires to "make known" to the saints. The manifest implication of the verse is that our hope of an eternity in glory rests solely with Christ; but this only touches a fringe of the truth hidden there. When Christ was upon earth, He spoke of a different kind of glory when He said in Jn. 17:4, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.' Christ was speaking of an earthly, visible ministry, which was a glory to God. Later on He speaks of sending His followers into the world even as God had sent Him. The purpose, manifestly, is that they also might glorify God in service. The first responsibility and the first privilege of the Christian is that he might do just that. And yet how we draw back at the knowledge of our own unfitness for such a task! How can my poor unworthy life get any glory for God? The answer is: it cannot—here, as always, "Christ in you" is the only "hope of glory." If the Christian is to render effective service, he must realize that Christ is the beginning and the end of that service—as well as all that goes between. He is the motive for service, the means in service, and the manifestation of service.

Christ the Motive for Service

All service which will glorify God must be motivated by Christ. It hardly seems necessary to make such a statement, since the desire to serve God at all is a desire which only Christ can put into the heart. And yet, after one becomes a Christian—after the heart, in gratitude for salvation, cries out, "What shall I render unto the Lord for all His benefits toward me?" (Psa. 116:12), and steps out into service—the motive to continue such service may become a mixed one. The work which began with an eye single to Christ may continue for other reasons. The desire to be "the voice of one crying in the wilderness," the adulation of other Christians, the hope of material reward, may all become conflicting motives in service. When such transpires, a service "in the flesh" results, and from such God derives no glory. Christ, and Christ alone, is the only legitimate motive for service.

Christ The Means In Service

Just as Christ is the only One Who can properly motivate service, He is the only One who can properly carry it out. No soul was ever won, no saint was ever edified, except as Christ, through the Holy Spirit, performed the service. In Christian work there is no such thing as a "natural qualification." To be sure, God may use our human best when put into His hands; but then it ceases to be a "natural qualification" and becomes divine equipment. Its effectiveness lies not in its own intrinsic value, but in the "splendor of God" which it has borrowed from the presence of the indwelling Christ. Let no man flatter himself that he has gifts which would be invaluable to God. There is only one thing of value to God, and that is a yielded heart. We have no means with which to labor effectively. Christ, and Christ alone, is the means in service. The sooner we move out of the picture and let Him take over, the sooner our service will count for something.

Christ The Manifestation of Service

Christ, Who is both the motive and the means in service, is also the proper manifestation of service. Labor as earnestly as you may, if the fruit of your service is a church debt paid off, a beautiful building dedicated, a pipe organ installed, or any other manifestation taking precedence over Christ made real to a hungry people, your labor has been in vain. As Christ is the beginning of all service, He must be the end of all. To a world, broken and bruised and bleeding, what service can we render except we bring them Christ? They don't need philosophies, sanctuaries, or programs: they need Christ. And the wonderful thing is that the more we manifest Him to others, the more real He becomes in our own lives! so that as we labor to bless, we in turn are blessed. The gracious fruits of the Spirit unfold within, as they are bestowed without, until Christ becomes "all in all." He who said, "I am Alpha and Omega, the first and the last" (Rev. 1:11) is the Christian's only "hope in service.'



Bible Study

By FLO MELLICK

II and III John

Have you ever wondered why the Holy Spirit chose to place II and III John, two very short, personal, and precious letters written by the beloved apostle, in our library?

Perhaps it was because they so vividly portray a pastors interest in his flock (cf. I Pet. 5:1-4). He loves his people (II Jn. 1, III Jn. 1). He is interested in both the spiritual and physical welfare of all (III Jn. 2). He is interested in their Christian walk, and points out to them the pathway of truth and love. It is his greatest joy when they walk worthy of their high calling (II Jn. 4, III Jn. 4).

It makes our pastors rejoice, girls, if we are living separated Christian lives according to the Word of God. And well it should! That which we do reflects upon the pastor and the church (II Jn. 8).

The pastor also desires that his people be both hospitable and helpful to those who are laboring in the Lord's work (III Jn. 5-8); but he doesn't want them to be **either** to those who do not teach in truth the Word, but rather are deceivers, for he that even biddeth such a one God speed is partaker of his evil deeds (II Jn. 9-11).

One mark of these deceivers is that they confess not that Christ is come in the flesh (II Jn. 7). According to the Greek, this should read, "is coming in the flesh." Here they deny that Christ, in the flesh, is coming again; while in I Jn. 4:2, the deceivers deny that He "has come (the effects of which coming remains always), in the flesh." This refers to Christ's first coming. For further study cf. II Tim., II Peter, with II Jn. in regard to false teachers.

II and III John are similar to I John and the Gospel. Compare the words used, the expressions, and topics discussed. Especially outstanding is the Word "truth." Cf. Jn. 18:37-38; 14:6; 17:17.

There are four men, including the apostle, in the drama of III Jn. They make an interesting character study.

John uses a fascinating phrase in describing the Christian workers, (III Jn. 7), "for His name's sake they went forth." Not for wages or for pleasure, or for fame; but in behalf of His great name they went forth (cf. Rev. 2:3). For His name's sake our sins are forgiven (I Jn. 2:12), For His name's sake, or on account of His great reputation, He leads us in the paths of righteousness (Ps. 23:3). And one day every knee shall bow, every tongue shall confess, and we shall praise that great name throughout eternity, and . . .

Until then, girls, for His name's sake, our prayers are heard. Our prayers are needed. Let's pray!

Juniors

DON'T READ THIS

Unless you have done that "spring house-cleaning" of which we spoke last month. Have all the goals been checked? Is the Bible reading completed? Has the box for Kentucky been sent? If so, now you are ready to relax and enjoy the spring weather and fun. So, let's test our memory and ability to find Bible truths quickly.

1. Is the Homer of Lev. 27:16 a great author?
2. Was the Almon in Josh. 21:18 a good nut to eat?
3. Was Beulah a good little girl in Isa. 62:4?
4. Did they use the Bow in Ps. 78:57 to tie their hair?
5. Was the Cab of II Ki. 6:25 a taxi?
6. Was the Buz of Jer. 25:23 the sound of a bee?
7. Are the Coos of Acts 21:1 the call of the doves?
8. Was the Dial of Isa. 38:8 an instrument on the first radio?
9. What modern means of travel was used in II Sam. 19:18?
10. Could you eat the Ham of Gen. 5:32?

Perhaps, at your meeting, you would like to play the game of Bible Men: Someone mentions a name, such as **Paul.** Then the next person must give a name which begins with the last letter of the former name, such as **Lazarus,** using the last letter of **Paul**—L— to begin the first of Lazarus. You can go around your circle indefinitely, just as long as someone can think of enough names. You may also play this with Bible Women, Bible Places, etc.

All I ask is that you have a good time fellowshipping together, in order to get in good shape for the final round of events and check-ups before national conference.

In His Name,

—Aunt Mabel.

48 for 1

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What ARE WE DOING

IN THE PENNSYLVANIA DISTRICT

Dear Lorraine and Sisterhood Girls:

We thought perhaps you might be interested in hearing about The Sisterhood of Mary and Martha of the District of Pennsylvania.

In the past few months we have sent to each church represented in our district a business reply card, seeking information regarding the different Sisterhood organizations within the district.

We have received replys from only 10 churches. Nine yet unheard from. We find we have eight Senior Sisterhoods and four Junior Sisterhoods in the churches from which we have had a reply. There is one church that reports no Sisterhood organization. There are 117 girls in the Senior groups and 74 girls in the Junior groups in these 10 churches. The First Church of Johnstown, Pa., is represented with the most girls in their Senior and Junior organizations. This church has 64 girls enrolled.

The churches from which we have not received any reply as yet are: Allentown, Altoona, Conemaugh, Juniata, McKee, Meyersdale, Philadelphia 1st and 3rd, and Grafton, W. Va. How about a reply from some of you Sisterhood organizations in these churches?

Let us think over the following suggestions offered by the various organizations we have heard from: Sisterhood organizations to work together, visit each other and get new ideas; contest between Pennsylvania Societies and a state contest with another state; S.M.M. organizations hear from the district officers; write about our District in the Herald; write to girls of different districts; and a Sisterhood rally.

Let us remember in our prayers the new Senior Sisterhood group recently organized at Leamersville, Pa., where Rev. Clair Gartland is the pastor. Ten girls from the First Church, Johnstown, drove over to Leamersville Church, Feb. 24, and held a meeting in the church there with 11 girls from the church there present. The girls appointed Mrs. Florine Diehl as patroness, and definite plans were made for their meeting, to be held Mar. 5, to elect officers. The girls from the First Church found these girls eager for a Sisterhood group and eager to do their Lord's will. We hope to hear big things in the Lord from these girls in the near future.

Now let us hear more from the Sisterhood groups in our district. Write us and we will in turn write you. Write us news about your Sisterhood groups.

In His Service,

Mrs. Kenneth Ashman, Potroness
Miss Ruth Snyder, President
Mrs. June Blough, Sec'y-Treasurer
Pennsylvania District Officers

LOS ANGELES FIRST

Dear Sisters in Christ:

The Sisterhood of Mary and Martha, of the First Brethren Church of Los Angeles, is progressing well. Our scrap books are coming along fine. Every girl is cooperating nicely.

We are trying to meet all of our goals, and every girl is living up to the standards of Sisterhood.

With the exception of a few girls, our Bible reading is completed. I am sure that every one of us has received a blessing from it.

Our society is having a membership drive and it seems to be working well. We have on the average of 17 at every meeting.

We have a wonderful Sisterhood, and we pray that many more may be started.

Your Sister in Christ,
—Cherrie Snyder, Sec'y.

WATERLOO, IOWA

Dear Secretary:

We are glad to report that our Sisterhood is growing, if not so much in numbers, spiritually. For the past three meetings we have had really heart-searching topics taken from the Herald, and have really found them a great help.

We have grown some in numbers too. At the beginning of the year we were seeing about 10 as an average at our meetings. Now for the last three meetings we have been having an average of about 15, and some of these additions are unsaved girls, which is truly an answer to prayer. Our officers are a fine group of girls and are making every devotional and social meeting a success. Our patroness, Mrs. Vernon Schrock, is a wonderful spiritual leader, and we have all learned to love her in the Lord and praise Him for sending her to us.

The girls are really doing a grand job of their Bible reading. At the last meeting all but two people out of 14 had read some of the required reading. They are realizing more and more that without His Word hid in our hearts it is hard to testify and tell others about Him.

Some of the girls have been working on scrap books and have some really nice ideas.

Our group would appreciate hearing from some of the other Sisterhood girls groups and exchanging ideas on meetings.

Yours in His Service,
Waterloo Sisterhood girls of Grace Brethren Church.
—Anna Mae Deits, Secretary.



From A Tither

(Please Don't Read this if money talk bothers you.)

Church Members I Have Met

Once I knew a Brethren,
He had a pious look.
He had been totally immersed—
Except his pocketbook.

He'd put a nickel on the plate,
And then, with might and main,
He'd sing, "When we assunder part,
It gives us inward pain."

I also knew a Methodist
Who couldn't sin, he said.
He'd holler "Glory" loud enough
To almost raise the dead.

But as to his apportionment,
Though his barns were waxing fat,
His shouting wasn't loud enough
To ever quite raise that.

—Adapted.

Amillennialism vs. Scripture

ARNOLD R. KRIEGBAUM, Pastor Fillmore, California

THERE IS NO RAPTURE OF THE SAINTS

As the word "Amillennial" signifies, the Amillennialist denies the millennial period as being taught in the Scriptures. The parable of the tares (Matt. 13:36-43) is their proof text. However, by their attempting to prove a doctrine by basing it on a parable, the primary rule of Biblical interpretation is violated. Using this "proof text" they protest the teaching of a millennium, arguing that good and evil will develop together until Christ comes and establishes the ultimate state. They refuse to accept the clear, simple, unadulterated teaching of God's Word regarding the kingdom. They utterly disregard the teaching concerning the mediatorial kingdom of the Old Testament; that is, the kingdom out of the heavens which involved the rule of God through divinely chosen representatives, members of the human race such as Moses, Joshua, Judges, Samuel, Saul, David and Solomon, who spoke and acted for God. They fail to see the character of the mediatorial kingdom in the New Testament that was announced by our Lord to be identical with that of the Old Testament; and that as believers we enter this kingdom prior to its manifestation. "For our citizenship is in heaven;" (Phil. 3:20 A.R.V.). This kingdom will be fully realized by the New Testament Saints when Christ returns **with** his saints (Rev. 19:7-16) to establish a millennial kingdom which after 1,000 years will blend into the eternal kingdom.

The gentleman mentioned in the first installment of this article cited Jn. 5:28-29; 6:39, 40, 44, 54 to prove that Jesus declared He would resurrect the righteous and unrighteous "at the last day." By this interpretation the millennium and the rapture are denied. Dr. Alva J. McClain gives the most logical and convincing answer to this erroneous interpretation. (1) It ignores the contextual meaning of the word "hour" in Jn. 5:25-29; (2) This argument ignores the vast extent of the "last days" (II Pet. 3:18-13); (3) It ignores the order of the resurrection (I Cor. 15:23-24); (4) It ignores the plain teaching of Rev. 20:4-5; (5) It ignores the great Biblical motive for being a Christian (Phil. 3:11).

There was a young man one night walking up and down the street all night in front of the residence of the governor of the state in the city of Trenton, N. J. When the morning light was breaking, a messenger came to the door and said, "The governor is dead." This young man went to the police station and delivered himself up, self-accused of having taken the life of the governor of that state. He did not mean to kill him, but he had killed him. He was a clerk in a drug store; and he had placed a wrong ingredient in a prescription, through ignorance or carelessness, and that killed the governor of New Jersey. What is one man's medicine is another man's poison.

Oh, for a Bible-centered church! for a people who are able to commence at the same Scripture, not to preach poison, but to preach unto men Jesus, the Savior of the lost world!—a Savior Who is coming His chosen bride to claim, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (I Thess. 4:16-18).

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Radio Messages from Brethren Broadcasts

POWER FOR SERVICE

(Acts 1 and 2)

By MARK MALLES

(Message preached on the Akron Haven of Rest Mission program over station WAKR, Akron.)

We would like to have you turn in your Bible to the first chapter of Acts. Some time ago the Lord laid a burden on our heart because of the evident powerlessness of the life and testimony of so many Christians today. And as we thought on this matter we were led to turn to the few chapters of the book of Acts, there to read of the mighty power which was manifested in and through the early church; and we would pass on to you this morning, and I would to God we could give to all Christians everywhere, the message God laid on our heart at that time.

You will remember how that, following His resurrection and just prior to His ascension, our Lord had gathered the disciples to Him; and as we read in Acts 1:4, "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptised with water;; but ye shall be baptised with the Holy Ghost not many days hence." Now Jesus had many times mentioned the coming of the Holy Spirit to the disciples. On one occasion (Jn. 14:17), Jesus told them that the Holy Spirit was **with** them but that later on He should be **in** them. And so the time has come now for this great event to take place, and Jesus instructs His followers to go to Jerusalem and wait.

Now the question might have come to their minds—"Why, with all the work there is to do, with such a need at hand of our going to all the world with the gospel message, why does He tell us to wait?" But as we look into the previous experiences of these disciples of Christ, we see why it was that Jesus said that they should wait for the promise of the Father. It was just a very short while before this that all the disciples had forsaken their Lord, fearing to stand with Him and bear the maltreatment of the Jewish mobs. And even more recently, yes, even after the resurrection, we hear Peter saying to the rest, "I go afishing"—thinking the work for Christ all done, he was about to go back to his old trade to take up where he had left off when Jesus had called him to follow Him. And all the rest were ready to go back too.

Yes, before Christ can perform the work He plans to do through these followers, they must receive power, as we read in v. 8, through the Holy Spirit before they shall be able to proclaim **effectively** the gospel through all the earth. And to receive the Holy Spirit they must **obey** the Lord, even though to obey meant to wait.

Now then, today it is just as essential that we as Christians serve the Lord, not in our own strength, but in the power of the Holy Spirit. Of course, the Word teaches that since Pentecost **every** believer, **every** one who has accepted Jesus Christ as his personal Savior, is indwelt by the Holy Spirit. In fact Rom. 8:9 states, "If any man have **not** the Spirit of Christ, he is **none of His.**" But the desire of God is not that the Spirit should just indwell the believer, but that He should **infill** each and every Christian. Eph. 5:18 says, "Be not drunk with wine wherein is excess, but be filled with the Spirit." That's the will of God for you, Christian; and until you are willing to wait often upon God for this filling, you will not have the power to do the work God has for you to do.

We are so taken up with plans and methods and programs that we are prone to forget the necessity of working and preaching and teaching in the power of the Holy Spirit. The **filling** of the Spirit does not come from running to and fro in much serving, but through quietly waiting upon God in prayer, completely yielding oneself unto Him. We need to heed more the message, **"Be still and know that I am God."**

Now let us take a look at the results of this time of waiting by the disciples. Acts 2:1-3: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Now there in v. 3 is the coming of the Holy Spirit to **indwell** them; and in v. 4 they were all **filled** with the Holy Spirit and began to speak in other tongues; and in v. 6 we read that every man heard them speak in his own language.

Today the Spirit doesn't need to cause men to speak in unknown tongues in order to get people to believe the gospel. He has the written Word of God which He uses in dealing with men. But the outstanding thing we want to notice is the fact that every man heard the message of the disciples in his own tongue. This was the result of the filling of the Spirit. Dear Christians, today we are dealing with the unsaved who are foreigners, so to speak, alienated from God and from things spiritual, and they cannot of their own selves understand the language of the Christians who speak to them of spiritual things. "The natural man receiveth not the things of the Spirit of God." But—and remember this—when you are yielded to God and filled with the Spirit the Spirit causes your language, your testimony, to be understood by the unsaved you deal with. And even as a great multitude were saved in that day due to the working of the Spirit through a few, so today, if we may see even a few among the preachers and among the laymen opening themselves completely to the Spirit of God and allowing Him to fill them, we too shall see many, many souls won to Christ, to the glory of our God.

Lord, take my life, and make it wholly Thine:
Fill my poor heart with Thy great love divine;
Take all my will, my passion, self and pride;
I now surrender: Lord, in me abide.

O Holy Ghost, revival comes from Thee:
Send a revival—start the work in me:
Thy Word declares Thou wilt supply our need:
For blessing now, O Lord, I humbly plead.

Christian Endeavor € Department €

RENEWED MISSIONARY EMPHASIS— WE MUST HAVE IT!

The Brethren National Christian Endeavor Union is meeting a great need among the young people of The Brethren Churches. For some years we have felt free to co-operate with the interdenominational societies, unions and state organizations. However, of recent years these interdenominational organizations have lost their appeal for our Brethren young people. The reason is quite evident. Though they still proclaim their motto, "For Christ and His Church," their conception of the person of Christ has been so reduced and their vision of the work of the church so obscured, that they have degenerated into nothing more than an organized social effort without just cause for existence. To the enlightened mind of our Christian young people, their appeals are empty and their efforts without purpose or effect. They have fully lost their missionary appeal and emphasis, without which Christian Endeavor is a useless thing.

The Brethren National Christian Endeavor Union was organized and is functioning to offset this sorrowful condition. District C. E. Unions are being enlivened in turn, local societies are beginning to see the wisdom of breaking relations with that which does not honor the Lord. There is a growing Brethren C. E. work over all our denomination. It is regaining the missionary emphasis which was all but lost. Strong district unions are being forged that shall do much in this field, examples of which are: Southern California, Western Pennsylvania, Southeast District, and others.

If these new efforts are to prosper and are to avoid the error from which they have so recently departed, they must place an ever-increasing emphasis upon the missionary activities of their societies. A careful reading of the aims of the missionary department section of the Standard Christian Endeavor Manual, obtainable from The Brethren Missionary Herald Co., will acquaint all missionary leaders of our aims and of their responsibilities. We urge all local and state leaders to know these aims and duties and to make sure they are being met in the sphere of your responsibility.

The work of the Brethren Student Life Volunteers has been united with the Brethren National Christian Endeavor Union. In reality, the B.S.L.V. has become the missionary department of the Union. It is hoped that there will be a B.S.L.V. Supt. in every local, state, and district society before the close of the present C. E. year. Though the C. E. has been active in the missionary field, supporting "C. E." Kliever and Ann Celeste, supplying hymn books and communion sets in home mission churches, and supporting the Jewish mission interests of our church; yet there is something important yet to be accomplished. Missionaries and ministers are needed if the fields, now white unto the harvest, are going to be reaped for the Lord. The B.S.L.V. is our answer to this challenge. Out of every society we want to band together those who have dedicated their lives for full time service. These will be the nucleus from which will come the soul winners of the local church, the ministers for the care of the future work of the Lord in the home land, and the missionaries who will carry the gospel unto the uttermost parts of the earth. In truth, the missionary work of the local and national C. E., under the leadership of those fully consecrated unto the Lord, becomes the vital force that makes C. E. a power unto God.

Therefore in our newly formed unions and societies, let us make certain that the missionary department receives its proper place and emphasis. Without this emphasis and spirit, we will die. Let us make C. E. a living force for Christ and the church.

—Kenneth Ashman.

Greetings through Jesus Christ our Redeemer from the Christian Endeavor of the First Brethren Church at Modesto, Calif.

The Lord has been blessing our Christian Endeavor so richly that we just can't thank Him enough. We now have three societies. We have an Adult, a Young People's and an Intermediate society. The Lord is blessing all. The young people go out each Sunday afternoon and pass out tracts from door to door and also on main streets down town.

We will start having street meetings each Sunday evening as soon as the weather permits. We held them last fall and were richly blessed. We also sang at a convalescent home. We have held several meetings at the Preston School of Industry at Ione (a school where boys are put who disobey the law). It is located about 60 miles from here. We were there last Jan. 11, at which time two boys accepted Christ. There are more of them that have accepted Him already and can give fine testimonies. We are so thankful that we had the privilege of going up there and witnessing for Christ before them.

The Lord will certainly open the doors for us if we will just humble ourselves. "A busy Christian is the happiest Christian." Isn't that statement true? I have found it very true in my life.

Yours in Him,

—Louis Cover, Pres. Y.P.C.E.

The Young People's C. E. of the First Brethren Church, Johnstown, Pa., held a loyalty contest during the evangelistic campaign conducted by Rev. C. H. Ashman of the Whittier, Calif. church from Feb. 2-22 inclusive. The penalty of the losing team was to treat the winners to a banquet. It proved to be a victory for the losing team as well as the winning team because of the achievements attained by each. Almost every member of both teams entered into the spirit of the contest with unusual interest and enthusiasm. The result of the contest speaks volumes.

Between courses, choruses were sung by the group. News flashes concerning individuals present interrupted the program.

At each cover there was a diploma-like song sheet, and favors were in the form of flags which served as name cards. All the decorations were patriotic.

Our guest speaker of the evening was Rev. Ord Gehman of the Vinco Grace Brethren Church. The theme of his message was: **"Flee**—worldly lusts; **follow**—closer to the Lord Jesus; **fight**—the good fight of faith." The program follows:

Duet—Ruby and Fern Ringler
Saxophone Solo—Bill Urban
Reading—Audrey Stahl
Soprano Solo—Mrs. Ed. Hyndman
Address—Rev. Ord Gehman
Introduction of new members—H. Leslie Moore, Pres.
Solo—Mrs. Ed Hindman
Reading—Audrey Stahl
Business meeting.

Sincerely in Him,

—Rosemary Bifano, Sec'y.

News from Brethren



WAYNESBORO, PA.

We can never thank the Lord enough for the period of refreshing from Him our church here recently enjoyed under the leadership of Rev. J. L. Gingrich of Allentown, Pa. In January I had labored with Bro. Gingrich in an evangelistic effort in Allentown. Then he came to Waynesboro for a two weeks meeting, Feb. 16-Mar. 1.

We had good attendance in spite of the increasing handicaps of night and overtime work in the shops. For two weeks preceding the meeting, our members visited in the homes of many prospects, inviting them to the revival, and talking of Christ when opportunity afforded. We also made contacts through direct mail advertising and through the newspaper. During the meeting Bro. L. L. Grubb of our Hagerstown mission church had Bro. Gingrich speak over his regular Friday radio program, and advertised our meeting.

We found Bro. Gingrich an able and willing worker, preaching and hitting hard from the pulpit, and engaging in a strenuous campaign of visitation. We appreciated his two delegations from Allentown; the two delegations from Hagerstown, Md. with Rev. L. L. Grubb, their pastor; the group that came from Winchester, Va., with Rev. Paul Dick; and the presence of Rev. Stanley Hauser and family in the audience one evening.

We are sure the church has been strengthened and helped. The first Sunday morning almost the entire membership present came forward in reconsecration. At a high school C. E. meeting, the entire group of 21 young people stepped forward for rededication. The remaining visible results were 29 public decisions, of which 10 were first time confessions and 19 were reconsecrations. Seven have already been received into church membership through baptism. Brethren, pray for us.

—R. D. Crees, Pastor.

God works in a mysterious way His wonders to perform. Last year God called Rev. Robert Crees to conduct a two weeks revival in the First Brethren Church in Allentown, Pa., and our Lord won a decided victory. Simultaneously the writer was called to assist in directing the revival efforts in a two weeks meeting in the Brethren Church of Waynesboro, Pa. There too, we feel the Lord won the battle.

For two **solid** weeks (solid is the exact word to use), the pastor and evangelist labored together under the guidance of the Holy Spirit. Morning, afternoon, and even near midnight, this pair was out on the **offensive.** We knew the Lord and His Word could care for the defensive. We took the battle to the enemy. Never have I labored so hard to break down the devil's stronghold and line of defense. But we did break it down—thank God! There were no letups. There were no intermissions. We preached seven nights a week. Gradually the church adjusted herself. One by one the members were willing to resign to the Father's will. Souls were saved and saints were edified. Consequently we feel the church is ready to testify and witness more effectively to the glory of God.

We had the privilege to welcome many Brethren delegations with their pastors from quite a distance. They were an inspiration to the evangelist. The fellowship was sweet.

Much should be said, if space permitted, relative to the hospitality of those good people. Our headquarters were at the parsonage. Bro. and Sister Crees with their fine daughters did all they could to make our stay with them comfortable and pleasant. Many of our meals, when we were not invited out, were taken at the Dr. Hoover home. We felt free to ask them for what we wanted and we got it. That is Scriptural—"Ask and ye shall receive." Dr. Hoover even opened up his heart to allow me to buy some of his prize fat hens. Then was our heart glad when we saw those hens. Each home tried to excel in entertaining the pastor and evangelist. God will richly bless such a church. The spirit was wonderful.

The evangelist's wife was not forgotten. The Friendship Bible Class presented Mrs. Gingrich with a $10 grocery shower. God knew and told them we needed that, I am sure. The same class presented the evangelist with a new Parker pen with his name imprinted in gold. Parting from such expressed appreciation was difficult, but all good things must come to an end—except the sweet fellowship with our Lord . He abides for ever. We are told that those who love the Lord never see each other for the last time. The evangelist received one of the largest love offerings which was ever given to him for any meeting. Who was that person who said, "The cream has left and they live on skimmed milk?" Well, the testing of the pudding is the eating thereof. Please pass the pudding—or is it ice cream?

A final word of appreciation of the pastor is in order. Bob is one of the hardest working pastors that I know—unless it might be the writer. What a pair and what results the Lord witnessed! We praise Him and give Him all the glory. Yes, the pastor worked us both hard, but his heart softened and He gave us an hour off on Saturday for a bath. That was to pep us up for the added work of the Lord's day. Bro. Crees is greatly loved by all his flock—and why not? He is a faithful shepherd. This was the third time we worked together as pastor and evangelist, and we feel each time was better than the last.

Back home again Mar. 2, with a carload of meat bought at wholesale prices, eggs, groceries, cider (fresh), a great love offering, and an abiding consciousness that we have done our best—and angels could do no better. Loved ones were waiting for us on Wednesday night, and so the fellowship continues. Please pray for the Allentown work. Only prayer and a faithful presentation of His Word will defeat the devil and build up His church.

Fraternally yours in His matchless service,

—Jos. L. Gingrich.

FIRST BRETHREN CHURCH OF LOS ANGELES

We were delighted recently to see in the Herald pictures of the ground-breaking services for the new church at North Riverdale, Dayton, O. We congratulate the brethren there, and join with them in their prayers for a great testimony in this new location.

Not caring to enter into competition with Bro. Uphouse or Bro. Barnard as to the proper method of handling a shovel, or of our ability to lift a good load of earth, we are keeping all such pictures of our own similar services here on the Pacific coast. However, we are sharing with the readers of the Herald the architect's drawing of our new home. We do not expect you to be as enthusiastic about it as we are, but though you would like to see what we are doing. As we write this, the concrete is being poured for the foundation of the left wing, including the tower. We hope to be able also to include the right wing, which

is the auditorium, and have a completed building by mid-summer. The auditorium and balcony will seat 400. The Sunday School plant will accommodate from 400 to 500. There will be a beautiful chapel, seating 70 or more. The Fellowship Hall is on the second floor, and runs 60 feet in length across the rear of the building. Our communion services will be held in this "Upper Room".

The building we are leaving is a fine structure built in 1920, during the early part of the ministry of Bro. N. W. Jennings. Since that time there has been a general exodus of our people from the community, while the negroes have moved in and now occupy the greater number of homes around the church. The property has been sold to the Second African Methodist Episcopal Church. We believe they have the finest church of any group of their denomination in the city, and are sure they will do a fine work there among their own race.

Our new location is in the south west section of the city. In fact it is within the city limits of Inglewood in a fine new district called Morningside Park. We have lots of encouragement from Christian people of other churches who are glad to see our church come into this district. With faithful work and earnest prayer for God's blessings, we should be able to reach several hundred pupils here for our Bible School and church program.

First Church has been blessed through the years with a faithful membership, many of whom have been willing to drive 10 to 15 miles each Lord's day to attend the services. The majority of our teachers and officers live out in the surrounding towns, and have been coming in for the church work for many years. We wish to testify to their faithfulness in this respect, and to say that we seriously doubt that there is another congregation in the brotherhood that can equal their good record. Our move will not help us a great deal in bringing the church closer to our own people, but it will be a great blessing in placing us in a missionary field where we can reach new persons for the Lord.

We held our ground-breaking services on Sunday, Mar. 15. A large crowd, including visitors from several neighboring churches, was present at that time. Bro. Elias White, pastor at South Gate, and Bro. and Sister Leo Polman of Fort Wayne, Ind., assisted in the service. Closing or farewell services were held in the old church on the same day. A very interesting feature of this closing day was the opening of the cornerstone, the contents of which were displayed during the evening church service. The day was closed with testimonies from the members and friends as to the blessings God had sent into their lives through the ministry of the church, and then a season of prayer for those who would follow us, and for ourselves as we undertake our work anew in another field. We are meeting in a very comfortable auditorium, built in connection with a large market, and this will serve us well until our new building is ready about July 1.

—W. A. Ogden.

NEWS BRIEFS FROM OUR WORKERS

The First Brethren Church of PHILADELPHIA, PA., announces that tent meetings are being planned again this summer at the beautiful site on which they hope soon to be able to construct the new church. The half acre tract is large enough to accommodate a tent, even when the new building is under construction.

The North Riverdale Brethren Church of DAYTON, O., has recently moved to a new location in a vacant store room on N. Main St.

Among the improvements which have been made at the GRAFTON, W. VA. church, where Bro. Stanley Hauser is supply pastor are the addition of a piano, a rug for the floor, a gas furnace, velvet curtains, curtains separating eight Sunday School rooms, the painting of the floor and of the interior of the church, the graining of the seats, and the purchase of a new parsonage.

The SAN DIEGO, CALIF. congregation is busy finishing the basement of their church. After this is complete, they are looking forward to doing some work on the outside.

As the two weeks' revival conducted by Bro. Wm Clough at the Third Brethren Church of PHILADELPHIA was nearing a close, 21 public decisions had been made. The meetings were well attended, with occasional delegations from other congregations. Upon Bro. Clough's return home, the prayer meeting group of his church in UNIONTOWN, PA., attempted to exceed their previous high record of 100 at prayer meeting in the following way: as many young people as adults present and as many adults as young people (40 each), plus half as many Juniors (20). (Their young people often outnumber the adults and the Juniors also have a good turn-out.) This 100, with the pastor's presence, would have passed the goal with 101, but a downpour of rain prevented their reaching the goal. Nevertheless, a good meeting was reported. Bro. Clough writes concerning his first Sunday after his return, "There was a wonderful crowd at the church last night. Four were saved, all adults. One man we had been praying for for five years." Bro. Clough requests prayer for the meetings which are now in progress in his church.

INVITATION TO N. RIVERDALE!

The erection of the church building in North Riverdale (Dayton), has progressed to the point of laying the cornerstone. This service will be conducted on Sunday, April 12, at 2:30 p. m. If it is possible for you to attend we would like to have you come. Our building will be made of red brick with a seating capacity of over 400. It is situated in a fine growing community. You will find it at 4101 North Main St., Dayton, O.

—Norman H. Uphouse.

First Brethren Church

LOS ANGELES, CALIFORNIA



Volume Four - Number Fifteen

Missionary Herald

Home Missions Number - April 15, 1942

Blaine Snyder
FREEPORT, MICH. 4-6-42



AND JESUS SAID UNTO THEM, COME YE AFTER ME, AND I WILL MAKE YOU TO BECOME FISHERS OF MEN

Photo shows a native fishing in an Andes mountain lake in South America



By R. PAUL MILLER, Editor

A WISE LAYMAN—

A layman at one of our mission churches said: "I have some money to put into this new church. If I don't give it to God while I have it, who knows but what some new taxes, or some dictator, or some other kind of national seizure or distress, will come along and take it. I would rather have it working for God. If I can't have it, I would rather that God would have it for His church." How well we recall a man who is a member of The Brethren Church. It was during the depression, and he had just lost several thousand dollars through a bank failure. Said he, "If I just had that bunch of money I lost, I would give you half of it." I asked him, "If you felt that way about it, why didn't you give it when you had it? Giving God the money you held till you lost it isn't worth much in the scales of God." There is no use in holding back life today, for war may take it. No use holding back money and property, for the powers that be may seize it. Give both, and live grandly for Christ! God give us more men like Barnabas, who sold all he had and gave to the work of the gospel, and then laid down his own life on the altar with it. Little wonder the early church made a great light in the world, for its blaze was fed with the sacrifices of true Christians who gave their all for Christ.

"What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36).

THE REAL CAUSE OF THE WAR—

How often the question is asked among groups, "What is the real cause of Germany's attitude? What has made her so warlike for so long?" It is not the form of government that has made the German people warlike and domineering. Under the kaiser, Germany was a monarchy. It was a most generous life that the kaiser gave to his people. Yet under the kaiser, Germany attacked Serbia and set the world on fire. She was the aggressor. She has never fought on her own soil. The world was drenched in blood 28 years ago as a result of the ambitions of the German warlords. Brought to their knees then, they did not change: but under the most difficult circumstances built up another war machine, which by all means is the most hellish thing the world has ever seen. Again the entire world has learned war from Germany and is being drenched in rivers of blood. Germany is not now under a monarch, but under a dictator who has completely socialized the nation. The change of the form of government has not changed the spirit of the nation. Why should these people have this fiery, unquenchable spirit of world domination; that they are the world's superiors; that the rest of the world should realize this and submit to whatever they should desire to do to them?

The answer will be found in the teaching of the hell-born idea of evolution. For the last two generations German peoples have been nurtured on the godless evolutionary teachings of Karl Marx and Prof. Neitsche. They have been schooled constantly in the ideas that war is a necessary part of the course to the ideal world, and that the German peoples are destined by fate to rule the world. To this end no bowing to sympathy for those crushed dare be entertained. As Goebels, Nazi propaganda minister recently declared, "Christianity stands for love, mercy, sympathy and peace. Therefore we are against Christianity." In other words, might is right, and to be strong entitles one to the world. Morality, justice, consideration for the weaker, nor any other evidence of concern for others are allowed. In Hitler's famous speech recently delivered, he revealed the very heart and foundation of all his bloody and tyrannous way when he said, "It is the essence of life that again and again **the fittest will survive, and what is ripe for death should not be preserved."** Therefore to crush the weak is virtuous, to rob the helpless is good, to glut on the milk of babes is the glory of the conqueror, and to rape conquered women and make slaves of their men enhances the splendor of the victor. What can be expected of a nation that has been converted to such hell-born teachings? The shades of Antichrist are casting their shadows across the world already. And we recall that this is the land that under Martin Luther led the great Reformation, that brought about the mightiest era of world enlightenment through the free preaching of the gospel of Christ that mankind has ever known. Luther, under God, led the great deliverance from the tyranny and the crimes of the Roman heirarchy against the people of God; but today we have to face a world-wide system of Christ-hate a thousand times more vicious and deadly than Rome ever was, from which the only escape is in the return of our glorious Christ, the Son of God, King of kings, Who will break these tyrants "with a rod of iron, and dash them in pieces like a potter's vessel."

But it was back in the days when German teachers departed from the gospel of Christ, and turned to the materialism of evolution, that this present world holocaust began. For years those who warned of the dangers of evolution were scoffed at and ridiculed in America, as was the great patriot William Jennings Bryan who died in his greatest battle against it. Today, we see the harvest of such teaching in Germany. It yet remains to be seen what it has accomplished in America.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

"IF SATAN CAST OUT SATAN"—

When Jesus gave His wonderful message on the nature of the unpardonable sin in Matt. 12, He said, "A house divided against itself cannot stand." If

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

ever there were two princes in the house of Satan, Hitler and Stalin are the men. Both of them are dead set against Jesus Christ and all His people, and have crushed the Christian church wherever they hold sway.

Now we see these two powerful princes slashing away at each other's throats. It certainly appears that Satan is casting out Satan, and as Jesus asked, "How then can his kingdom stand?" We are aware of the fact that the Scriptures teach us in Ezek. 38 and Dan. 11, the world will be divided into four great armed camps, before the Battle of Armageddon. All of these will be under anti-Christian leaders. They will fight each other to the death. "There is no peace, saith my God to the wicked" (Isa. 57:21). Satan will surely have a divided house before the end time. The evil mind cannot be controlled even by the devil. He cannot keep his own house in peace. It is also just as true that neither will his house stand. The house of Satan is flourishing today, but its collapse is very near. Praise His dear name, Our Lord is about ready to "take over." Satan's house will fall apart at Armageddon, and then, "Jesus shall reign where'er the sun doth His successive journeys run."

IF STALIN CONQUERS—THEN WHAT?

Since our nation and Britain have, in their extremity, turned to Russia for help in their struggle against Hitler, many thoughtful American minds are asking, "What then?" Hitler has won all the rounds up to now. But the struggle is not over. It is likely just beginning. Russia is far from overwhelmed. She has endless resources even if she should lose Moscow, Leningrad, all the western wheat fields, and the industrial sections of the Donets Basin.

If this winter should prove Hitler's military undoing, and the Russians begin to overwhelm him (which is very possible, for he evidently has not prepared his armies for a winter in Russia), and the Russian bear sweeps on to the Rhine as H. G. Wells prophesied several years ago, if Stalin's hordes overrun Europe as mighty conquerors, then what? That is something to think about. What will it mean for Europe? What will it mean for England, and America? Will Europe fare better under Stalin than Hitler? What will a Communistic victory mean for the principles of democracy, "the way of life," we have known?

Then democracy, as England and America have known it, with full liberties of speech, press, enterprise, assembly, self-government and worship of Christ, will have to cope with a conquering dictatorship that has denied them all. Communism will then be recognized as a mightier force than the democracies, for it was able to stem the tide of Facism which they seemed unable to do. With thousands of American college professors and government officials already devoted to communistic principals, it is not hard to foresee the test that "our way of life" will face if Hitler is conquered.

How will the Christian faith have to battle for its life then against the power of Russia and Russian philosophy? Does any sober person for a moment feel that Stalin hordes will then withdraw from the avowed plan to Sovietize the world? With as many friends as Communism has in influential circles in this land, does it seem possible that America could withdraw her hand of friendship from God? Will America then be able to prevent the spread of the philosophy which slaughtered millions of Christians in Russia, destroyed thousands of churches and shouted, "Down with the church—down with the Bible, down with Christ, down with God?" Our democracies have made common cause with Russia. How can we release ourselves when the time comes—if it comes. Will we be like the fellow who grabbed a handful of hair protruding from the top of a hollow trunk and at once found it to be the tail of a bear? He heard a growl from inside the stump and near the ground. The bear's teeth were reaching for his shin. If he let go, the bear would grab him, and he couldn't hold on forever, so he began to yell, "Somebody come help me let go of this bear." God save America from falling into the embrace of the Communistic bear that would crush the Christian church of America. We wonder what it may cost America to get the military help of the Russian Bear.

How precarious may yet be the position of the Christian church is known only to God. May we make the most of our privileges while we can.

Is Your Church On His List?

Brother Elias Zimmerman, our missionary to the Jews in Los Angeles, has consented to make another tour of the middle western and eastern churches this summer. So many requests have come in from those who had him last year and those who were unable to have him in the past summer that he feels led of the Lord to attempt this trip in spite of conditions that prevail due to the war. This will likely be the last trip however, for the duration.

Letters have been sent out to all pastors; but for such churches as have no pastors right now, send a card at once to REV. ELIAS ZIMMERMAN, 2914 COLORADO BLVD., LOS ANGELES, CALIF. Be sure and state what date will be most acceptable for your church. He will try to reach you as close to such time as he can.

But by all means do not fail to hear the story of the wonderful work God is now doing through our Los Angeles mission in the saving of Jewish young men.

He will start on this trip in May, and it will be essential that all requests reach him before he starts.

PEACE

We Christians know the Master cares
And understands our earnest prayers.
Although discouragements come our way,
We know they cannot always stay.
Our faith in Christ has made us whole;
His precious blood has saved our soul;
We weary of this world of toil.
Planted in Christ, the fertile soil,
Brings peace that only He can give—
Eternal peace that e'er will live.

—Mrs. Frank Crawford.

Across the Nation - - WITH OUR SECRETARY

Glendale—

The trip to San Diego was all too short for such a wonderful field. But our time was limited and we had to start a meeting in Glendale on the night of Sunday, Feb. 22nd. We found a good crowd out for the first service, and a good interest. Several rededicated themselves the first night. Bro. Richardson had done mighty good work in preparing for the meetings through prayer and advertising.

The music during these services was simply superb. No campaign could have had finer. The three Gates sisters made a wonderful team of singers and musicians. Their instruments were piano, Marimba, Xylophone, Guitar, Mandolin and Piccolo. They sing as a trio, as a duet, or when another is added, as a quartet. Their fine spiritual life and testimony for Christ was a real contribution to the meeting. They were completely lacking in a professional spirit or manner. Their whole impression was that they sought to glorify their Lord through the talent they had received of Him. We never expect to have finer musical support in any meeting anywhere. We shall never forget them.

On the second night of the meeting, a Japanese submarine shelled the coast of Santa Barbara, and on the next night we had the great air raid scare with a five hour blackout. What that did to our attendance was not hard to imagine. Parents who could not bring their children felt that they could not risk leaving them at home if a blackout came, which might prevent them for hours in getting home. The children would be left at home in utter darkness. Others had long distances to come, and in case of blackout they would have to remain in the church or by the side of the highway till the "all clear" sounded, no matter how long it lasted. Ordinarily that house would have been jammed to the doors night after night. It was just one more of those things that hinder the gospel in these difficult days.

Within the Glendale congregation are some mighty fine laymen, who very evidently will become most influential in our Brethren Churches. Bro. Richardson is standing out for a real life of separation from the world, and The Brethren Church is known in this city for its position. So many churches in this city that once stood for the fundamentals of the faith have gone to pieces or compromised with the truth and the world, that the work is hard for those who preach the real gospel. Glendale is now an independent church, and will make real strides as soon as they get their new program in operation.



ABOVE: The Modesto Congregation with pastor and wife at extreme right.



RIGHT: Rev. and Mrs. Rambo.

It was a real pleasure to fellowship with this pastor and people once more. The last time we worked with Bro. Richardson was in Tracy. This made the third meeting we have held in Glendale. May our Father God abundantly bless this people and the true testimony they are bearing in this needy place. Our home was with Brother and Sister Jim Martin during the meetings, and a more pleasant place to stay could not be asked.



Congregation of Third Brethren Church of Los Angeles, Calif.

Modesto Ready to Build—

After the close of the Glendale meeting we drove to Modesto for one week of meetings. Things have surely taken on a wonderful spirit in this field. Brother and Sister Rambo are doing a wonderful work under God. We have seldom observed a better spirit of unity and optimism among a people in a new field. During the last few months the membership has been more than doubled, and some very fine people have joined hands and hearts with this work to establish a strong testimony for Jesus Christ there. The strong stand that Bro. Rambo has taken for the gospel of grace has brought real believing Christians to his services. Legalism, the social gospel, and formalism are soon forsaken by those who know what it means to be born again. In every community there are some souls who have had a real experience with the Lord and are not satisfied with forms and observances. Many

of these are coming into his work, and also there are unsaved men and women coming to the meetings. The community is beginning to feel that here is one real group of Christians who really believe the Bible and who love lost souls.

There is a most unusual spirit of optimism among the folks, and they are united and eager to enter into a building program at once. During the time we were there we did not hear one word of criticism, nor one note of discouragement. God is wonderfully blessing these people. They have found the key to His blessing, and that is to not live for themselves. With all the heavy costs of purchasing their lots and building their church ahead of them, they gave over $400 in their Thanksgiving offering in order that others might have the gospel. They have put others first. Little wonder then that when they came to seeking a site for their new church home, the Lord gave them the choicest of all in a section where many other churches had sought to enter without success. In no other place have we been more conscious of the direct working of the Spirit of God in locating a new church than here. The place where the new Modesto church will likely be located is the beautiful La Loma district, where hundreds of homes have been erected during the last couple of years. On the last day of our meetings there, many of the members and friends drove out to the grounds and we had a time of prayer and dedication that Sunday afternoon. The enthusiasm was so great that expressions were freely made on every side that we should begin to build at once. As a group they all heartily approved of the site and were confident that the finances would be provided not only for the ground but also for a building.

Already this new field has yielded a preacher of the gospel. Bro. Marvin Goodman, who has recently come into our work, has yielded his life to preach the gospel. He has already sold his home and is disposing of other property, and plans to resign his position and enter Grace seminary this fall. We believe that he will make a fine addition to our Brethren ministry. At a time like the present when we need strong men to work the new fields God is giving us, this is most welcome word.

The meetings were not designed as a soul-winning effort first of all, for they were too short. The purpose was to encourage and strengthen the members



A group in front of the Modesto Church



Ministers and families at Fellowship gathering at San Pedro, March 22, 1942

of the congregation. This they seemed to accomplish, for which we praise God. As a result there will undoubtedly be a new Brethren church standing in Modesto before very long.

Bro. Ralph Rambo is already greatly loved by the people. They have every confidence in his ability to lead them on to real victories for Christ. Scores of people who are not yet members of the church are attending and finding blessing in the services. Our home was with Brother and Sister Rambo. She is not only a blessing to the congregation, but a mighty fine hostess. We can testify to that. But God is blessing them both in His service in Modesto.

Modesto is a fine, growing city in Central California and is a most promising field to be taken for the whole gospel. May the hand of our Father God be upon them for good. There will be many good reports from Modesto during the next few years.

San Jose Next?

While at Modesto, Bro. Rambo went with us to this fine city of about 75,000 people to look it over for a new field for The Brethren Church. This was the home town of the secretary of the Council when he was a mere lad. But the town has doubled its size about four times since those days. Bro. Rambo lived in this town for a year and a half just before entering Grace Seminary, and learned to know many fine people who believe the Word and who long for a church that really preaches the whole gospel. We were privileged to meet some of them that day. We would have met more of them had it not been that one of the worst wind and rain storms we ever saw raged at us all day long. Nevertheless we stuck to it and looked over some wonderful sections of the city, where there are hundreds of homes with no church work at all. We returned by way of Sunol, where the sister of the secretary lives, to enjoy an exquisite meal in her lovely home.

Tracy, California—

Leaving Sunol, we drove to Tracy for one service. We wanted to see the congregation and fellowship with them once again. However, the rain kept pouring down, and a very small attendance was had which



Recent view of the Third Brethren Church, Los Angeles

was not unexpected. We had a real supper with Brother and Sister Tom Hammers while the rain and wind played tattoo on the windows. We pray that soon there shall come a real awakening in this city and the harvest that we have prayed for so long in Tracy shall come.

New Bus for Kentucky—

The old bus that has served our Kentucky field for many faithful years has at last gone to pieces. It did well and was a real factor in establishing our new field at Clayhole. Now it has become necessary to obtain another. We have been without a bus at all for several months waiting for a bus to buy, and for money to buy it with. Through the generosity of our National Sisterhood and Brother and Sister Irvin W. Masters of Glendale, and the faithful little group at Clayhole, a new bus (that is a new second hand bus) is now being purchased for that field. This will make it possible for many from a distance to get to the meetings now. The secretary plans to hold a campaign there in a few weeks, and the bus will then be very necessary for reaching the people. We praise God for this answer to prayer.

Hagerstown Forging Right Ahead—

We are rejoicing over the answer to prayer for this new field. At a time when it appears that loans for churches are about to be curtailed by the government, and after so long in waiting, our Hagerstown people have obtained the money they need from a bank just outside the city of Hagerstown. The building is going right ahead at rapid pace, and we hope to dedicate this new structure to Jesus Christ in 90 days or less. Bro. Grubb has labored tirelessly with great faith and courage to lead his people through these trying days. God has a way out for those who believe in praying and working at the same time. Bro. Grubb labors right along with his men at every point where he is needed. This new church is simply another evidence of our faith in Jesus Christ, erected at a time when most people are losing their faith entirely. Pray for this pastor and people.

Ernest Pine Accepts Chaplaincy in U. S. Army—

The first of our Brethren preachers to accept service with the United States forces is Bro. Ernest Pine. He has been pastor in Juniata, Pa., for several years, but has now felt led into this new and surely needy field of bringing Christ and comfort to the hearts of boys far from home and its good influences. May our brother be the succourer of many a lad who will never see home again. Pray for Bro. Pine that he may be a real blessing to thousands of army men.

North Riverdale's Building Going Up—

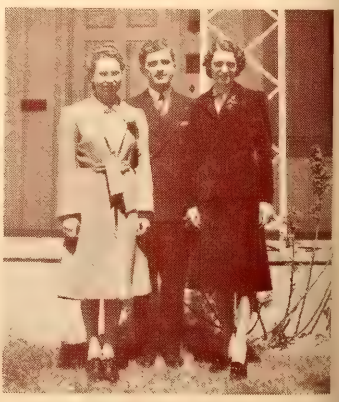
After innumerable delays due to the inability of finding funds with which to go ahead, our new North Riverdale congregation is now building their church with speed.

North Hollywood Ready to Build—

No, we are not going into the movies by any means. This field is not a movie colony at all. It is made up of folks as common as any folks in any community. They work in airplane factories, shipyards, and almost every other kind of work. This section of Los Angeles has simply sprung up almost overnight with thousands of homes of the stable class of people. We already have lots purchased in a fine section of the territory and on a good corner. Brother J. R. Dunn advanced the money for the lots, which cost $2500. We hardly know what we would do without some of our fine laymen who come to the help of our mission boards when they have opportunities and no money to care for them The local District Mission Board holds the deed. But this new group already have their plans drawn for their building and they have much of the material purchased and on hand ready for erection. We may expect a new church here within 90 days unless some unforeseen obstacle develops. Remember these people in prayer.

Narrows, Virginia—

This town is the site of a new artificial silk plant of huge proportions. Two years ago in company with Bro. Bernard Schneider and Bro. Herman Koontz, we drove down to look the prospects over. The foundations were then being laid. Today they have 2,700 men in their employ. This means about 2,000 new families already; and it is but a start of the real plant to be completed. Many of our people from other places where there are silk mills are moving to Narrows. They have been writing us and asking for a Brethren Church. We have asked Bro. Herman Koontz to go down and start a Bible class there for the present if possible. This is the way the Covington church was started. Pray for Bro. Koontz and all of us, that we may not lag behind our Lord in these wonderful opportunities He is heaping upon us in these tremendous days as the end of the age nears.



Rev. and Mrs. Sandy of Third Brethren Los Angeles with Edna Rempel, Bible Teacher.

If Hitler Wins

By CONARD SANDY, pastor, Third Brethren Church, Los Angeles

This timely and striking article from Bro. Conard Sandy will be followed in our next month's Home Mission issue with a complementary article on "If Stalin wins." Don't miss it.—Editor.

According to the Apostle Paul (1 Cor. 10:32), there are only three groups of people in all the world: the Jews, the Gentiles, and the church of God or the Christian. The rule of Hitler would destroy, in as far as humanly possible, two of these groups; and then would limit the activities of the other—the Gentiles—to bring about his ends and purposes. Some of these—those having pure Aryan blood—would rule with him and be the favored class, while all the rest would do service to him and his kind.

But why does Hitler so oppose the Jews and the Christians? One of the main reasons is that both of these groups can never worship a mere man. The Jews were taught by God never to have any other god before them nor to bow down to any but the true God, known to them as Jehovah (Ex. 20:1-7; Duet. 6). The same teaching continues for the Christians. They have but one God, Who is revealed to them in the Person of the Lord Jesus Christ, and Who alone is to be worshipped as God and Lord (Jn. 14:1-11; 20:24-29).

WHAT WILL HAPPEN TO THE JEWS

God's chosen nation? We would like to answer this with our own experience in the city of Vienna, formerly the capitol of Austria, now subjected to the rule of Nazism. We arrived in this city late at night, Sunday, Aug. 13, 1939, not so long after Hitler had taken over this country, and just 19 days before the present war began in earnest. The next morning we wanted to get a view of the city as quickly as possible. So we joined a sight-seeing party that was to tour the city under competent guides. There were several buses filled with tourists, each one having a guide in it who described the city and the important places as we travelled. We were shown the music-halls, the theaters, the palaces of the kings and emperors of other days, the places where Hitler had stood when he made certain speeches in the city, the former homes and musicians, who had lived there and made the city famous as a music center; and we had been to see the "Blue Danube." Our guide, a middle aged lady, evidently a long time resident of the city, had taken much pride in showing us these things in historic old Vienna.

At last, as we were nearing the end of the tour, we turned from the main thorough-fare into a by-street. What a contrast met our eyes! The street was littered with old papers, dirt was everywhere in abundance; the doors of the dingy little shops were locked, shades were drawn before, doors of some of the houses were standing open, with bits of broken furniture scattered about, giving evidence that the whole section had been deserted in double-quick time. After having gone several blocks through this sort of thing, the guide said very calmly, just as she had described everything else to us: "This **was** the Jewish section of the city." That is all she said; but she spoke volumes in those few words to those of us who remembered reading of some of the terrible things that had happened to the Jews in Germany and then in Austria when Hitler took that country under his "protective" control.

And don't forget, that is just the thing that will happen in any other part of the world, even here in America, if Hitler wins this war. The Jews will be persecuted more than at any time in previous history. America, awake! **for the Trojan horse of Anti-semitism is already within our gates in readiness to be Hitler's ally at the slightest instigation. Anyone who, in anyway, gives any help to Jewish-hatred is but helping Hitler win.**

If Hitler wins,

WHAT WILL HAPPEN TO THE CHURCH?

It may be that the winning of the war by Hitler would set the stage for the sudden and glorious return of the Lord Jesus for His bride, the church. But if it is not the time for the rapture of the Church, then what will happen? We shudder to think of the possibilities involved in this. The persecutions under Nero and Domitian will be as child's play in comparison to what will follow. Christians will again take to the catacombs as a place of worship and even for homes. Believers will be sought out as abnoxious pests to be destroyed. Death, which means entrance into the presence of the Lord, would be far better, for the trials that will follow for the church are unimaginable.

Already Nazism has drawn up some 30 points for their new order of law and life. We quote but three of them here:

> "13. The National Reich Church demands the immediate cessation of the printing of the Bible, as well as its dissemination, throughout the Reich and colonies. All Sunday papers with any religious content also shall be suppressed.
>
> "18. The National Reich Church will remove from the altars of all churches, the Bible, the cross and religious subjects.
>
> "19. In their place will be set that which must be venerated by the German people and is therefore our most saintly book, Mein Kampf, and to the left of this a sword."

This kind of a program is as dangerous as the Russian doctrine, which would rule out all religion. This Nazi philosophy would substitute a false, man-made, Satanic-born religion and compel all to accept it or receive the consequences. To remain true then will mean that the tribe of the Niemollers will be greatly increased. Christians, when caught, will be put to death, or what is worse, be put into concentration camps or starved.

Pastor Niemoller's last sermon was preached from the text: "We must obey God rather than man." Immediately he was arrested and accused of "endangering the peace, misuse of the pulpit, and incitement to disregard the laws of the German government." Now, concerning this incident Sir. N. Henderson reported: "Herr Hitler is in a highly nervous and excitable state. I gathered the impression during my conversation with him on Mar. 3, that he is dissatisfied with the result of the Niemoller trial. The man, he declared, was a traitor" A traitor to what or whom? Just read the text of his last sermon again and then read Rev. 13 and you have your answer. The stage is set, and will be more ready should Hitler win, for the appearance of the Man of Sin, whose blasphemous tongue will outdo Hitler's. The world, according to Hitler, is too small for God and Hitler.

If Hitler wins, then, that is what we will get. Free-

dom of press, freedom of speech, freedom of study, freedom of worship are all gone. The church, the Bible, the home, the Christian standard of morality, the rights of women, and the honor of men will all go. The Holy Spirit has told those who will believe what He has said just why this will be (2 Tim. 3:1-6). Germany has been the hotbed of unbelief under the cloak of "higher criticism." This is the result, at least in part, of that kind of teaching. And now America is overrun with the same kind of teaching, known to us as Modernism or Liberalism. But having considered what it has done to Germany, don't you see the urgency for our being done with it here in this country?

Christian, yield yourself and your all to Christ to be used in His service in these days. Unbeliever, turn to Christ for salvation before these things shall come to pass. Bow willingly to Christ before you must bow to another.

TITHE AND THRIVE - - - - PRAY AND PAY

Wanted . . . Workers

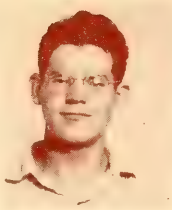
God never goes to the lazy or the idle when He needs men for His service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flock at Horeb.
Gideon was busy threshing wheat by the wine-press.
Saul was busy searching for his father's lost beasts.
David was busy caring for his father's sheep.
Elisha was busy plowing with twelve yoke of oxen.
Nehemiah was busy bearing the king's wine cup.
Amos was busy following the flock.
Peter and Andrew were busy casting a net into the sea.
James and John were busy mending their nets.
Matthew was busy collecting customs.
Saul was busy persecuting the friends of Jesus.
William Carey was busy mending and making shoes.

Perpetual Calendar Pencil



No. 894. New perpetual calendar pencil. Mother of pearl, point action mechanism. Calendar on barrel of pencil arranged so that it may be set on the first day of the month and will indicate calendar by days for the entire month. Good for lifetime. Scripture text: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. Packed in tuck-in box. Price 50c each. **Order from The Brethren Missionary Herald Co., Inc., 3326 So. Calhoun St., Fort Wayne, Ind.**



My Testimony

By
JESSIE FUGATE

No one at home was a Christian until Oct. 26, 1941, when I gave my heart to Jesus. They all laughed at me. Before I became a Christian something would tell me not to go to church, and something would tell me to go to church. I continued to go to the Clayhole Brethren Church. It was there that I gave my heart to Jesus Christ. I am thankful that the Lord saved me. If others would take the path I did, their days on earth would be brighter to them. I thank the Lord for saving me from going to a Christless grave.

—Jessie Fugate.

To The Reader:

This boy's life has been a real living testimony since Oct. 26, 1941. His life has been completely changed. Since Jessie has accepted Christ, his older brother has started in to church. Our young people started out to read the Bible through in 1942. Roy (Jessie's brother) has already finished it. He is here for almost every service. We are praying that Roy will soon take the stand that Jessie has.

—Sewell Landrum, pastor, Clayhole, Ky.

EIGHT REASONS WHY PEOPLE DON'T GO TO CHURCH

A recent religious survey conducted by the Lutheran Church in New York discovered eight reasons why people don't go to church!

23% want Sundays for themselves and their families.

21% stay away because of unfriendliness or insincerity of the church members.

19% dislike the church's constant demands for money.

15% find the sermons uninteresting.

5% never experienced spiritual help.

4% have never been asked to go to church.

4% resent the minister's always telling people how to be good.

9% offered varied excuses for non-church attendance.—Christian Beacon.

"If Any Man Sin"

I John 2:1

By HOMER A. KENT

Fellowship is one of the great words of the First Epistle of John. Fellowship with God is possible for men through our Lord Jesus Christ. The only thing that can break this fellowship, when once it has been established, is **sin.** No wonder, therefore, that the inspired apostle, in his writing on the subject of Christian fellowhip, has much to say about sin. In the passage before us we have presented the subject of sin in its relation to the child of God. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." In considering this passage, note first:

The Persons Concerned: "My little children."

The words translated "little children" are one word in the Greek, and might better be translated "children" without reference to age or size, although it is certainly true that in the sight of God every Christian is as a little child. The address here then is to all the born-again believers in Christ. The mesage of the text concerning sin is for them. John is not now concerned with the world of unbelievers. He has a message for the household of faith in the matter of their relationship to sin. In other places it is made clear what the man outside of Christ should do in view of his transgression. He must accept the Savior in order that His blood may take away its guilt and pollution. But what about the believer when he sins? That is the concern of the passage before us. "My little children"—that includes you and me as those who belong to the Lord. This message is for us. In the next place observe:

The Purpose Revealed for the writing of this message.

It is "that ye sin not." The things of this Epistle were written in order to keep the children of God from sinning. God expects those who have been saved by His grace to live in separation from sin. They are born "from above," partakers of a new nature, and therefore ought to live a heavenly life. In 3:9 we read, "Whosoever is born of God doth not commit sin." That is, the true child of God does not continue to live in the practice of unrighteousness. Sinning is not the habit of his life. Sinless perfection is not taught in this passage, else it would contradict other passages in this same Epistle which make provision for the sins of the saints. Neither is the doctrine of perfectionism taught anywhere in the Word. While in this life, the children of God still have the old nature. It is not eradicated from their being. However, the new nature is able to obtain the victory over sin if it is properly fed by prayer, the Word, and a careful walk with God.

May God help us to see the force of these words, "These things write I unto you that ye sin not." If God has seen fit to give us an inspired letter like this for the express purpose that we may not sin, it must be tremendously important that we keep ourselves from iniquity. In these days when the world is aflame with hatred, when moral standards are steadily moving downward, when in so many instances the church is compromising with worldly influences, there is an increasing need for a God-given sensitiveness to sin. It is so easy to go along with the tide in thinking and conduct. But the will of God for His children is "that ye sin not."

Sin in the believer's life breaks his fellowship with God. It saps his spiritual power and makes his witness ineffective. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth" (1 Jn. 1:6). This is the tragedy in the lives of so many Christians today. They are saved. They belong to Christ through faith in His blood. But their fellowship is broken because of some permitted sin, some unholy alliance, some selfish rebellion. This link of fellowship with God is very delicate and may be easily snapped. One unholy action may break it, one hour given over to foolishnes or levity may sever it. But, thank God, broken fellowship can be restored —but more of this later. We come now to our third consideration, namely:

The Provision Made for Believers When They Sin.

This provision may be summarized in these words of our text, "And if any man sin, we have an Advocate with the Father."

What happens if the child of God sins? Some folks think that when the believer sins he loses his salvation, and that it is not restored until he has repented and confessed his failures to the Lord. If this were the truth, it would rob the soul of all possibility of assurance of salvation. because in thought, word and deed even believers are so prone to falter and fail. This passage teaches no such thing. It does teach, however, that when the child of God sins his Advocate, his Attorney, his Lawyer undertakes for him.

Very likely as soon as the believer sins, the great adversary of the souls of men, which is the devil, appears before God the Father and seeks to prosecute the sinner. He says, "There is one of your Christians. See how he has brought shame upon Thy name. What a miserable representative of Thyself he is!" Then it is that our Advocate, the Lord Jesus Christ, our Defending Attorney, steps forward and shows to the Father the

> "Five bleeding wounds he bears,
> Received on Calvary;
> They pour effectual prayers,
> They strongly plead for me.
> Forgive, forgive, they ever cry,
> Nor let that ransomed sinner die."

And thus the atonement of Christ avails to repel every accusation of the evil one. He is the propitiation for our sins.

Do you remember the time when you miserably failed your Lord—That time when you shamefully misrepresented the One whom you profess to serve? What happened then? Did the Lord immediately cast you off? Did He take away your salvation? Did He respond to the accusations of the adversary by severing you from His body? No. This is not the manner of His grace. Your Advocate interceded for you then. He stood for you in heaven's court by reminding the Father that you belonged to Him, and that you had been bought and paid for by His own precious blood, and said, "My Father, this too, was included in the debt I paid at Calvary." "He ever liveth to make intercession for them" (Heb. 7:25) who are the heirs of salvation.

And then, as the Spirit of God spoke to your heart because of your sin, with tears of contrition you sought His presence as David and Peter did after they had sinned. You availed yourself of the privilege and responsibility revealed in I Jn. 1:9, "If we confess our

sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Thus two things are especially important to observe on the part of the sinning believer. **First,** there is the Advocacy of Christ. This maintains his relationship as a child of God. Were it not for this continual advocacy, our condition would be hopeless. But because of it the believer's assurance is possible. **Second,** there is the confession of sin to God. No sooner has a believer sinned than he ought to seek the throne of grace in order that broken fellowship may be restored. If we only knew how God desires our unbroken fellowship, surely we would seek more faithfully to live apart even from the appearance of evil.

NEWS BRIEFS From Our Workers

In the first mail to reach the Herald office after the foreign missionary offering was taken was the following report, sent in by Bro. Wm. Schaffer, pastor of the Bethel Brethren Church at **Berne, Ind.** It read as follows:

"Resurrection Day, 1942. This is red letter day for us! The first time we passed the offering plates for our foreign mission offering the Finance Committee counted $1726.75 in cash. There were some pledges and some offerings incomplete. Is it any wonder we were prompted to sing, "Praise God from Whom All Blessings Flow?" This offering was taken during the Sunday School hour. After we had that report, we took up an offering for our own expenses. Not bad for a little church out in the corn fields!

"Here they won't let a fellow even get started on an Easter Sermon before they take the offering, they take it during Sunday School and just like an ordinary offering. It will take us a long time to get over this pleasing shock. May the Lord have all the glory!"

From **Winchester, Va.,** comes this news: "Recently, the Winchester School of the Bible, which meets in the First Brethren Church weekly, concluded a two-day Bible Conference with Rev. A. L. Lynn of Johnstown, Pa., as the speaker. A large crowd was on hand each evening to hear the inspiring mesages of Rev. Lynn. The Bible Conference was sponsored by the School of the Bible and was a real spiritual feast from beginning to end. The school is looking forward to having Bro. Lynn back sometime.

The School of the Bible is about to bring its sessions to a close after a highly successful year. Rev. Herman Centz has been with us also for a two day Jewish Bible Conference. This year there will be approximately 43 who will receive certificates as a result of being present 80% of the time in the school. Many outside folks have supported our work and we can truly say the Lord has been good to us."

Bro. Chas. W. Mayes, pastor at **Ashland, O.,** writes "West Tenth Street Brethren Church has just closed the greatest single week of revival in its history with Rev. John Hamilton Squires as the evangelist. The messages, centering around the truths of the victorious life, were used of God to awaken our entire congregation. There were over 40 decisions, and an attendance Easter morning of 365 with an offering for the week of over $400." Bro. Mayes adds, "Our attendance this Easter was less than last, but we did not have the once-a-year visitors we had last year."

The young people's class of the Second Brethren Church of **Los Angeles, Calif.,** recently went in a body to conduct both morning and evening services at the Community Church at Lake Elsinor.

A Fine Example!

A subscriber clips the following from another Christian publication, and sends it in with his renewal to The Brethren Missionary Herald:

THE HERALD

W. H. Wilson

Dear brethren in Christ,
Enclosed you will find
The price of the **Herald,**
The best of its kind.

I've read it with pleasure,
And with profit too.
It comes with good measure
My subscription renew.

I read many papers
To better prepare;
But none do I find
With yours will compare.

Please keep it coming,
Right on every week,
With its wealth of good reading,
The kind that I seek.

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Calvary, the Revelation of God's Love

By JOSEPH L. GINGRICH, pastor, Allentown, Pa.

"And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left" (Lk. 23:33. Calvary's reality is conclusive proof of God's love. This mighty act is wonderful to contemplate. It is beyond comprehension; it is beyond expression. Hear John as he said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are." "Behold, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him" I Jn. 3:1-2. If you would grasp a clear view of God's love for lost humanity, and appreciate His unchanging interest in you personally, you have only to stand on the shore of the measureless love of the great God revealed on Calvary.

"God is love." He has shown that love in the gift of His Son. Love is kind, patient and expressive. "Love never faileth." It stretches from eternity to eternity. If you have ever doubted God's love, His mercy and willingness to forgive your sin and to impart divine grace sufficient for daily need, turn your eyes away from self and sin, away from the world toward Calvary. We must believe that God's love plus divine grace effects our salvation. Meditating upon the wonders of Calvary will inspire one to join in eternal praise with the poet who said,

"I am so wondrously saved from sin,
Jesus so sweetly abides within,
There at the cross where He took me in,
Glory to His name."

On the mount, in the presence of the multitude, before He went to Calvary, He declared that not one jot or tittle should pass from the law till all things should be accomplished. He pointed forward to the utmost verge of man's horizon, and gave assurance that until that time is reached the law will still be authoritative. It was not His mission to change or abrogate the precepts of Jehovah. Jesus Christ, by divine appointment, became the fulfillment of the law and became our Substitute.

Christ made up our lack. The great God could not nullify His holy and perfect law; but He could and did give His dear Son to vindicate the just claims and pay the penalty for man's sin in violating the commandment of God. The law of God is not changeable; it is based upon the principle of love. All must admit that the just claims of God's holy law have not been met by man. The law demands a holy life, a perfect character; and these, man could not offer. But thank God, "What the law could not do, in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousnes of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. 8:3-4). Gladstone is reported to have said that some people believe "that there is nothing in God to fear or nothing in sin to worry about." But the truth is that sin is tragic, it is poison, it is paralyzing, it is demoralizing, it is ruinous, it separates the sinner from God. Sin is responsible for every pang of sorrow, for every tear of grief, every anguish of soul. "All unrighteousness is sin." Sin results in disobedience to God's holy and pure laws. Sin is a terrible thing, it is hateful and heinous. Be sure of one thing, God must deal with sin and the sinner, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ Our Lord" (Rom. 6:23). On the cross of Calvary a transaction of tremendous importance occurred. God in His infinite love and justice transferred our sins upon His Son. The Son died and we are the beneficiaries. Calvary alone can reveal the enormity of sin and its results. In this mighty act, God's great love provided a way whereby man might regain the position from which he fell in yielding to the tempter.

Verily Christ paid our debt. If we had to bear our own guilt it would crush us. Jesus took our place, though undeserving: "The Lord hath laid on Him the iniquity of us all." Every poor sinner who turns toward the uplifted Savior will appreciate something of the love of God and the cost of Calvary. When we lay every sin at the foot of the cross, confess every guilt, God will pardon and forgive every trace of the stain of guilt, sin and shame. God does not deal with us as finite men deal with each other. His thoughts are thoughts of mercy, love and tender compassion. The evil one is ready to steal away the blessed promises of God's Word. He leads men into skepticism, causes them to disbelieve the Word of God, to break His law and disregard the high claims of heaven. Satan seeks to befor bewilder, discourage (his pet tool), dishearten, and through deception to drive men to despair. He knows full well that all who seek God for pardon and grace will obtain it—and that freely. Ever since Satan kidnaped the first pair in the garden and held over their heads the ransom, mankind has been in a state of bondage. Thank God, Christ was willing to lay down His precious life a ransom for sinners slain.

Be advised that no man in his own strength can meet these awful charges of the Adversary. Every soul stands guilty before God. In his sin-stained garments he stands helpless and hopeless and lost. Thank God, it is possible to change our vile and filthy rags for the robe of righteousness, which is the imputed yet undeserved righteousnes of His dear Son. Then, too, how comforting it is to know that after we have been saved, Christ ever liveth to keep us saved by His own intercessions (Heb. 7:25). We have a perfect Friend at the court of justice. Christ pleads our case and vanquishes the enemy by the mighty and unanswerable argument of **Calvary.** Christ can always say," I died for his sins." Truly He is our substitute —praise His dear name.

In conclusion, let us ever keep in mind the true meaning of Calvary. There Jesus was "wounded for **our** transgressions." There, "He bore **our** sins." There

THINK IT OVER



"Sinners are punished for sin because they deserve it. Christians are chastised because God loves them."

Thanksgiving  Offering Report

(Continued from issue of February 21)

NOTE: All funds for the general fund except those designated as follows: (Tr) Tracy; (S.D.(San Diego; (E) Evengelistic; (Bre. Nat. C.E.H.M. Pro) Brethren National C.E. Home Mission Project; (Hag. Bldg.) Hagerstown building; (L) Literature; (Wi) Winchester; (Hag) Hagerstown; (Cl) Clayhole; (N.R.D.) North Riverdale, Dayton; UP Uphouse; (GR) Grubb; (KY) Kentucky.

1st Brethren Church, Whittier, Calif.

Adult Christian Endeavor	$ 7.00
Ashman, C. H. Tr)	15.00
Ashman, Mrs. C. H. (Tr)	15.00
Ashman, Charles, Jr. (Tr)	5.00
Beeson, Mrs. Ruth	20.00
Bowman, J. P. & family	16.25
Brown, Mr. and Mrs. O. W.	25.00
Childister, Lola	5.00
Coffman, Mrs. Elizabeth	10.00
Comstock, Mr. and Mrs. G. M.	5.00
Comstock, Mr. and Mrs. H. M.	5.00
Culp, Ellen	5.00
Crawford, Mr. and Mrs. H. M.	20.00
Crawford, Valda	5.00
Culp, Mr. and Mrs. O. L.	100.00
Day, Mr. and Mrs. I. T.	30.00
Dowlen, Geo. C. & wife	5.00
Driver, E. W.	40.00
Epperly, D. O.	10.00
Flory, George A.	25.00
Epperly, Mrs. Maurice	5.00
Fralick, Mr. and Mrs. R. C.	28.00
Friend, A (Tr.)	5.00
Gnagy, Ethelyn P.	7.50
Gnagy, John	7.50
Guest, Elizabeth	10.00
Haag, Geo. C. and Family	20.00
Haag, Walter	15.00
Hand, Mrs. W. D. and Billy	5.00
Hill, Leon C.	5.00
Horney, Mr. and Mrs. Sam	11.00
Hubbling, Elizabeth	10.00
Hubbling, Harry (S. D.)	6.00
Hubbling, Mr. and Mrs. J. (E) (Gen.)	10.00
Irwin, Clyde	25.00
Johnson, Mrs. Lillian J., Mrs. Grace L., Carlynne and Auletta	20.00
Jones, Wm. H.	5.00
Kelly, Dick	25.00
Kessler, Mr. and Mrs. H. O.	10.00
Knipp, Mrs. Elizabeth	7.50
Kreiter, Mr. and Mrs. C. S.	10.00
Lindsay, W. C. and Family	5.00
Loyal Women's Class	5.00
Miller, G. Earl	25.00
Miller, Donald (E)	5.00
Miller, Mr. and Mrs. Glenn	10.00
Miller, Opal	5.00
Miller, P. J.	10.00
Mulkins, Mr. and Mrs. Earl	15.00
Needham, Mr. and Mrs. Eli	20.00
Ogden, Mrs. Elizabeth	10.00
Olson, R. (E)	5.00
Palmer, Cora E.	5.00
Peterson, Mr. and Mrs. Glen	10.00
Ratliff, Johanna	10.00
Richardson, Mr. and Mrs. J.	15.00
Robinson, Bob	7.00
Root, J. E.	10.00
Rough, Mr. E. H.	10.00
Roug, Mr. and Mrs. E. L.	6.00
Seiwert, Mrs. Frances	10.00
Sterlings	20.00
Robinson, Mr. and Mrs. Roy	30.00
Stroud, Mr. and Mrs. Harry	15.00
Ulery, Mrs. George	25.00
Vaughn, Mr. and Mrs. C.	10.00
W. R. A Friend	40.00
West, W. R.	5.00
Wood, E. W.	10.00
Zook, Mr. and Mrs. C. V.	25.00
Zook, Franklin	15.00
Zook, Loren	7.00
First Brethren C. E.	25.00
First Brethren C. E. (Bre. Nat. C. E. H. M. Pro.)	25.00
Miscellaneous	
Total	$1,100.24

First Brethren Church, Whittier, Calif.

DISTRICT MISSIONS REFUND

Mr. and Mrs. Wm. J. Garber	150.00
Mayme Barmore	100.00
Mr. and Mrs. E. L. Culp	200.00
E. W. Driver	7.00
Miscellaneous	43.00
Total	$500.00

Bethel Brethren Church, Berne, Ind. (Additional)

Amt. previously reported	1,117.00
Mr. Archie Parr	20.00
Mr. and Mrs. Forest Leistner	10.00

He gave up His life and died on the cross. But after the death came the resurrection and the glorious ascension, and now He "is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1). And when the way becomes rough and stormy, our faithful High Priest, like a street car motorman, rises to conduct us through like the blessed experience of Stephen: "But he, being full of the Holy Ghost, looked u steadfastly into heaven, and saw the glory of God, and Jesus **standing** on the right hand of God" (Acts 7:55-56). Yea, the heavens opened to receive the first Christian martyr. "Him that cometh to Me," said Jesus, "I will in no wise cast out" (Jn. 6:37). Let us not disappoint Him Who so loved us that He gave His own life to cancel our guilt and sins. Calvary is indeed a revelation of God's love. It was there that Christ was lifted up in fulfillment of His own precious preview, "And I, if I be lifted up from the earth, will draw all men unto me" (Jn. 12:32).

"On the cross for me, On the cross for me;
 See Him dying there in agony,
Jesus paid the price, Himself to sacrifice;
 On the cross for me."
"At the heart's door the Savior's waiting,
 At the heart's door fast closed by sin—
Don't you hear Him gently knocking;
 Draw the bolt—and let Him in."

Mr. and Mrs. Cecil Smitley	25.00
Young Married Men's S. S. Class (Hag. Bldg.)	10.00
Total	1,182.00

1st Brethren Church, South Gate, Calif.

Walter Allen	5.00
Mrs. Carrie Babcock	6.50
Mr. and Mrs. W. J. Cooley	5.00
Dick Cunningham	10.00
Mrs. Iola Dunn	10.00
Mr. and Mrs. Geo. Force	10.00
Mrs. P. W. Gable	5.00
Mr. and Mrs. Thurman Giesler	5.00
Mrs. L. H. Harrison	5.00
Mr. and Mrs. Frank C. Hickey	15.00
Mrs. Elva Hoisington	10.00
Mrs. Paul McNeil (L) (E)	20.00
W. J. Smith	5.00
Mr. and Mrs. Geo. L. Webb	5.00
Mr. and Mrs. Elias White	15.00
Mrs. R. J. White	5.00
J. W. & A. C. Whitney	8.00
1st Brethren Church	38.18
1st Brethren Church (E)	1.00
Bible School	24.11
Susie Crane	5.00
Total	212.79

Mrs. E. J. McClintic
Jackson, Mich. (Ellet Bre. Church) 5.00

Bethel Brethren Church, Osceola, Ind.

Mr. and. Mrs. H. J. Schumacher	25.00
Doris Follis	10.00
Mr. and Mrs. A. Balsley	10.00
Gilfts less than $1.00	1.00
Total	46.00

1st Brethren Church, Conemaugh, Pa.

Mr. and Mrs. Raymond Anthony (E)	50.00
Mr. E. J. Brallier	40.00
Mrs. E. J. Brallier	5.00
Mr. and Mrs. Harry C. Custer	25.00
Harry Dick (Wi)	5.00
Mr. and Mrs. C. S. Ford	5.00
Mr. and Mrs. Geo. Ford (Gen) (Wi)	6.00
Mr. and Mrs. J. Carl Good (Hag)	16.00
Mrs. Ellen Grove	15.75
Mr. and Mrs. Delbert Grove	50.00
Mr. and Mrs. Allen Hostetler (Wi)	25.00
Mr. and Mrs. Ed. C. Killen (Wi) (Gen)	10.00
Mrs. Earl Knavel (Wi)	6.00
Frank Knepper	5.00
Lewis Nevel	15.00
Mr. and Mrs. Thos. Plunk and Dorothy	15.00
Mr. Jack Plunk	30.00
Robert Reighard (Wi)	5.00
Mr. and Mrs. Marlie Rodgers	27.00
Rev. and Mrs. W. H. Schaffer	32.00
Mrs. Mary Shoemaker (Gen) E() (Wi)	5.00
Theo Shoemaker (Gen) (E) (Wi)	5.00
Mrs. Chas. Siggs and June (Hag)	20.00
Robert Sigg (Hag)	5.00
E. B. Simmons (Wi)	5.00
Jesse Simmons (Wi)	5.00
Charles F. Simons	19.00
Ruth Snyder	20.00
Grover Snyder	50.00
Rose Snyder	21.37
F. B. Stutzman (Gen) (Wi)	10.00
Mrs. Mabel Varner (Wi)	5.00
Miss Hazel Varner (Wi)	5.00
Mrs. Howard Womer (Gen) (E)	10.00
Mr. and Mrs. W. C. Yeager	5.00

Remember

Every word you speak now to excuse your lack of interest in missions will be a load on your heart when Jesus comes."

Young Men's Bible Class (Wi)	10.36
Jr. W. M. C.	5.28
Florence Gribble Class (Hag)	25.00
Gifts less than $5.00	19.03
Gifts less than $5.00 (E)	1.00
Gifts less than $5.00 (Wi)	3.00
Total	641.79

1st Brethren Church, Dayton, Ohio (Additional)

Amt. previously reported	1,912.62
Anna K. Beeghly	40.00
Cradle Roll Dept.	5.00
Total	1,957.62

Ghent Brethren Church, Roanoke, Va.

Mr. and Mrs. B. H. Conner and Children	50.68
Mr. and Mrs. H. E. Mills	50.00
Mr. and Mrs. J. B. Huffman and Daughter	33.13
Mr. and Mrs. W. B. Dangerfield	35.00
Mr. and Mrs. Herman Perdue	5.11
Mrs. Clelia Shepherd	32.63
Miss Goldie Hale	6.50
Mr. and Mrs. J. W. Robinson	10.02
Miss Ruth Richardson	68.70
L. D. Wright	5.14
Mrs. L. F. Wright	5.00
Rev. and Mrs. H. W. Koontz	25.00
Hollis Koontz	5.00
Kenneth Koontz	5.00
Mr. and Mrs. A. C. Linkenkoker	5.00
Mrs. S. A. Coffey	5.00
Mr. and Mrs. Dewey Murray and Eva	30.00
Mrs. E. E. Bateman	6.30
Mrs. Ernestine Nichols	5.00
Anna May Perdue	12.50
Mr. and Mrs. S. A. Moore	25.00
Don Moore	5.00
Mr. and Mrs. J. H. Putt	25.00
Mr. and Mrs. Elwood Kingrey and Carol	15.06
Mr. and Mrs. J. C. Gilmer	10.00
Mr. and Mrs. G. V. Clingenpell and Children (Gen) (Hag)	15.00
Mr. and Mrs. R. A. Greig and Children	27.50
Mr. and Mrs. M. R. Coffey and Peggy	25.00
Mrs. J. E. Harris	20.00
Mr. E. V. Parsell	25.00
Mrs. E. V. Parsell	10.00
Alfred and Maynard Parsell	5.00
Melvin Parsell	5.00
Mr. and Mrs. K. E. Richardson	75.00
Mr. and Mrs. C. W. Slaydon and Peggy	7.51
Mrs. F. L. Brumbaugh	35.00
Mr. and Mrs. W. K. Jefferson	30.00
Mrs. O. R. Keith and Ruby	8.00
Miss Ollie Kingrey	5.00
Senior C. E.	5.00
Mr. and Mrs. S. M. Donahue and Family	8.00
Isles J. Minnix	10.00
Miss Gertrude Rumberg	20.00
Ambassadors S. S. Class	8.81
Ghent S. S.	24.95
Mrs. E. B. Murphy and Elizabeth	15.00
Mrs. J. L. Lloyd and Children	7.42

Mrs. Carl Kingrey and Michael	9.55
Mr. and Mrs. R. G. Perdue and Family	15.00
Mr. W. V. Findley	12.00
Mr. S. M. Coffey	10.00
Mr. and Mrs. H. O. Simmons and Children	10.28
Gifts less than $5.00	97.66
Mr. and Mrs. J. E. Dangerfield	11.00
Total	$1,038.45

First Brethren Church, Rittman, Ohio

Mr. and Mrs. Clyde Adams	10.00
Mr. and Mrs. Emmett Adams	5.50
Mr. and Mrs. Virgil Armstrong	20.85
Mr. and Mrs. Fred Blatter	35.00
Mr. and Mrs. James Blatter	25.00
Miss Eula Blatter	25.00
Mr. and Mrs. Maynard Blatter	7.00
Mr. and Mrs. Herl Brickel	5.00
Mr. and Mrs. William Brown	9.00
Rev. and Mrs. Arthur Carey (Gen) (Lucero)	11.00
Mr. Chas. Castor	5.00
Mr. and Mrs. Roy Fix	8.85
Miss Mary Fritz	20.00
Mr. and Mrs. Chas. Gammell	25.00
Mrs. Ida Harter	5.00
Mr. and Mrs. Floyd Hoover	15.00
Miss Martha Hoover	5.00
Mr. Glenn Hoover	5.00
Miss Gladys Hoover	10.00
Mr. and Mrs. Atlee Hostetler	5.00
Mr. and Mrs. Howard Houck	20.00
Mr. and Mrs. Clayton Kunkler	12.00
Mr. and Mrs. A. C. Moine	10.00
Mr. and Mrs. Chas. Moomaw	25.00
Mr. and Mrs. Clarence Kunkler	5.00
Mrs. Tella Oberdusky	5.00
Mr. and Mrs. Lester Pifer	25.00
Mr. and Mrs. Walter Shultz	14.40
Mr. and Mrs. T. E. Slaybaugh	20.00
Mr. and Mrs. Melvin Walter	15.65
Sr. W. M. C.	5.00
Adult C. E.	5.00
Miscellaneous	14.39
Mr. and Mrs. Verle Kosier	25.75
Total	$459.39

Trinity Brethren Church, Seven Fountains, Va.

Congregation (Hag)	5.00
Congregation	8.00
Amt. previously reported	5.00
Total	$18.00

1st Brethren Church, Washington, D. C.

Mrs. Helen D. Anderson	8.00
Mrs. Serena H. Barse	10.00
Mr. and Mrs. P. N. Brumbaugh	10.00
Mr. and Mrs. R. S. Clifford	5.00
Mr. H. C. Dooley and Family	22.00
Miss Elva Dyer	10.00
Mr. and Mrs. R. C. Dyer	20.00
Miss Loraine Dyer	25.00
Mr. and Mrs. Carl Enswiller	10.00
Mr. Fred Enswiller and Family	30.00
Mr. Alberta A. Fairall	5.00
Mr. S. C. Fogle	5.00
Miss Florence Grimm	5.00
Miss Elizabeth Fisher	5.00
Miss Miriam Gilbert	30.00
Mr. and Mrs. O. D. Hale	15.00
Mr. and Mrs. F. W. Hartman	10.00
Mrs. Emma Hospelhorn	5.00
Mr. and Mrs. W. E. Howard	11.00
Mrs. Martha Keller	10.00
Rev. H. A. Kent and Family	12.00
Mr. and Mrs. W. B. Manherz	10.00
Mrs. A. McCartney	5.00
Mr. and Mrs. J. E. Mehaffie (E)	25.00
Mrs. E. T. Merrick and Miss Mary A.	10.00
Mr. Robert Merrick and Family	105.00
Mr. and Mrs. A. C. Munch	30.00
Mr. and Mrs. R. F. Myers	5.00
Mr. and Mrs. B. F. Newcomer	50.00
Mr. and Mrs. C. R. Niedomanski	25.00
Mr. and Mrs. J. N. Parks	5.00
Mr. and Mrs. A. L. Plummer	15.00
Mr. Lee Raum and Family	50.00
Miss Beulah Sampson and Mrs. D.B. Sampson (E)	40.00
Miss Katherine Sampson	10.00
Miss Margaret E. Sampson	5.00
Mr. and Mrs. R. T. Saunders (Hag)	25.00
Mr. and Mrs. B. Scheyett	5.00
Rev. and Mrs. B. N. Schneider	30.00
Mr. J. B. Simmons	5.00
Patricia and Barbara Simmons	25.00
Mr. and Mrs. F. E. Simmons	100.00
Mr. and Mrs. Wayne Smith	25.00
Mr. and Mrs. J. Stillwell	15.00
Mr. and Mrs. Elmer Tamkin	50.00
Mr. and Mrs. O. H. Taylor	30.00
Miss Rebecca E. Tice (Cl)	20.00
Mr. F. M. West	5.00
Mr. and Mrs. L. E. Whitesell	6.00
Mr. and Mrs. O. R. Wiles	40.00
Mr. and Mrs. T. R. Welsh	5.00
Church	44.12
S. S. Primary Dept.	38.00
S. S. Junior Dept.	13.47
Miscellaneous	51.47
Total	$1,186.06

1st Brethren Church, Washington, D. C.

(For Washington Church Extension)

James E. Lindsey	25.00
Ivan B. Munch	40.00
Charles O. Wiles	50.00
Total	115.00

1st Brethren Church, La Verne, Calif.

A. R. Bolling	15.00
Mrs. A. R. Bolling	5.00
F. E. Brower	10.00
Mrs. Elizabeth Clemmer	7.00
Rev. and Mrs. D. F. Carter	10.50
Miss Sarah Cobaugh (Wi)	7.50
Mr. and Mrs. O. F. Colburn	15.00
R. J. Dahlem	100.00
Mr. and Mrs. A. C. Dailey	5.55
Mr. and Mrs. Rudolph Fischer	15.00
Mr. and Mrs. D. L. Fox	5.00
Mr. and Mrs. David Frantz	5.00
Mrs. Frona Grove	25.00
Mrs. Viola Gump	5.00
Mrs. O. E. Haines	14.00
Mrs. S. E. Hanawalt	10.00
Mr. and Mrs. Geo. D. Hay	25.00
Miss Dorothy Hay	12.00
Miss Irene Hodge	6.00
Mr. and Mrs. I. H. Jeffers	10.00
A. W. Keating	15.00
Mrs. Carrie Kelley	5.00
Mr. and Mrs. F. L. Klingaman	5.00
Mr. and Mrs. Frank Lapp	20.00
Mr. and Mrs. W. H. Linderman	31.00
Mr. and Mrs. J. A. McClellan	5.00
Mr. and Mrs. Mark Manning	10.00
Miss Ruth Markel	10.00
Mr. and Mrs. H. F. Marston	32.65
Mrs. Ed. F. Maxwell	5.25
Mr. and Mrs. Elmer Monia	5.00
Mr. and Mrs. M. A. Morrill	10.00

Mr. and Mrs. Clarence Powell	5.00
Mr. and Mrs. Vere Raley	15.00
Miss Dorothy Robinson	10.00
Rev. and Mrs. C. B. Sheldon (CI) (Gen)	10.00
Mr. and Mrs. B. F. Sickel	12.00
Mr. and Mrs. R. A. Smith	5.00
Mr. and Mrs. T. J. Steven	25.00
Mr. and Mrs. Percy Thomas	5.00
Mrs. C. C. Thomason	15.00
Mr. and Mrs. Grant Walters	15.00
Mr. and Mrs. E. D. White	15.00
Mr. and Mrs. L. B. Wright	5.00
Women's Bible Class	12.00
Sunday School Offering	36.14
A Friend	5.00
Anonymous	15.00
Loose Offering	3.25
Gifts less than $5.00	35.25
Total	705.09

West Homer Brethren Church, Homerville, Ohio (Additional)

Amt. previously reported	220.00
Mr. and Mrs. John Correll	20.00
Mr. and Mrs. Glenn McFerren	5.00
Total	245.00

1st Brethren Church, Fillmore, Calif. (Additional)

Amt. previously reported	250.50
Mr. and Mrs. E. R. Robinson	7.50
Adult C. E.	5.00
Total	263.00

Grace Brethren Church, Flora, Ind. (Additional)

Amt. previously reported	504.35
Additional sent in	3.80
Total	508.15

Juniata Brethren Church, Juniata, Pa.

Amt. previously reported	199.59
Mr. Roy Glass (additional)	5.00
Total	204.59

1st Brethren Church, Glendale, Calif.

Mr. and Mrs. Earl Hedrick	20.00
The J. C. Martin Family	10.00
Mr. and Mrs. Guy Culver	10.00
Irvin Masters and Family	200.00
C. J. Knutson	5.00
Mr. and Mrs. J. R. Dunn	25.00
Mr. and Mrs. C. H. Brown	5.00
Mrs. Wm. Hengerer	5.00
Ray and Esther Kirby	50.00
Flora H. Meyer	5.00
Mrs. Rosabel Riner and Sons	17.09
Mrs. Eleanor Mosier	5.00
Mr. and Mrs. Stanley Goodwin	25.00
Mr. and Mrs. O. J. Hammer (Gen) (E)	20.00
Primary Dept	17.00
Junior	34.15
Miscellaneous Bible School offering	49.31
Total	606.71

1st Brethren Church, Philadelphia, Pa.

Balderston, Laura	10.00
Blue, Ruth, A. B.	5.00
Boardman, Mrs. Clara	5.00
Christiansen, Mrs. A.	5.00
Crill, Mrs. E.	15.00
Craige, Mr. and Mrs. David	30.00
Croker, Mr. and Mrs. Wayne	25.00
Croker, Ruth	10.00
Greaves, Mrs. Ellen C.	5.00
Harkness, Mrs. Isabel	5.00
Hearn, Mr. and Mrs. Maurice	5.00
Hendley, Clara J.	15.00
Kimmell, Rev. and Mrs. A. V.	5.00
Kimmell, Ella	5.00
Loesch, Evelyn	10.00
Loesch, Mrs. Minna	5.00
McCabe, Mr. and Mrs. Wm.	5.00
McDowell, Mr. and Mrs. R. J.	5.00
McKeefery, Mrs. Wm. (N. R. D.)	25.00
McKeefery, Wm. Jr. (N. R. D.)	10.00
Malick, Dorothy M.	15.00
Marquart, Mr. and Mrs. V. E.	10.00
Marsden, Ida	5.00
Mills, Mrs. Mary	5.00
Oliver, Mrs. Anna	5.00
Reichelt, Elizabeth	5.00
Roberts, Mrs. Sallie	5.00
Seitz, Mrs. C. H. and Family (N. R. D.) (Gen)	15.00
Schwartz, Mr. and Mrs. W. G.	5.00
Smith, Thelma	5.00
Wolf, Mr. and Mrs. E. H.	5.00
A Friend (CI)	10.00
Primary Dept. S. S.	6.00
Berean Class (N. R. D.)	6.70
Loyal Workers Class (Gen) (UP) (GR)	19.75
Senior and Junior C. E.	13.50
Choir	5.00
Sunday School and Church	35.16
Mr. Charles Croker	50.00
Total	431.11

2nd Brethren Church, Los Angeles, Calif.

Amt. previously reported	1,390.41
Mr. and Mrs. Ira R. Amick	5.00
Carolyn Ruth Bauman	5.00
Louis Paul Bauman	5.00
Mary Virginia Bauman	5.00
Harriett Blancher	5.00
Mr. and Mrs. Harry Hardin (CI)	10.00
Leslie Hutchinson	17.00
Ruth McClain	50.00
Mr. and Mrs. Wm. McMinn	16.00
Ward Miller	10.00
Mr. and Mrs. Gene Shaw	15.00
Dorothy Yerian	2.00
Mr. and Mrs. P. A. Yerian	15.00
Total	1,550.41

1st Brethren Church, Harrah, Wash.

Amt. previously reported	55.00
Mr. S. C. Culver	15.00
Total	70.00

1st Brethren Church, Los Angeles, Calif.

Mr. and Mrs. A. Green (Ky)	20.00
Mr. and Mrs. Clarence Powell	10.00
Marion and Donald Arnett	10.00
Rev. and Mrs. W. A. Ogden	15.00
Mr. and Mrs. Harold M. Jones	20.00
Harry Sanders	5.00
Mr. and Mrs. Walter Haugh	15.00
Lucie Saylor	15.00
Mr. and Mrs. N. Evenson	6.00
H. C. Cassel	25.00
Mrs. Mary Lou Best	25.00
Sadie E. Miller	10.00
Mrs. J. Schisler	5.00
Adda Saylor	15.00
May Bell Harrison	25.00
Mr. and Mrs. H. Sheppard	5.00
Mr. and Mrs. W. G. Keller	15.00
Mrs. Edith Emmons	10.00
Mrs. C. E. Ayers	10.00
Mr. and Mrs. R. A. Cooper	25.00
Mr. and Mrs. H. Weishaupt	15.00
Mr. and Mrs. S. P. Schmitt	25.00
James Starbuck	5.00
Mr. and Mrs. Gleason Haw	100.00

Ida Leffler	5.00
Mr. and Mrs. Dunbar	5.00
Jane Edmonds	20.00
Miscellaneous	59.59
Miscellaneous (E)	1.00
Total	521.59
Mrs. Bonnie E. Ashton, West Alexandria, Ohio	5.00
1st Brethren Church, Spokane, Wash.	
Mrs. Elsie Berry	5.00
Berean Class	5.00
Miss L. Bowers	5.00
Mr. Roadruck	5.00
Rev. A. L. Lantz	5.00
Miss L. Dech	5.00
Mrs. Jones Class	6.60
Mr. A. Sonnenberg	10.00
W. M. C.	5.00
T. O. Cox	5.00
Miscellaneous	14.67
Total	71.27
Correction in 1st Brethren Church, Johnstown, Pa. report. It should read as follows: Sunday School offering	25.34
Miss June Blough's Primary Sunday School Class, (Landrum, Clayhole)	11.05

Total of the offering should be the same as published before.

Respectfully submitted,

R. PAUL MILLER, Secretary.

News from Brethren CHURCHES

JOHNSTOWN, PA.

The "Victory Revival" held in the First Church Feb. 2-22 is now history. However, forces set into motion during the campaign are still marching on. We were very fortunate to have Bro. C. H. Ashman to lead us in this evangelistic effort.

The meeting truly was a victory revival. Many decisions were made for Christ. The church was greatly blessed, challenged, and lifted to a higher plane of endeavor, by the fearless and able preaching of the Word. Bro. Ashman is a true yokefellow in the Lord. Our fellowship was sweet. It was truly a blessing to the church to have Rev. and Mrs. C. H. Ashman with us for a period of three weeks. May the Lord grant to us a similar blessing in the not too distant future. May the Lord grip all of our ministers and churches with a burning evangelistic zeal.

Much preparation was made for the "Victory Revival." Many prayer meetings were held in the homes and in the church. The prayer committee was on the job. Plenty of publicity was given to the meetings via radio, newspaper, large bulletin boards, cards, and letters, the latter being sent to every family in the church.

The singing was the best in the history of the church. We had an average attendance of 40 members in the choir for the three weeks. 12 members of the choir had a perfect attendance record. Prof. J. Lloyd Jones was choir director, Mrs. H. W. Darr organist.

With such able and fearless preaching of the Word, united fervent praying, and great hymn singing, the Holy Spirit came in power and the song of the Lord was heard in many hearts. Nearly 40 members have been baptized and added to the church. We give the Lord praise for every victory won.

We are glad for the great home mission offering which has been reported by the Home Mission council. We give thanks to God for the position the First Church attained among the 10 leading churches. May the Lord increase our generosity. May the Holy Spirit direct the Home Missions Council in the wisest investment of these gifts. May the Lord continue to open new fields to receive our "whole Bible message."

"Now concerning the collection" for Foreign Missions. How much shall we give? If we give according to the need, it will be generous. If we give according to the Lord's will, it will be "as the Lord hath prospered." If we give in the light of the brevity of time and the length of eternal, IT WILL BE SACRIFICIAL. MAKE YOUR OFFERING IN THE LIGHT OF CALVARY.

Sincerely yours for continuous victory,

—Archie L. Lynn.

AT DAYTON, FIRST CHURCH

On Mar. 22, we closed a most enjoyable experience in a revival meeting with Rev. Chas. H. Ashman leading us. We had never worked with Bro. Ashman in a revival meeting before, but found him to be a true yoke-fellow. We were happy that Mrs. Ashman could accompany him, and it was a joy to entertain the Ashman's in our home.

This was our second revival meeting during the year, and it proved to be a most fruitful one. We have baptized 7 to the present time, and will have a larger group ready for baptism on Apr. 12. Entrance was made into a number of new families, and we are always thankful for such blessings.

The services were of a very high type throughout. Bro. Ashman gave messages which were certainly honoring to the Word of God, and most interesting to the listener. Mr. and Mrs. Robert Kline, our directors of music here at First Brethren, were in charge of the music. They always give us only of the best. They were assisted by a large Gospel Chorus and by the choirs of the church. There were many visitors at every service, but not so many unsaved people attended as in former years. Working conditions and these distressing times may have had a great deal to do with this. We have so large a list of prospect families that it staggers us. Our difficulty is that with so large a group we do not get as many contacts in any family or home as is needed to win those people to Christ. We have a "Seventy" that is becoming quite active. We trust, soon, it will completely meet this need.

Bro. Ashman had the honor of giving the inaugural message on the new radio program now sponsored by First Brethren. The program is called, "THE VOICE IN THE NIGHT," and is a half hour program every Saturday night at 11:30 o'clock EWT. The station is WHIO, 1290 kilocycles. It is a 5000 watt station, and a number of people in the surrounding states may be able to hear it. Bro. Ashman spoke for the first two Saturdays on this program. Then through the courtesy of Rev. William L. Taylor of the Haynes Street Baptist Church, he was invited to speak three times over the "BACK TO THE BIBLE" BROADCAST over WING, the other Dayton station. We were happy for these broadcast opportunities. We trust many people heard the gospel who would not otherwise have heard.

We look back with thanksgiving for the meeting, and look forward for the next opportunity for working with Bro. Ashman. May the Lord bless all the Brethren in these trying times.

—Rusell D. Barnard, Dayton, Ohio.



The communist party newspaper in Russia states that no book has ever spread so far as the "History of Communist Party in the Soviet Union. There have been 16,000,000 copies in 51 languages in the last two years. However, officials of the American Bible Society reported that 51,000,000 copies of the Bible in 1,039 languages have been distributed during the same period.—Prophecy Magazine.

The Brethren Missionary Herald

Blaine Snyder 4-6-42
FREEPORT, MICH.

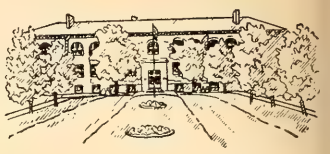
. 4 - No. 16 EDUCATIONAL NUMBER April 25, 1942



"He Clave the Rocks in the Wilderness". Psa. 78:15.

Grace Theological Seminary

Editorials
by
President
ALVA J. McCLAIN



WHAT SHALL IT BE CALLED?

At one of his press conferences recently, President Roosevelt asked newspaper reporters to try and think up an appropriate name for the present war; and in response all kinds of suggested names have been rolling in from different parts of the country. Many of these names are couched in the superlative degree. One writer thinks that since the last war is called in England "The Great War.,, the present war should be named "The Greater War." Certainly, the present war should not be called "The Greatest War," for the **greatest** war is yet to come. And God has already named that war. See Revelation 16:14-16 ARV.

The most important thing about the present war is to **win** it, not to name it.

THE POPE AND JAPAN

The government of Japan has established diplomatic relations with the Vatican at Rome. The Pope has accepted Ken Harada as Japanese minister, and Tokyo has extended full diplomatic status to the Roman Catholic Paolo Marella. This exchange of diplomats between Japan and the Vatican is regarded as a great victory for the Japanese government, since both London and Washington strongly opposed it.

Those who know the history of the Vatican and its policies understand that Rome acts always with a view to advancing its own interests, not necessarily the interests of international welfare and morality. For the American people to evaluate properly the action of Rome in receiving an envoy from Tokyo, it needs to be remembered that the Pope of Rome is the head of the Roman Catholic Church **in America.** One cannot help but wonder what the public would say if (let us say) the Moderator of the Presbyterian Church in America would suddenly establish diplomatic relations with Japan! Yet such an action would be a thousand times less significant, for the Pope of Rome holds absolute spiritual and ecclesiastical control over American Catholics, whereas there is no comparable authority residing in any Protestant church official.

THE POPE AFTER THE WAR

Already the Vatican is busy making plans to exercise the largest possible voice in the settlement of peace terms and the formation of the post-war world of nations. The official Roman Catholic speakers are heard constantly arguing that the main reason for the failure of the former post-war peace and the League of Nations was because the Pope was ignored when the settlement was made at Versailles. And this viewpoint, we are sorry to say, is gaining ground even among the leaders of the United Nations. If the war should end tomorrow, it is quite likely that the Pope would be given a place at the peace table. This is clearly evident by the deference already being paid him by our own government. It should never be forgotten that, according to its age-long policies, the Vatican will take the opportunity in both war and peace to advance its own sectarian interests first of all. After the present war is finished (which we pray may be soon), when the Vatican brings its demands for a place and a voice among the victorious nations in the formulation of the so-called "new world," there are some things that should not be forgotten.

First, it should not be forgotten that the Vatican led the procession in coming to amicable terms with the Italian Pacist government, and thus threw the tremendous influence of Roman Catholicism throughout the world behind the rising Mussolini, who in turn became the shining example and inspiration of the German Hitler. It is not too much to say that had the Vatican stood its ground and fought (as it alone among the religious bodies of the world can fight a political battle), Mussolini could never have entrenched his system in Italy and thus started the totalitarian debauch.

Second, it should not be forgotten that the Vatican blessed with its sanction the unspeakable campaign against Abyssinia with all its attendant horrors, and resulting for the time of Italian domination in the closing of all Protestant missionary efforts in that unfortunate land.

Third, it should not be forgotten that the Vatican backed with all its power and influence the tragic march of the Spanish distator Franco, whose sympathy and intrigues with Hitler have done so much to make more difficult the task of the United Nations, and who may at any time throw in his lot with Germany in active military efforts.

Fourth, it should not be forgotten that the ill-advised position of Ireland, in refusing to the United Nations even the slightest aid in their fight for life, could never be maintained if the Roman Catholic Church were against it. Everyone knows that the spiritual power of the Vatican is almost absolute over the people of Ireland, and that no set of political leaders could stand if opposed by the Pope.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

THE FEDERAL COUNCIL AFTER THE WAR

If the Vatican is busy laying post-war plans, the same thing is also true about the Federal Council of Churches which claims to be the voice of Protestantism in America. At a recent conference at Delaware, Ohio, called together by the Federal Council, the plans for a new post-war world drawn up by 375 delegates, called by Time "Protestanism's super-protestant new program for a just and durable peace."

The conference was designated by Methodist Bishop Holt as "Intellectually . . . the most distinguished American church gathering I have seen in 30 years of conference-going." It included 15 bishops of five denominations, seven seminary heads, eight college and university presidents, practically all the ranking officials of the Federal Council, to say nothing of many other distinguished leaders and laymen such as John R. Mott, Harvey Firestone, Jr., and William Paton, secretary of the World Council of churches.

There is not space here to analyze adequately the work and decisions of this conference, which I have just received in booklet form, but a few of the more radical suggestions should be noted.

The conference stands for, ultimately, "a world government of delegated powers," which must involve the complete abandonment of United States isolationism.

Furthermore, the conference is ready to impose strong and immediate limitations on the sovereignty of all nations including our own.

There are to be no longer any national military forces, but international armies and navies under international control.

There is to be "an international bank" with "a universal system of money . . . so planned as to prevent inflation and deflation."

There is to be a League-of-nations-with-teeth which will hold **"the power of final judgment in controversies between nations,"** and also power to "regulate international trade and population movements among nations."

The ultimate goal of the conference is "a duly constituted world government of delegated powers, and international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate international police forces and provision for enforcing its worldwide economic authority."

The final word was spoken by Dr. William Paton of England, secretary of the World Council of Churches, who said, **"Collectivism is coming, whether we like it or not."**

WHAT SHALL WE SAY TO THESE THINGS?

Well, the Christian who studies his Bible will probably remark, first, that all these grandiose plans have a strangely familiar sound. It is doubtless true that a collectivist international world government is around the corner, but it will not be of God when it arrives. On the contrary(it will turn out to be completely Satanic in control. See Revelation, chapters 13, 17, and 18. But, of course, the men who met in conference at Delaware would regard you as slightly unbalanced if you quoted from the last book of the Bible in criticism of their notions of the future. The strange thing, to unprejudiced minds, is that men should forget the dreadful danger of unscrupulous men seizing control of their beautiful international government and army. Once the nations have committed all their eggs to one basket, then there will be no recourse or escape if some body of cutthroats gain control of the basket. Apparently these so-called Protestant leaders of the Federal Council have learned nothing from history, even the events of history before their eyes. For the most part they are agreed that we are in a life and death struggle against the totalitarian scheme as represented by Germany, Japan, and Italy; yet as a remedy they can think of nothing better than more of the "hair of the dog that bit them," that is, a **world** totalitarian government.

Basically, the blindness of these leaders is theological. In the fields of economics, finance, political science, etc., they are very learned men. But theologically they are either illiterate or obstinate. The success of all their grand schemes is predicated in the most absolute sense on the assumption that **man basically is good,** that the only thing necessary is to set up the right kind of laws and organization, and then men will automatically be good and do right. The very first word in the very first principle laid down by the Federal Council Conference as the basis of a "Just and Durable Peace" in the new world is this: **"Man is a child of God"** (see page 25, printed report). This is not the truth of God, but a lie of the devil. The truth is that men are **not** children of God, and they must be born again in order to become His children. Nothing is more certain than that all plans for a new world, no matter how beautiful and idealistic, will utterly break down and fail at last if they are based on the age-long falsehood that unregenerate men already are the children of God.

YE MUST BE BORN AGAIN

Important Notices

Special Meetings in Progress

PRAY FOR THEM

BUENA VISTA, VA.—Revival conducted by Bro. R. Paul Miller, April 27-May 10.

Berne Communion May 3

Communion service at Bethel Brethren Church, Berne, Ind., the evening of May 3. Visitors welcome. —W. H. Schaffer, pastor.

Know Any Brethren in So. Bend?

If you know any Brethren living in South Bend, Ind., you are requested to notify Mrs. Otto Engstrom, 932 27th St., South Bend. Your prompt attention to this matter will be greatly appreciated.

Dr. Bauman's Book Ready Soon

This is to notify all who placed advance orders for Dr. Bauman's latest prophetic book, Russian Events and Bible Prophecy, that the printing has been delayed, but that orders will be filled immediately after the book is off the press. We are expecting that it will be available sometime next month, at which time all orders on hand will receive prompt attention.

Fifth Annual Commencement of Grace Theological Seminary

WINONA LAKE, IND. - MAY 8, 1942

The fifth year in the ministry of Grace Theological Seminary will come to its close in the Commencement Services to be held at Winona Lake, Indiana, on Friday, May 8th. The class will be the largest in the history of the school, including the years 1930 to 1937 at Ashland, Ohio, and the speakers will include two well-known college presidents.

The Baccalaureate Service will be held in the Presbyterian Church at the hour of 10:30 in the forenoon. **Dr. C. E. Hawthorne,** pastor of the Wallace Memorial United Presbyterian Church of Washington, D. C., will deliver the sermon. Dr. Hawthorne was a classmate of President McClain at Xenia Theological Seminary; and a young man from his congregation, Mr. Eugene Allen, is a member of the graduating class.

The graduation service will be held at the same place on Friday evening, 7:30 o'clock. The address will be delivered by **Dr. Bob Jones, Jr., acting president of Bob Jones College** at Cleveland Tenn. A former student from this college, Mr. Robert Hill, is among those who will graduate; and a fine group of students now there are looking toward Grace Seminary for their graduate work and training.

The Seminary Faculty and Graduating Class join in extending to all friends of the Seminary a cordial invitation to attend these services. The two services are purposely held on the same day so that people can come in for the day and hear both speakers. Of special interest to Brethren will be the meeting of the pastors of this district on the afternoon of the same day. The Westminster Hotel has been kept open throughout the winter, and rooms are available at reasonable rates for any who may wish to remain overnight. We suggest that the pastors make special announcement of these services to their people and urge them to attend.

On Thursday evening at 7:30 o'clock, May 7th, the annual Middler-Senior Banquet of the Seminary will be held at the Westminster Hotel. The Middle class, in charge of arrangements, were able to secure as the main speaker, **Dr. V. Raymond Edman, President of Wheaton College.** We are informed that the dining room can easily accomodate two hundred, which means that tickets will be available to outside friends who may wish to attend. Reservations must be made by May 1st. Tickets are one dollar each. Write **Mr. Herman Baerg, Winona Lake, Ind.** We suggest that our friends from a distance come in on Thursday for the Banquet, and then remain over for the two Friday services.

MEMBERS OF THE GRADUATING CLASS

Five students will receive the **Bachelor of Divinity degree,** as follows:

MR. EUGENE WARD ALLEN

Bachelor of Arts (Phi Beta Kappa), George Washington University, Washington, D. C.; student pastor of the United Presbyterian Church of California, Mich.

MR. GARNER ELWYN HOYT

Bachelor of Arts equivalent, Ashland College and L'Alliance Francaise, Paris, France; Instructor of Missionary French at Grace Theological Seminary; student pastor of the Gospel Mission, Milford Indiana; under appointment for foreign missionary service in French Equatorial Africa.

MR. WILLIAM FULTON KERR

Student, Wheaton College, Wheaton, Ill.; Bachelor of Arts, William Jennings Bryan University, Dayton, Tenn.; student pastor of the Presbyterian Church of Albion, Indiana.

REV. CURTIS GLENN MORRILL

Bachelor of Arts, Ashland College, Ashland, Ohio; student, Ashland Theological Seminary; missionary on furlough from the Mission Oubangui-Chari in French Equatorial Africa.

MR. EARL DEVAIN UMBAUGH

Bachelor of Arts, Wittenberg College, Springfield, Ohio; student, Moody Bible Institute, Chicago, Illinois: student pastor of the Galena Christian Church, Heston, Indiana.

Four students will receive the **Diploma in Theology** as follows:

MR. ROBERT D. CULVER

Student, Ashland College; student, Central Washington College of Education, Ellensburg, Washington; student pastor of the Brethren Church, Ankenytown, Ohio.

MR. ROBERT WILLIAM HILL

Student, Bob Jones College, Cleveland, Tennessee; student pastor of the Brethren Church, Osceola, Ind.

MISS ETHEL FLO MELLICK

Student, Fort Wayne Bible Institute, Fort Wayne, Indiana.

MR. GLENN F. O'NEAL

Graduate, Moody Bible Institute, Chicago, Illinois; student pastor of The First Brethren Church, Canton, Ohio.

NOTE: In connection with this group, we should like to mention **MR. WALTER HERMAN MIEKLEY,** graduate of the Pennsylvania Bible Institute, Philadelphia, Pa., who was unable to complete his final semester at the Seminary because of illness, but will finish some time during the coming year, the Lord willing.

Two students will receive the **Diploma in Christian Education,** as follows:

REV. PAUL ALVAN DAVIS

Bachelor of Arts, Ashland College; former pastor of the Brethren Church at Clay City, Indiana.

MRS. MYNA MORRILL HOYT

Student, Ashland College, Ashland, Ohio; missionary under appointment for service in French Equatorial Africa.

Financial Report

GRACE THEOLOGICAL SEMINARY
FEBRUARY AND MARCH, 1942

	Receipt No.	Amt.
Mr. and Mrs. G. E. Helman, Greencastle Pa. (Waynesboro)	3374	$15.00
Mr. and Hrs. John Kleppinger, Waynesboro, Pa.	3375	15.00
Mr. and Mrs. Kenneth Heefner, Waynesboro, Pa.	3376	10.00
Mr. and Mrs. John Wollard, Waynesboro, Pa.	3377	10.00
Mr. and Mrs. Carl Sheeley, Waynesboro, Pa.	3378	10.00
Mr. and Mrs. Franklin Harmony, Waynesboro, Pa.	3379	10.00
Mr. and Mrs. Frank Baumgardner, Waynesboro, Pa.	3380	10.00
Friendship Class, Waynesboro, Pa.	3381	7.00
A Friend, Waynesboro, Pa.	3382	6.00
Miss LaRue Malles, Waynesboro, Pa.	3383	5.00
Intermediate Christian Endeavor, Waynesboro, Pa.	3384	5.00
Miss Elsie Good, Waynesboro, Pa.	3385	5.00
Mr. D. C. Sheeley, Waynesboro, Pa.	3386	5.00
Mr. H. J. Rosenberger, Waynesboro, Pa.	3387	5.00
Mrs. Lulu B. Minnich, Waynesboro, Pa.	3388	5.00
Mr. Chas. E. Martin, Waynesboro, Pa.	3389	5.00
Mr. Melvin Bock, Waynesboro, Pa.	3390	5.00
Rev. R. D. Crees, Waynesboro, Pa.	3391	5.00
Junior Christian Endeavor, Waynesboro, Pa.	3392	5.00
Junior Dept. Sunday School, Waynesboro, Pa.	3393	6.00
First Brethren Church, Waynesboro, Pa.	3394	34.55
Sharpsville Brethren Church, Sharpsville, Ind.	3395	6.09
Mr. and Mrs. R. G. Armey, Ft. Wayne, Ind.	3396	5.00
Mr. and Mrs. M. E. Horner, Winona Lake, Ind. (Ft Wayne)	3397	5.00
Grace Allshouse, Fort Wayne, Ind.	3398	5.00
Chas. N. Agler, Fort Wayne, Ind.	3399	5.00
Fort Wayne Brethren Church, Fort Wayne, Ind.	3400	90.00
First Brethren Church, Listie, Pa.	3401	17.80
Miss Elva Dyer, Washington, D. C.	3402	5.00
Mr. and Mrs. Gail Beatty, South Gate, Calif.	3403	1.00
Mr. and Mrs. Geo. Force, Lynwood, Calif. (South Gate)	2404	5.00
Rev. and Mrs. Elias White, Lynwood, Calif. (South Gate)	3405	5.00
Mr. and Mrs. Wayne Wheeler, Medina, Ohio (Sterling)	3406	5.00
Mr. and Mrs. Floyd Moine, Sterling, Ohio	3407	5.00
Sterling Brethren Sunday School, Sterling, Ohio	3408	10.50
Rev. Fred Walter, Harrah, Wash.	3409	5.00
Mrs. Geo. Baker, Harrah, Wash.	3410	1.00
Rev. and Mrs. Harold Parks, Garwin, Iowa	3411	5.00
Bernard Barton, Brookville, Ohio (Clayton)	3412	10.00
Adult Christian Endeavor, Fort Wayne, Ind.	3413	5.00
A Friend, Long Beach, California (First)	3414	100.00
Rev. and Mrs. Norman Uphouse, Dayton, O., (N. Riverdale)	3415	10.00
Mr. and Mrs. Ora Blosser, Dayton, O., (N. Riverdale)	3416	3.00
Mr. and Mrs. Clarence Walker, Dayton, O., (N. Riverdale)	3417	5.00
Mr. and Mrs. D. W. Webster, Dayton, O., (N. Riverdale)	3418	2.00
Mr. and Mrs. Morse Hoover, Dayton, O., (N. Riverdale)	3419	10.00
Mr. and Mrs. Oscar Abrat, Dayton, O., (N. Riverdale)	3420	10.00
Mrs. Kathleen Smith, Dayton, O. (N. Riverdale)	3421	1.00
Mr. and Mrs. Roy Kinsey, Dayton, O. (N. Riverdale)	3422	10.00
Mr. and Mrs. J. M. Hoffman, Dayton, O. (N. Riverdale)	3423	5.00
North Riverdale Brethren Sunday School, Dayton, O.	3424	10.00
Mr. and Mrs. J. R. Lynn, Buena Vista, Va.	3425	5.00
Geo. R. Smals, Buena Vista, Va.	3426	5.00
Rev. and Mrs. Edward Bowman, Buena Vista, Va.	3427	5.00
Mr. Roy Vest ,Buena Vista, Va.	3428	2.00
Mr. J. F. Lynn, Buena Vista, Va.	3429	2.00
Mr. David Coffey, Buena Vista, Va.	3430	2.00
Mr. Wiley Johns, Buena Vista, Va.	3431	2.00
Miss Josephine Ryman, Buena Vista, Va.	3432	2.00
Mr. Graham Smith, Buena Vista, Va.	3433	1.00
Mrs. James Lynn, Buena Vista, Va.	3434	1.00
Mr. W. E. Lynn, Buena Vista, Va.	3435	1.00
Mr. E. L. Lynn, Buena Vista, Va.	3436	1.00
Mr. and Mrs. Harry Ballard, Buena Vista, Va.	3437	1.00
Mr. Kenneth Teague, Buena Vista, Va.	3438	1.00
Primary Sunday School Class, Buena Vista, Va.	3439	2.95
First Brethren Church, Buena Vista, Va.	3440	1.05
Mr. and Mrs. Bert Jordan, Kittanning, Pa.	3441	10.00
Rev. G. W. Kinzie, Kittanning, Pa.	3442	5.00
First Brethren Church, Kittanning, Pa.	3443	22.28
Rev. J. S. Cook, Dallas Center, Iowa	3444	5.00
Grace Brethren Church, Flora, Ind.	3445	10.00
Mr. and Mrs. Frank Crawford, South Bend, Ind.	3446	25.00
Berean Sunday School Class, Sunnyside, Wash.	3447	14.50
Men's Bible Class, Sunnyside, Wash.	3448	9.55
Leona Roderick, Outlook, Wn., Sunnyside, Wash.	3449	5.00
Earl Murray, Sunnyside, Wash.	3450	5.00
Willis Belcher, Sunnyside, Wash.	3451	5.00
Miss Ruth Muir, Sunnyside, Wash.	3452	5.00
Mr. C. H. Padgham, Sunnyside, Wash.	3453	5.00
Mrs. Grace Turner and Bessie, Sunnyside, Wash.	3454	5.00
Mr. John Weed, Sunnyside, Wash.	3455	5.00
Mr. Floyd Turner, Sunnyside, Wash.	3456	10.00
Sunnyside Sunday School, Sunnyside, Wash.	3457	14.65
First Brethren Church, Sunnyside, Wash.	3458	3.00
Mrs. Elizabeth Clemmer, La Verne, Calif.	3459	.50
Mr. and Mrs. A. C. Dailey, La Verne, Calif.	3460	1.00
Mrs. Frona Grove, La Verne, Calif.	3461	10.00
Rosemary Haines, La Verne, Calif.	3462	2.00
Mrs. O. E. Haines, La Verne, Wash.	3463	2.00
Miss Dorothy Hay, La Verne, Calif.	3464	3.00
Mr. and Mrs. I. A. Jeffers, La Verne, Calif.	3465	5.00
Mr. and Mrs. T. J. Steves, La Verne, Calif.	3466	20.00
Women's Bible Class, La Verne, Calif.	3467	1.50
LaVerne Brethren Sunday School, La Verne, Calif.	3468	54.33
First Brethren Church, La Verne, Calif.	3469	.50
Mountain View Brethren Church, Hollins, Va.	3470	119.60
Mr. and Mrs. Geo. Feathers, Cleveland, O.	3471	5.00
Rev. and Mrs. Homer A. Kent, Winona Lake, Ind. (Wash. D.C.)	3472	5.00
Mrs. Edna Finley, West Union W. Va. (L.A. 2nd)	3473	5.00
Mr. and Mrs. Fred Hague, Fremont, Ohio	3474	5.00
Mrs. Florence Bowhall, Warsaw, Ind. (L.A. 2nd)	3475	5.00
Ambassadors Class, Roanoke, Va.	3476	2.27
Mrs. Clelia Shepherd, Roanoke, Va.	3477	10.00
Mr. and Mrs. K. E. Richardson, Roanoke, Va.	3478	10.00
Young Men's Brotherhood, Roanoke, Va.	3479	5.00
Mr. and Mrs. E. H. Conner, Roanoke, Va.	3480	35.00
Mr. and Mrs. Lee Raun, Washington, D. C.	3481	5.00
Miss Florence Grimm, Baltimore, Md. (Wash. D.C.)	3482	2.50
First Brethren Sunday School, Washington, D. C.	3483	10.00
Mr. and Mrs. J. O. Gring, Dallas Center, Iowa	3484	20.00
Mrs. Lois Robinson, Canton, Ohio	3485	5.00
Mr. and Mrs. Arthur Lichty, Elyria, Ohio (Summit Mills)	3486	10.00
Mr. and Mrs. Lloyd Firl, Meyersdale, Pa. (Summit Mills)	3487	5.00
Elwood Firl, Barberton, O. (Summit Mills)	3488	10.00
Earl Brenneman, Meyersdale, Pa. (Summit Mills)	3489	6.00
W. J. and Mary Miller, Meyersdale, Pa. (Summit Mills)	3490	5.00
Summit Mills Brethren Church, Summit Mills, Pa.	3491	29.23
Mrs. B. B. Michaels, Flora, Ind.	3492	1.65
First Brethren Church, Tracy, California	3493	13.70
First Brethren Sunday School, Philadelphia, Pa.	3494	25.00
Afex Mack Brotherhood, 1st Brethren Ch., Johnstown, Pa.	3495	31.00
Mr. T. H. Kyler, 1st Brethren Church, Johnstown, Pa.	3496	10.00
Mr. Leslie Moore, First Brethren Church, Johnstown, Pa.	3497	8.00
Rev. A. L. Lynn, First Brethren Church, Johnstown, Pa.	3498	6.00
W. R. Miller, First Brethren Church, Johnstown, Pa.	3499	6.00
Mr. and Mrs. Byron Noon, 1st Brethren Ch., Johnstown, Pa.	3500	5.00
Mr. Don Rager, First Brethren Church, Johnstown, Pa.	3501	5.00
Junio Brotherhood, 1st Brethren Church, Johnstown, Pa.	3502	5.00
Mr. Clyde Hill, First Brethren Church, Johnstown, Pa.	3503	3.45
Wissinger Family, First Brethren Church, Johnstown, Pa.	3504	2.00
Mr. C. P. Hill, First Brethren Church, Johnstown, Pa.	3505	.50
First Brethren Church, Johnstown, Pa.	3506	.70
Mrs. Lillian Helm, Peru, Ind.	3507	5.00
Mr. and Mrs. A. E. Van Orman, Hollidaysburg, Pa. (Vicksburg)	3508	5.00
Vicksburg Brethren Church, McKee, Pa.	3509	5.00
Rev. and Mrs. A. N. Malles, Covington, Va.	3510	10.00
Mr. and Mrs. Haven Hill, Covington, Va.	3511	10.00
A. M. Mills, Covington, Va.	3512	10.00
Lloyd Persinger, Covington, Va.	3513	5.00
Mr. and Mrs. Robert Painter, Covington, Va.	3514	5.00
Mr. and Mrs. Chas. Gross, Covington, Va.	3515	5.00
Mr. and Mrs. Cary Perdue, Covington, Va.	3516	5.00
Mr. and Hrs. C. W. Cook and Virginia, Covington, Va.	3517	4.00
Mr. and Mrs. J. W. Thomas, Covington, Va.	3518	3.00
Mr. and Mrs. L. L. Lacks, Covington, Va.	3519	2.00
Mr. P L Pearman, Covington, Va	3520	2.00
Mr. C. L. Simmons, Covington, Va.	3521	2.00
Mrs. Christine Sizemore, Covington, Va.	3522	2.00
Miss Lena Bowling, Covington, Va.	3523	2.00
Mr. and Mrs. C. J. Radford, Covington, Va.	3524	2.00
Mrs. K. W. Duncan, Covington, Va.	3525	1.00
Henry Radford, Covington, Va.	3526	1.00
Mrs. Stella Fridley, Covington, Va.	3527	1.00
Mr. W. O. Crawford, Covington, Va.	3528	1.00
Miss Mary Opal Sharp, Covington, Va.	3529	1.00
Mrs. Ella E. Bowling, Covington, Va.	3530	1.00
Covington Brethren Sunday School, Covington, Va.	3531	16.97
Mrs. Seltha Dawson, Marion, Indiana	3532	15.00
First Brethren Church, Anknoytown, Ohio	3533	29.00
Mr. Mark Martin, Covington, Va.	3534	6.00
Mrs. Pearl Wills, Covington, Va.	3535	1.00
Erythian Bible Class, First Berthren Ch., Dayton, O.	3536	3.00
Mr. and Mrs. Gerald A. Towner, 1st Breth. Ch., Dayton, O.	3537	6.50
Total		$1450.87

—Mrs. Alva J. McClain, Fin. Sec'y.

Radio Messages from Brethren Broadcasts

SIGNS OF THE TIMES IN CHRISTENDOM!

By L. L. GRUBB, pastor, Hagerstown, Md.

When we speak of the signs of the times, we refer to those existing circumstances before our very eyes which the Word of God clearly indicates will come to pass just preceding Christ's coming for His church! "When ye see these things coming to pass, **look up** for your redemption draweth nigh!"



Rev. Grubb

Three considerations will concern us: **the attitude of men toward God.**

There is not a single so-called Christian nation today which can lay claim to giving God the proper place in its existence. The Apostle Rom. 3:11,18, "There is none that seeketh after God . . . There is no fear of God before their eyes." Germany's Hitler has said, "God has manifested Himself not in Jesus Christ, but in Adolph Hitler." It logically follows that Hitler is the god of Germany, and this has certainly become practically true! Russia's dictator tells us, "God is a poor ideal." In our so-called "Christian" America, organized movements of atheism are running wild. The "Society of Militant Godless" has dedicated itself to the task of obliterating any conception of God from the American mind! Atheistic organizations have been established on the campuses of the majority of our colleges, while atheistic professors forget that "the fool hath said in his heart, 'There is no God'."

The Attitude of Men Toward Christ

Out of this attitude toward God has grown the same disregard for the Person and work of our Lord Jesus Christ! Church Minister Kerrl of Germany stated, "A new authority has arisen as to what Christ and Christianity are—Adolph Hitler!" To the Italian, Mussolini is the Christ and they are taught to believe so in their creed! The Russian loads Christ in a wheelbarrow and hauls Him down to the ash heap, all the while calling Him the bastard son of a harlot! In this land, modernistic systems of churches headed up by the Federal Council of churches are defaming the name of Christ almost hourly! A one-time president of this organization has said, "Christians have taken for truth the dogma of the deity of Jesus—the dogma that He is very God; while science has made this dogma increasingly impossible." As has been evidenced in Hagerstown this week, this organization seems to be the controlling factor in the Christians' thinking!

We talk about the "conscription of mind and body" by the ruthless dictators of Europe, and the result in making men automatons! Sometimes I wonder if the Christian's mind had not likewise been conscripted by the forces of influence, ecclesiasticism, and oratory, until that mind has become nothing more than an obedient spiritual stooge without power to read the Word of God for itself, to allow the Spirit of God to instruct in present truth! Herein lies the deepest meaning of what the Apostle John said, "**Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world" (1 Jn. 4:1-3).** Thus by accepting or rejecting the deity of Christ a man can clearly classify himself.

Is it not thus a major tragedy of the ages that Christendom, generally, has pulled the Son of God down from His pedestal of divinity and made a sort of a human, plaster-Paris example of Him! This, friends, is the spirit of Antichrist!

The Attitude of Men Toward the Bible

Under such circumstances we should certainly expect similar unbelief concerning the Word of God—the Bible! The German Reichswart says, "Adam and Eve, oldest of Biblical names, should be blacklisted as unfit for Aryans." The Bible of Germany is that tirade of infidelity, "Mein Kampf," written by the very evident personification of what he preaches! A Niemoeller finds no place in the public life of modern Germany, but he languishes in a concentration camp while the German people are dying for the message of his Redeemer!

Until recently, when the stress of world circumstances necessitated a slight change, the Bible was absolutely forbidden in Russia as reading matter! A $6,000,000 print shop with the most modern equipment has been devoted to turning out tons of anti-God and anti-Christ literature, but not one Bible!

Today the United States of America is a nest of apostasy and rationalism. There are more "isms" and departures from the Bible in this enlightened land of ours than in any other single nation of the world. This may be the result of the religious freedom which we enjoy, which, in turn, only serves to deepen and intensify the guilt of those in whom God has vested such a priceless heritage. No longer is the Bible found in the average public school. Its reading and any comments upon it, except in infidelic attack, are absolutely forbidden! Some months ago a great churchman in a conference in the State of Ohio said concerning the Book of Jonah, "It is one of the finest pieces of imaginative literature ever written." It was certainly a piece of great condescension on the part of this brilliant man to accord the Book of Jonah such a high place in the world of literature, even though he could not accept its inspiration! A prominent Buffalo Professor said recently, "Any man or woman who can believe the Bible to be true is a bigger fool than its author."

"Yes, this sort of blasphemy is fostered and propagated in our so-called Christian nation! Yet, in the hour of strife and need, we cry out, "God Bless America." How can God bless a nation with infidelity in its heart? What America needs more than anything else is to get on its individual and collective knees and cry out in confession of sin, "God be merciful to **us, sinners!**"

"Not All Christians Can Win Souls"

By HAROLD PARKS, pastor, Garwin, Ia.

Yes, this is what we hear many times: "The reason is I get stage fright," "I get nervous," "I don't want to make anyone angry with me," "Let the preacher do it," and many other answers. I find that many of these answers are not only excuses but wilfully ignoring the work. Yet the Word of God plainly teaches that not all Christians can win souls, and here are some of the reasons:



Rev. Parks

Bibleless-reading Christians—Those who do not read their Bibles. There are thousands today who never look in their Bibles from one year to another, some who do not look into their Bibles once a week, and some who read only when they get time. What do some of them read? Your guess is as good as mine, but I find that there are many "Look," "Life," "Superman," love stories, and what not in the home. Yes, there is time for this reading but not time for the Bible reading!

We cannot dodge the facts. It is utterly impossible for a Christian to be a soul-winner and not know the Word of God. How can one know to operate without surgical knowledge? One may have the necessary instruments and still not know the right method of using them. Yes, Christians may have their Bibles under all the books and newspapers in the house, but still not know how to use it. It takes a knowledge of the Word to deal with those of whom Christ said in John 8:44, "Ye are of your father the devil."

Yes, the lost souls must be won, not by argument but by breaking down all that they have builded up, and then by convincing them, by the Word, of their need. And this cannot be obtained by reading the Bible once a week, or even once a day. This takes consistant study: (II Tim. 2:15) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the truth."

Prayerless Christians—Those who do not read the Bible can never know what to pray for, or even know how to pray. It is very sad to hear one say that he knows not how to pray. Prayer is not communion but prayer is fellowship with God. A life that is a prayerless life is one that is dried and shriveled and useles as far as God is concerned. Prayer unlocks doors that cannot be opened otherwise. Prayer is a close conversation between man and God. There is a great mistake made with the Christians who do pray; many take their petitions to God, and when they are through speaking they arise and leave instead of waiting till God speaks unto them. Many prayers are all one-sided.

Jesus taught His disciples to pray that there would be laborers sent in the vineyard. Pray for the heathen, for the enemy, for weak ones. Prayerless Christians are like a cistern full of holes; they hold nothing, and are worth nothing.

Worldly Christians—This is one of the most common reasons why people cannot win souls. Christians do not like to hear this but it is true. The reason that a worldly Christian cannot win souls is because he has no desire to do so; and if he had, the results would be zero. Yes, preach the Word and the Word will loosen the Christians from the world; but many do not realize that they are polluted with the world until some terrible shock happens to rock them.

How can one who has named the name of Jesus Christ, and has confessed Him and accepted Him as Lord Savior and Master, and sits at a card table—rook, 500, or what not—expect to win souls?

How can a Christian sit in a godless moving picture house two or three times a week and win souls? How can a Christian drink this awful beer and liquor and win souls? How can one dance till midnight on Saturday night and win souls for Christ? How can one chew tobacco and smoke the same and win souls? How, I ask you? Yes, I know people say, "It is not harmful to do these things." If these people who think there is no harm in doing these things will get down on their knees and ask God about it, there will be a great big respond with the words, "Love not the world, neither the things in the world; if any man love the world the love of the Father **is not in him.** And in I Cor. 8:9-13, where we read of meat, just paraphrase these items above mentioned and see where they stand in the light of the Word.

No wonder there are men and women all around us going to hell. It is because Christians are letting them go by their godless, worldly, and sinful living. A house that is divided cannot stand, and a Christian who will divide himself will not be of any service to God. Rom. 12:1; "I beseech you, therefore, brethren, by the mercies of God, that ye present **your bodies a living sacrifice holy, acceptable** unto God, which is your **reasonable** service." Too many Christians are like the doctor, who, after the honeymoon, took his bride to the beautiful new home and showed her this house from top to bottom. But there was one room with a paneled door that was shut. The bride asked why this was so, and her husband told her this was a private room and that she was never to go into it. Half the joy went out of that lady then and there. A great disappointment was hers.

Yes, Christians today have a room in their heart, and that room is barred to God because of some petty sin. God wants all the body not part of it.

Spiritually Inert—Without the Spirit? No, but that Spirit is so suppressed that there is not spreading of life to the dead sinners about. The life is so full of other things that there is hardly any room for the Spirit. One can speak of the weather, tires, sugar, war, but not about Christ!

Fill a glass with pure water and then start putting sand in it; and if you put enough in it, the water will be forced out but not all, for the sand will absorb a little. This is what is the matter with so many Christians—there is so much filling of other things that the Spirit is crowded out. All of Him? No, for, (I Cor. 6:19) "your body is the temple of the Holy Ghost."

The question then arises, "How can one be a soul winner?" Remember, what we yield to God He accepts, and what He accepts He fills, and what He fills He uses. Study the Bible; be in constant prayer; be out and out for God, separate from the world; and let Him fill you with the Spirit.

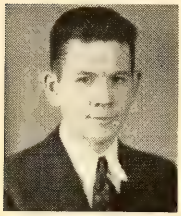
We are to be fruitful Christians, and one fruit of a Christian should be another Christian.

(John 15:16) "Ye have not chosen me, but have chosen you and ordained you that ye **should** go and **bring** forth fruit, and that your fruit should remain."

Hidden Treasures

By SEWELL LANDRUM, Pastor, Clayhole, Ky.

In the fall of 1932 I was employed to teach school in a community 15 miles from the highway. The school term ran from July 15 until the last week in January. Early one July morning my wife, baby girl, my brother, and I, left for our field of service. From our home we were able to ride 10 miles in a truck. At nine o'clock we transferred to a wagon which was drawn by two mules. We made ourselves as comfortable as possible and started off on our journey across the mountains. We followed the course of the mountain streams. Some places the road was in the stream and other places it was along the mountain side. The road was barely wide enough for the wagon to pass along. We ate our lunch on top of one of the mountains, which was green and beautiful at that time of the year. The afternoon passed slowly by. About six o'clock in the evening we came to the end of the wagon road. We still had a trip of four miles across a steep mountain with a path wide enough for one person. We started walking, leading the mules which carried our baggage on their backs. We lost the trail in the woods. Sometimes we were in brier patches and sometimes in thick underbrush, which made traveling very unpleasant. At "dusky dark" we came to the top of the hill, where we again found the trail. We went down the mountain into the valley, and followed the stream which led us to a deserted logging camp (except two families). This was to be our home for the next seven months. We knocked at the door of the first house we came to and asked if we might stay all night. We were given a place to sleep and a real welcome. The only child in this home was a two-year old girl, of whom I will tell you later.



Rev. Landrum

The house that was to be our home was directly across the stream. The school which was to open the next morning was two miles farther down the creek.

During our visitation in one of the homes we found a girl 12 years old who had never gone to school. When asked why she did not come to school she replied, "I have to stay home and mind the babies while mother works." Before we left the father promised that she could come to school the following Monday. She felt as though she would be out of place in school. She said "I have never gone to school and don't know any of my letters or figures."

Bright and early Monday morning, we looked out of the window and saw her coming down the trail with her dinner pail in her hand and a big smile on her face. It seemed as though she was living in a new world. Every morning she would stop by our house and wait for her teacher so she could walk to school with him. She seemed hungry to learn. One day I missed her at school. I went up to her house to see what was wrong. When I asked why she did not come to school she said that she did not have any shoes, and the weather was too cold to go barefooted. The following week end I went to Jackson on business. While I wasc there I bought her a pair of second hand shoes, which she wore the rest of the school year. She advanced rapidly in her school work. At the close of the school year she was up with her fourth grade schoolmates.

We had Sunday School each Sunday morning while we were there. She always enjoyed the choruses and Bible verses. Her favorite was, "Jesus Loves Me This I Know." The last day of school came all too soon for her. She stopped in that morning at our house to kiss the baby girl goodby and then went on to school. As school closed that morning she started the two and one half miles back home. She cried as though her heart would break. All the opportunities in her life seemed gone: school, Sunday School, the little baby at our house, and the teacher who loved her. From all information we have received, she never entered the school house again. She had a good mind and lots of ability but no opportunity to develop them. No one seemed to care.

The little two-year-old girl with whom we spent our first night now lives in the Clayhole community. She attends school with our girl at the Coney school. Every Sunday morning she attends Sunday School and church. Last fall she accepted Christ as her Savior. She has expressed a desire to be baptized when the the weather is warm. Our baptistry is Troublesome Creek, so you can see why we wait until the weather is warm. Tho only a child she has had some severe testing which have proven to make her stronger in the Lord. Yesterday her teacher said, "She shows much evidence of being a saved person." This little girl has an opportunity and knows that some one cares.

"NOT MY WILL BUT THINE"

Lord, grant me, when I kneel to pray,
Imploring aid divine,
The wisdom and the will to say
Not mine own will, but thine;
And if some dark Gethsemene,
Should tempt me to repine,
May angel presence strengthen me
To make Thy will be mine.

——Mildred Werts.

THINK IT OVER



One reason Americans are paying a 10% tax on luxuries, toilet goods, etc., and will no doubt later be paying a 15% pay-roll tax, is because Americans have been robbing God of His 10%.

The Benefits of Church Membership

By REV. STANLEY HAUSER, Supply Pastor, Juniata, Pa.

Repeatedly it is true that, in dealing with those on the outside about their soul's salvation and about uniting with some sound evangelical church, we find many objections and excuses. It is most certainly true that **the church is of God.**

What, then, are the benefits of a church membership?

THE CHURCH PROVIDES SPIRITUAL NOURISHMENT

"Man shall not live by bread alone."

In that beautiful parable of the good Shepherd, Jesus says of His own (John 10:9): "They shall go in and out and find pasture."

Every species of life must have its special food: the cow, the hog, the chicken, and so on down the list. Likewise, spiritual people must have spiritual nourishment. Here is the menu for a spiritual feast:

Water: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into eternal life" (Jn. 4:14).

Milk: "Long for the spiritual milk, ... that ye may grow" (I Pet. 2:2).

Bread: "I am the Bread of life: he that cometh unto Me shall not hunger" (Jn. 6:35).

Meat: "My meat is to do the will of Him that sent Me" (Jn. 4:34).

After this heavier food comes the course of desserts:

Fruit and honey: "He that reapeth receiveth wages, and gathereth fruit" . . . (Jn. 4:36). "The fruit of the spirit is love, joy, peace " (Gal. 5:22). "And with honey out of the rock should I have satisfied thee" (Ps. 81:16).

Christian friends, partake of this spiritual nourishment and be satisfied.

THE CHURCH AFFORDS PROTECTION AND FELLOWSHIP

"Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3).

The very fact we are known as Christians protects us from invitations to questionable places or places of disrepute. The out-and-out, consistent, **"born again"** church member is not invited to dancing parties, drinking sprees, card and bingo games and 100 other sinful indulgences.

Even the men of the world respect a man or woman who lives for Christ. But that church member or professing Christian who refuses to do so opens his heart, which is the gateway for the enemy of man's soul to come in with all the fiery darts of sin. Who is so strong that he can afford to risk the loss of that protection the church offers?

We all crave fellowship and companionship, but let us choose wisely. it is essential to the spiritual life and growth that our environment be helpful. The church affords such an atmosphere. It counteracts the evil that must be met in the world. "What fellowship hath light with darkness?"

"Truly our fellowship is with the Father and with His Son Jesus Christ" (I Jn. 1:3).

THE CHURCH AFFORDS SPIRITUAL EXERCISE

"Exercise thyself unto godliness" (I Tim. 4:7).

Everyone is exhorted to exercise, not only church members. For, without exercise life weakens and dies out. By exercise we discover oftentimes hidden talents, or develop those we have. What talents have you to exercise? Singing, teaching, willingness to work, leadership or influence for good; use it and exercise it for Christ and for the church.

Church workers develop their gifts and talents by using them and exercising them. Worldly folks lose theirs because they are not exercised for God. A story is told of two brothers who were active in Christian Endeavor and Sunday School work. One day the teacher called on the older of the two brothers to pray. He responded so well, and did it so nicely, that many remarks were made relative to how well the boy prayed. Someone told the youngest brother about it and he tersely replied, "He ought to, he practices every day."

Can you witness for Him? "We are His witnesses" (Acts 5:33).

Have you business ability? The church has need for those who are "not slothful in business" (Rom. 12:11) that all things might be done according to I Cor. 14:40 "decently and in order."

Whatever be your talent, the church teaches you to regard it as a gift of God and bids you consecrate it to His service. "Moreover, it is required in stewards that a man be founr faithful" (I Cor. 4:2).

"Come then and join this holy band, and on to glory go:
To dwell in that celestial land, where joys immortal flow."

BECAUSE OF ME

By MARTHA SNELL NICHOLSON

Is there a soul who died,
Who died because of me,
Forever shut away
From heaven and from Thee?

Is there a soul who died
Because I did not speak,
Because I did not point
The way their feet should seek;

Because I tightly clutched
My little earthly store,
Nor sent Thy messengers
Unto some distant shore?

Lord, let me not forget
That precious soul who died,
That soul for love of whom
Thy Son was crucified.

That soul was dear as I
Unto the Savior's heart.
Lost soul, who died because
I would not do my part!

Look and Live

The commencement of the Christian life is life—life imparted from God through Jesus Christ. That which is born of the flesh is flesh and that which is born of the Spirit is spirit (Jn. 3:6), so that at the very outset of the Christian life the question is have you been born again?

The spiritual difficulties of many professing Christians commence right here. They have not started right. The good news is not clearly apprehended. They have been sincere in their desire to be Christians, believing the truths of the Bible; and more or less instructed in theology, they have made an open confession of faith in Christ, and have continued in the performance of religious duties, waiting for an inward evidence of their divine renewal, which never came.

Now to all such the word must of necessity be, **halt!** Go no further until this question is settled. Let us not consider the duties of the Christian life, its dangers or its delights, until we have life. And it is the will of God that we should have life, as is shown by the words of the Savior, (read Jn. 3:16), "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Educating one to live like a child of God will not make one a child of God. It will only be an imitation, and must result in failure. And the sooner you are brought to this knowledge, and realize that all in the past, and that all in the future will be failure upon that line, the sooner will your soul be brought to Him, Who is the Savior of real sinners, helpless to save themselves.

And now, my dear friend, I want to ask you, "Are you a Christian?"

"No I am not, I do not know how to become a Christian. I want to be saved, and am willing to do anything, but I do not know what to do."

Well, my dear friend, it is a great privilege to meet one in your state of mind, anxious about salvation, willing to be taught, and willing to yield to God. Now let us look for light where God has placed it —in His own Word, the Bible. **Now read again John 3:16.**

Now the faith that saves the soul, is wrought out within the soul by believing His Word and looking to Calvary. **Read again John 3:16.** You see salvation cometh by believing—not by feeling that you are saved, but by believing. Now, like all who seek to be saved, you must first see that you are lost, and utterly lost, before you can be saved. And you must also learn that it is really and truly out of death that we are brought into life. It is resurrection power that saves us, and resurrection power can be shown only where there is real death. So in the case of Lazarus, Jesus tarried four days until Lazarus was dead—not sick merely, but dead. Then He came to Bethany, and resurrection power had the opportunity of manifestation. The dead one was made alive and gladness filled the home. Reader, is the blessing delayed in coming to you? It is because the Lord is waiting for you to see yourself as a sinner, dead—not sick merely with sin, but dead and without a spark of the life of God in your soul. **Trying to keep the commandments will not bring life.**

The soul that sinneth it shall die (Ezek. 18:4). "Well, my dear friend, your condition is certainly a solemn one. You confess that you are a sinner. It is not that you are going to be lost, but you are lost already." What you need is to be **born again.** You need forgiveness, you need a new life. Have you this divine life in your soul?"

"No, I really cannot say that I have, I do not feel that I am saved!"

But my friend, do you not see that the reason you do not feel that you are saved is because you really have not as yet believed God's Word? Instead of looking to Calvary and God's Word, you look down into your heart for feeling. Now God says that the heart is deceitful above all things, and your deceitful heart will never tell you that your sins are forgiven. And if it did tell you that your sins are all forgiven, you could not rely upon it.

Believing comes first; and God's hands are tied and He can do nothing for you until you, without any feeling, believe that Jesus died on the cross to save you. Faith acts as possessing what it does not feel. Ever keep on believing, and the assurance and feeling will surely come.

Now there are steps, stages, and degrees in the Christian life. Here let me give you a little personal experience, a message that was a great blessing to me. I was in deep distress and agony, and as with the prodigal son, there was a mighty famine in my soul. At the Y. M. C. A. I picked up a religious paper with this message on it, which brought me out of darkness into light and the joy of forgiveness to my soul. Here it is just as I read it 50 years ago.

"Do you believe that Jesus is the Son of God?
NOW STOP and think before you answer it.
NEXT—Do you believe He is able to save you?
NOW STOP and think before you answer it.
NEXT—Is He willing to save you?
NOW THINK it over seriously.
Do you now accept Him as your Savior?"
"YES." Well, He now accepts you and you are His and He is yours. Hallelujah!!!

Hallelujah! 'Tis done, I believe on the Son,
I am saved by the blood of the crucified One.
Oh now I see the cleansing stream, the fountain deep and wide,
And Jesus, only Jesus, know, My Jesus crucified.

—From a tract by M. Slatky.

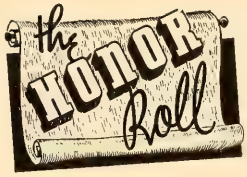
OUR REAL NEED

Old Matthew Henry said, "If we keep ourselves pure in time of common iniquity, God will keep us secure in time of common calamity."

But we have not kept ourselves pure. We have sinned against God. As a nation we need to repent and confess and find forgiveness and security.—Sel.

A total of 40,000 persons perished in auto accidents in the year 1941. God alone knows how many of these were ready to meet their God. The Bible says "Prepare to meet thy God." It also says, "Boast not thyself of tomorrow, for you know not what a day will bring forth."—Sel.

PUBLICATION



OFFERING

The following is an additional list of those who have sent in $5 or more as a gift to our publication interests. A gift of $5 or more entitles the donor to become a sustaining member of The Brethren Missionary Herald Co., Inc., for the fiscal year ending Sept. 15, 1942. If you have not sent in your gift, now is the time to do so. And if you have made a pledge during the past year and have not paid it, why not pay it now?

Deroy Adams, Calif.	5.00
Mrs. Raymond Adams, Pennsylvania	5.00
Mrs. R. H. Aeby, Indiana	5.00
Earl Bashor, California	5.00
Mr. and Mrs. Frank Baumgardner, Maryland	5.00
Mr. and Mrs. W. E. Bearinger, Pennsylvania	5.00
A. E. Bowman, California	5.00
Bowser Family, Pennsylvania	5.00
Mrs. Daisy Boyer, Virginia	6.85
Mr. and Mrs. Edw. Cordell, Jr., Pennsylvania	18.00
Rev. R. D. Cress, Pennsylvania	5.00
Clyde C. Flick, California	5.00
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Rev. Roy S. Long, Maryland	5.00
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Mr. Melvin Rock, Pennsylvania	5.00
Mr. H. J. Rosenberger, Pennsylvania	5.00
Mrs. C. K. Snider, Pennsylvania	5.00
Mr. B. L. Staines, Pennsylvania	5.00
Mr. or Mrs. George Sweeny, Pennsylvania	5.00
Mrs. J. W. Whitney, California	5.00
Charles A. Wiles, Virginia	5.00
Mr. and Mrs. Albert F. Wilson, Pennsylvania	10.00
Mr. or Mrs. Wollard, Pennsylvania	5.00
Elias Zimmerman, California	5.00

Many gifts of less than $5 are also sent us for publication interests. These smaller gifts are likewise appreciated.

Mrs. Anna Burns, Illinois	1.00
Mrs. Joe Cobb, Montana	2.40
J. E. Dilling, Pennsylvania	2.00
George Garber, California	1.00

The following contributions came from our churches:

First Brethren Church, Fort Wayne, Indiana	90.00
First Brethren Church, Modesto, Calif.	9.23
First Brethren Church, South Gate, Calif.	8:35
First Brethren Church, Tracy, California	8.71
First Brethren Church, Waynesboro, Pa.	10.75

Just read this

These are just a few of the many words of appreciation for the Herald which keep coming into our office:

"Enclosed find $1 in cash for which please send me **The Brethren Missionary Herald** for another year. I had thought it necessary to discontinue my subscription for financial reasons, but find I cannot afford to be without it as it is the channel through which I keep in touch with the Brethren work. For the last five years I have lived too far away to attend services at any Brethren church, but my interest in their work keeps up. I like the Herald very, very much, and would miss it more than I can say, if it should cease to come."—Mrs. G. P., Ohio.

"We are enjoying the Herald very much indeed, because it stands for the Word of God and seeks to glorify the name of our Lord Jesus Christ."—N.W.J., California.

"The Herald is truly one of God's messengers sent out with a message in these dark days, and I thank Him for the blessing it has been to me."—Mrs. G.C., Iowa.

"I do enjoy reading **The Brethren Missionary Herald** so much that I would like to get it for another year. There sure is a lot of good food for the soul in it, and I pray that God will bless and keep all who help to make the Herald."—Mrs. V.T., Ohio.

"Enclosed is $1 for which please send me **The Brethren Missionary Herald** for one year. It is such a grand paper I wouldn't miss one single issue."—M.O.S., Va.

"Inclosed find $1.50 for the Missionary Herald for another year. While your subscription price is only $1.00, it's worth more than that to me, so I'm adding 50c.—C.H., South Bend, Ind.

News from Brethren CHURCHES

ELLET, OHIO

Not often do we find time for writing church news letters of any length. However, we do feel constrained to write concerning some of the recent blessings and victories the Lord has given in this immediate field of labor and service.



Beginning Sunday evening, Mar. 1, 1942, we launched a concentrated effort in the field of evangelism for a three-weeks' duration. During the first week Rev. A. D. Cashman, pastor of the Mansfield Brethren Mission church, spent the days in an intensive personal evangelistic effort in the homes of prospective members. In the evenings of the first week he presented challenging messages to the membership of the church in preparation for the two following weeks of soul winning. During three days and evenings of the last two weeks of the campaign Bro. Cashman concentrated in the ministry of the Word in the homes. We want to announce to the brotherhood that Rev. Cashman is the most skilled soul winner in homes with whom we have ever had the privilege of being associated. We want to commend him in this capacity to other churches, for the Lord blessed with big dividends through this consecrated servant. We want him back with us for more of this type of ministry. Now, lest we be misunderstood, we want to state that, while Bro. Cashman excels in the art of personal soul winning, his ability and ministry is not in any sense limited to such work. He knows the Word of God, and preaches it with fervor and power. The Brethren Church is fortunate in having Bro. Cashman within her folds.

Beginning Sunday evening, Mar. 8, and continuing for two weeks, Rev. C. W. Mayes, pastor of the West Tenth Street Brethren Church in Ashland, conducted an intensive soul winning campaign by way of pulpit evangelism. Though Bro. Mayes did spend three days during each of the last two weeks ministering in homes in the community, his main effort was in the pulpit. The simplicity of his messages and the contagion of his personality won the people's hearts. The second night of his ministry one decision was made; the third night three decisions were made; the fourth night 15 decisions were made, and by the end of the last week 46 decisions for Christ had been made. With Cashman in the homes and Mayes in the pulpit, a combination had been set in operation that the Lord abundantly blessed, to His own glory, and in the salvation of souls. It is hard to see how this combination could be surpassed in its effectiveness.

What have been the numerical results of the revival to the local church? The numerical results are still being enlarged. Sunday morning, Mar. 29, with Bro. Garner Hoyt delivering a challenging message, six more decisions for Christ were made. Easter Sunday morning, with the pastor delivering a message upon the theme of the resurrection, two more decisions for Christ were made. Adding these eight decisions to the 46 made during the three-week campaign, there was a total of 54 decisions in all. These do not include those who made decisions without public affirmation of such. We know of two such, at least, in which brethren gave up their filthy tobacco habit. Perhaps there were more, but we'll probably have to wait until we get over on the other side to know about them.

Out of these 54 decisions 19 have been baptized and added to the church. Two others were received into the church by relation, both having been members of a Brethren church some years ago in a nearby state, but who have lived in Akron for a considerable time, and hence wished to make this their church home. Another, a young lady who is a senior in high school, presented herself as a living sacrifice upon the altar, looking forward to missionary service upon the African field. This was in part, the fruit of the labors of Garner Hoyt in both the district young people's foreign mission rally in Ashland on Friday evening, Mar. 27, and in the Ellet Brethren Church Sunday morning, Mar. 29. Jacqualine Sergent (the young lady under discussion) is one of the finest of a group of fine young people whom the Lord has given the Ellet church, and of whom we are righteously proud (I guess there is such a pride). More will be heard of her, and of many of our young people in the future. Of that we are confident.

Before this news item becomes forbidding in its length, we wish to praise the Lord for allowing us to support Bro. Garner Hoyt, one of our own members, when he goes, with his wife, to Africa. This privilege has been an inspiration and incentive to our people in their foreign missionary offering, which we expect to reach or surpass the $500 mark. May the Lord bless him in his labor of love in Africa, and may He grant unto us a true vision of the beckoning hands and voices that call from that land of missionary opportunity.

—R. E. Gingrich.

THE ELLET REVIVAL MEETING

From Mar. 1-22 inclusive, the Lord planned a unique evangelistic service for the Ellet church. Beginning on the first Sunday evening, the writer began as the speaker for the first week, seeking to prepare the people for a real spiritual awakening. The Lord must have been working mightily in those services, for many of the decisions were made the first three evenings of Bro. Mayes' preaching, resulting in a wonderful revival among the young people of the church and the conversion of their friends. It was not the writer's privilege to witness these splendid decisions, for he was busy giving out the gospel in the homes, day and night, the last two weeks that Bro. Mayes was doing the preaching in his usual effective style.

Speaking of the ministry of personal evangelism, the reception of the message of salvation was marvelous. The work was extremely easy because of the wide acquaintance of the pastor in a multitude of homes in the city of Akron, and the love and respect with

which he is held even where no decisions have ever been made for the Lord. Without wasting much time with the niceties of a social call, we would ask each person or family if they would be offended if we talked to them a bit about the Bible. Almost universally the answer was emphatically negative, and immediately we would plunge into the plan of salvation, showing the passages as we read, whether the doctrine of imputed righteousness or what it meant for Christ to pay our debt of sin. This would take about an hour in each home unless acute interest or questions lenghtened out the interview. No immediate decisions were pressed, for we did not care to receive empty professions which might make it difficult to reach them later, should they not be ready to give a positive response at the time. As a result, everyone seemed pleased with the knowledge we had imparted and asked us to return any time we cared to. Many friends were made for the church and a greater love for Christ aroused. The public dicisions that have been made are genuine, and the pastor reports that their progress in the Lord is phenomenal. Many othes who are attending the Sunday services will result in other precious decisions, we are sure.

To those of you who believe in intercessory prayer, we would ask you to pray for the field in Ellet. There is not a better field for The Brethren Church anywhere, and no pastor is better fitted to capitalize on his opportunities than is Bro. Gingrich. He is a splendid preacher and Bible teacher; he is equipped with needed talent musically and socially to work with young people, and he has a reputation through his radio ministry and teaching in the Akron Bible Institute as one of the best known defenders of the faith in the city. His church is prospering under the Lord, and we expect a building program to be necessary to accomodate the attendance in the near future, should the Lord tarry. No one can work so hard and so consistently in the field, month in and month out as the pastor does, and in the will of the Lord, without results. So let all prayer warriors remember this field in their daily devotions, knowing that multitudes of defense workers who are living in that section need the Lord.

As for the entertainment, we had to call a halt after the first week and confine ourselves to two meals a day. The eats were too much for a poor preacher's blood.

—A. D. Cashman.

It was my privilege to be associated with Bro. Raymond Gingrich and Bro. A. D. Cashman in a two weeks' meeting at the Ellet church.

Bro. Gingrich, pastor of the church, had made fine preparations for the revival. Much prayer had ascended to the throne of grace, and the people really desired and saw the need of a revival.

Since Bro. Gingrich had done his part well in leading the church to see the need and the possibilities, and Bro. Cashman had done such a splendid piece of personal evangelism among the prospects, there was not much left for me to do. I simply presented the Word from night to night, making calls with the pastor a few days each week, and the Lord saw fit to accomplish a mighty work.

It was a revival in the full sense of the word. It was not simply an evangelistic campaign. We believe that the Ellet church will go forth as it has never done in the past to accomplish an extensive work of winning souls for Christ and teaching the saints.

Bro. Gingrich, president of the Akron Bible Institute, and a member of its faculty, has done a fine piece of work in Akron. He is well known as a Bible teacher with a powerful and consistent message.

We are glad to have two extension classes under the Akron Bible Institute at Ashland. It was my privilege to speak once before the chapel of the Institute.

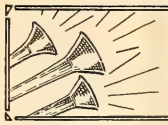
—Chas. W. Mayes.

P. S.—We just closed a week of pre-Easter meetings with Bro. John Squires as our evangelist. It was the greatest week of meetings in the history of the church. There were over 40 decisions for Christ and marvelous renewal in the spirit of the congregation as a whole. Never have our young people showed more promise. Never have we had such unity and pleasant fellowship.

Bro. Squires is a profound yet simple preacher of the gospel, whose message is greatly used of the Lord.

VICTORIES AT WHITTIER CHURCH

During the first quarter of this year there have been many victories won for Christ at Whittier, Calif. The pastor was absent for ten Sundays in evangelism in the east. Ralph Colburn was the supply pastor. He did a splendid work in every way and we found



DID IT EVER OCCUR TO YOU

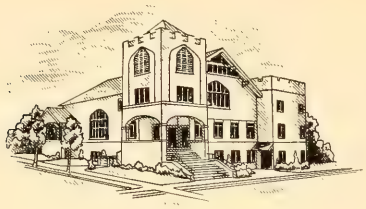
OUR SPEECH

When you say, "the deuce," you are really saying, "the devil," according to Webster's Dictionary. "Dickens" is another way of saying, "the devil." "Darn," means "to damn." Webster says that "gosh" is a substitute for "God," as is "golly." "Gee," is a form of "Jesus." Many say "heavens" who wouldn't say "hell." Which is worse? Read Matt. 12:36.

While walking down Market street in Philadelphia today I saw a man who was smiling and seemed very contented and happy. He seemed to stand out from all the crowd, and as I looked at this man I discovered he had no hands. Oh what a lesson this should teach us today. In these trying days amid perilous times, how those of us who both know and love the Lord Jesus Christ should offer our hands, and our lives to Christ and His cause.—Wm. H. Clough.

WHOSE FAULT?

In a famous ecclesiastical trial in Virginia, a number of years ago, it was said by someone that the preaching of the party on trial had no more effect than "pouring water on a duck's back." Quick as a flash the reply came, "Is that the fault of the water or the duck?" There is food for thought in that home thrust. "Take heed, therefore, how ye hear," the Master said—Prophetic News.



the church in good spiritual condition upon our return. Ralph expects to become a full-time, resident pastor of a Brethren church soon. His experience here at Whittier was a good preparation for further service.

The "Polman Trio" were with us for two weeks. The varied music which they present was an inspiration indeed. The children services averaged 82 in attendance. There were 18 confessions of children at these services, seven of whom were members of other churches in the city. The work among the children was thorough and spiritual, and has left deep impressions upon them.

The average attendance at the 16 church services was 157. There were 18 members who publicly renewed their covenant with the Lord and the church. Five members definitely dedicated their lives for full time service and have already "burned their bridges behind them" in selling their furniture, homes, etc., preparatory to beginning their preparation as the Lord opens the way. There were four confessions other than those listed above who were not members of our church. The meetings closed with a farewell for the Polmans and Bro. Colburn following the Sunday night service.

Our foreign missionary offering started off the best it has for years—over $1300 on the first day and we're headed toward $2,000! The first quarter's reports show every department of the church to be in healthy financial condition with all bills paid, money in every treasury, and sufficient funds accumulated to pay for approximately $500 of repairs.

—Charles H. Ashman, pastor.

EAST CENTRAL DISTRICT

The East Central District young people enjoyed a stirring foreign missionary rally in the West Tenth St. Brethren Church, Friday evening, Mar. 27. The main features of the rally were messages by Bro. Garner Hoyt and Mrs. Nils Jacobson. Mrs. Jacobson is a furloughed missionary from French Equatorial Africa, serving under the Baptist banner. Garner and his wife Mina anticipate an early booking for Africa soon after their graduation from Grace Seminary this spring. About 250 young people were present to enjoy the program. A fine offering was received, and after expenses for the rally were deducted, given to Garner and Mina, to be used to assist in the purchasing of their outfit for Africa.

The Ashland church very graciously entertained the visiting guests in their newly constructed basement at the close of the service. Singing, serving of cookies and cold chocolate milk were enjoyed by all. Bro. Mayes and his people are skilled hosts.

—R. E. Gingrich, Director of Young People's Work.

NEWS BRIEFS From Our Workers

Words of appreciation for the Herald have come to the Herald office from Mr. and Mrs. Ralph McConahay, members of The Brethren Church who are living in HONOLULU, HAWAII. In their letter, dated in March, they state, "This has been a rather hectic week—it started with an air raid alarm last Sunday during Sunday School, and ended with another today; and in the middle of the week we had a bombing. We work in the First Aid Station, so go to duty when the alarms sound. We surely appreciate the Herald—it finally reaches us, and we're glad the war hasn't 'blacked out' our receiving it."

Bro. Russell Williams, pastor of the NEW TROY, MICH., church, reports an attendance of 86 at Bible School on Resurrection Day, 70 at morning worship and 60 for the evening service. A foreign offering of $56.51 was received in the morning.

The CLEVELAND, OHIO, congregation doubled their goal for foreign missions on Easter Sunday with an offering of $700.

The Young People's Chorus of the ELLET, .O, church gave a musical presentation of the suffering and death of Christ on the evening of Good Friday. The various moods and scenes were displayed by lights. On the previous Sunday, the pastor, Bro. R. E. Gingrich, completed the seventh year of his ministry in this church.

The SOUTHERN CALIFORNIA District Mission Board is planning a program to place the Brethren Churches of the district on the radio for a daily broadcast.

BRO. AND SISTER FRED TAYLOR, who will be remembered for their musical contributions by those who attended the last National Fellowship at Winona Lake, Ind., are ministering every Saturday night at the Benton Harbor (Mich.) City Mission. They are using their Hawaiian guitars, steel saws, glass tumblers, and Victortheramin in these services.

Mrs. Walter Jordan of the KITTANNING, PA., church writes, "We welcome into our midst, Rev. and Mrs. Arthur Malles from Covington, Va. Rev. Malles has accepted the call as pastor of the First Brethren Church, West Kittanning, Pa. The pastor and his wife arrived in Kittanning, Apr. 6. We are happy to have such consecrated workers to minister to us. May the Lord richly bless the ministry as we labor together."

Bro. Henry Rempel, pastor at FLORA, IND., writes, "Had three confessions last night, one a high school teacher of our local school —a real victory. I preached on security, and it brought three adults."

Bro. Blaine Snyder, pastor of the Campbell Brethren Church of LAKE ODESSA, MICH., sends in these news items: "Rev. Homer Kent was here with us for Easter Sunday. We had very fine audiences, both morning and evening. There were some who were present for the first time since we have been here. In the evening we had a slide lecture on "The Holy City." There were about 80 present. Our foreign missions offering will pass the $200 point. On Monday, Apr. 6, our church folks and a group of other friends surprised us by gathering at the parsonage to help us celebrate our first wedding anniversary. They presented us with a fine purse toward the purchase of an "easy" chair. There were 50 here. On Saturday evening the writer united in marriage Miss Evelyn Price and Richard Biork. The ceremony was performed at the home of the bride's parents. A reception for friends and relatives followed."

The First Brethren Church of DAYTON, OHIO, has formed a Radio Club, made up of those who support their weekly broadcast by personal gifts or personal prayer. The members help to plan the radio work.

From A Tither..



(Please don't Read this if money talk bothers you.)

HOW WILLIAM COLGATE GAVE TO GOD

Many years ago a lad of 16 years left home to seek his fortune. As he trudged along he met an old man, a captain of a canal boat, and the following conversation took place:

"Well, William, where are you going?"

"I don't know," he answered: "I must make a living for myself."

"There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his old friend that the only trade he knew anything about was soap and candle making.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They kneeled down upon the tow path and prayed, and then the old captain gave him this advice: "Someone will soon be the leading soapmaker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man."

The boy arrived in the city. Lonesome and far from home he remembered his mother's words and the last words of the canal-boat captain. He was led to "seek first the kingdom of God and His righteousness," and united with the church. The first dollar he earned brought up the question of the Lord's part. In the Bible he found the Jews were commanded to give one-tenth. So he said, "If the Lord will take one-tenth, I will give that." And he did: 10c on every $1.00 were sacred to the Lord. He engaged in the soap business, made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with his Lord, and carry one-tenth of his income to that account. He prospered, and grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. This is the story of William Colgate, who gave millions of dollars to the Lord's cause, and left a name that will never die.

HOW LONG SINCE YOU LAST WENT OUT AFTER A SINNER?

My Answer

The Habit of Criticism

One of the elements which Satan is using today as never before is the habit of criticism. The increasing world emergency is finding many Christians unprepared. Their loins are not girt with truth. The intensifying of pressure upon unfortified spirits causes many to slump into a desultory state of mind. In days of peace they did not press on to find soul satisfaction in fellowship with Christ, and so when the crisis comes this unhealthy attitude finds release in looking at the sins of others. People feel so much better about their own sins when they think that others are worse than they are. Pride is bolstered, self-righteousness grows as folks dwell on the failures and misdeeds of their companions. Many Christians seem to think that when they become more critical they become more spiritual, whereas the opposite is the fact.

Fear is another force that is driving many to criticism. Different public speakers are going from community to community peddling tales of the misdeeds and excesses that are mounting in the world. When believers are loaded with inflammable news and yet are not given directions as to what they can do about it, they become burdened with a sense of frustration. An attitude of helplessness fills their thoughts and their talk becomes a dribble of faultfinding.

How we need the injunction of the Prophet Hosea, "Turn ye to the stronghold, ye prisoners of hope." One real survey from the watchtower of God's word will clear our heads. A steady diet of eternal truth will satisfy our hearts and give us a song of victory. Drinking great draughts at the fountain will make our spirits soar and our courage high.

How Satan loves to spoil the fellowship of believers by getting them to live in a state of critisism and sensitiveness. How he takes delight in seeing our spirits soured. Is it not true that the practice of looking at the sins of others paralyzes the soul-winning arm of the church, and nullifies her testimony? We need to listen to warning of the apostle James "Be not many masters, for ye shall receive the greater condemnation." In other words, don't try to run everybody's business; when the day of reckoning comes you will share in the guilt of those you have criticised without helping.

Let us look up; "the day of your redemption draweth nigh."—Fred Kendal.

ETERNITY

"Eternity! time soon will end,
 Its fleeting moments pass away;
Oh, sinner, say, where will thou spend
 Eternity's unchanging day?
Shalt thou the hopeless horror see,
Of hell for all eternity?

Eternity! but Jesus died—
 Yes, Jesus died on Calvary;
Behold Him! thorn-crowned, crucified;
 The spotless One made sin for thee!
O sinner, haste—for refuge flee!
He saves, and for eternity!

Today may be thy last (last!) breath,
 Thy little moment here be done;
Eternal woe—the second death—
 Awaits the grace-neglecting one.
Thine awful destiny foresee—
Time ends, and then—eternity."

—Selected.



"Gather Together In His Name"



The following, written by a former member of the Fremont, O. church and now a member at Dayton, O., who has been in camp since last September, has been sent to the Herald office. We are glad to share it with our readers, knowing that many are vitally interested in our young people in camps. —Ed.

By BERYL PRICE

Brethren, Baptist, Lutheran—all dwindled into relative insignificance as three soldiers found fellowship in the unity of Christ. How humbling it is to realize that one is the focal point of many promised prayers, the recipient of hourly personal blessings which are initiated by the bowed heads, contrite hearts, and the pleadings of God's children hundreds of miles away.

The unique manner in which the Lord brought Dave, Roy and myself together was in itself providential. Besides this friendship came a Bible class, and half-hour daily evening devotional period in the chapel, and the resulting rejoicing as two soldiers have accepted Christ as their personal Savior.

The trinity of our fellowship has recently been severed by Roy's squadron being one of the first to pull out for a port of embarkation. Our last meeting together yielded two expressions of words which seemed to us quite applicable and full of assurance. The Lord needs "Frontline Christians": so He first chose this one of us whose spirit and indomitable courage were outstanding in the Lord. Our partin expression was, "So long, see you later—for sure" (Cor. 15:19). God's Word seems peculiarly fashioned for a soldier's life!

Letters of encouragement from family, church and friends, gospel literature, and the undeniable prayer answers, provide our little Christian group with mutual partaking of that peace that passeth understanding. From this we heartily recommend to all fellowmen-in-arms the completeness of the overshadowing wings above (Ps. 36:7), His guardian angel around (Ps. 91:11), His everlasting arms underneath (Deut. 33:27), and His peace within (Ps. 22:8).

Why We're Here

An old Bible prophet, in flowing robes standing beside a state road—he knows the purpose and desire of the driver of each car as they pass. These are his thoughts:

What's your hurry? Slow down brother,
Stop a-while, and chat with friend.
Why the rush? Where are you going?
Let's meditate, and rest, and plan.

What's your hurry? Perhaps, brother,
You may gain the whole world's wealth;
But when you win it, won't you trade it
All back again, sir, for your health?

What's your hurry? Listen, brother,
Need you rush so into sin?
Wait a bit—when have you listened
To that still small voice within?

What's our hurry? God in heaven
Help your rushing people see
That their purpose here in living
Is preparedness—for eternity.

THIS YEAR

What 1942 will bring forth none knows. War may force us to revolutionize our mode of living, and may have its effect upon public worship. This present year will test both the loyalty of our citizens to their government, and the loyalty of church members t their Lord. God grant that we might be found faithful and loyal to both God and country! The perso who is the best prepared to face any possible emergency, and even death, in 1942, is the Christian. I you have not given your heart to the Lord, you bette do so now!—Waynesboro, Pa., Bulletin.

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Missionary Herald

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FREEPORT, MICH. 4-6-42

- No. 17 FOREIGN MISSIONARY NUMBER May 2, 1942

Not Taps But Reveille

TO FLORENCE N. GRIBBLE

Jo tears for her who passed today
At last to ecstasy!
rk! O'er her grave the bugles play
Jot taps, but reveille!

e has not lain her down to sleep,—
r her the night is past;
her the sunrise paints the sky,
nd morning breaks at last.

ow heart to heart with him she loves,
heir songs of praises blent,
eir eyes upon the face of Him
Whom their lives were spent.

or them no night, but morning's light
Through all eternity.
Jo dirge for them, but psalms of joy,
Jot taps. but reveille!

—Martha Snell Nicholson.



MRS. FLORENCE NEWBERRY GRIBBLE, M. D.

"His Faithfulness" - - DR. GRIBBLE'S LAST MESSAGE

NOTE:—This is the last message to be received by the editor from the pen of Dr. Florence Gribble.

It is indeed a wonderful thing for our frail and finite minds, as we attempt to grasp the **infinite** One, that we need not form at one time a complete concept of Himself; for His attributes are presented to us, as the hand of the parent is presented to the toddling child. And one of His attributes to which we can cling with the greatest assurance is His faithfulness.

The extent of His marvelous faithfulness no man can measure, for it reacheth indeed unto the clouds (Ps. 36:5). Unto the clouds indeed! Figuratively, it is in the dark and clouded hours of our lives that His faithfulness is most clearly manifested. It is in the high thing, the thing which we cannot reach nor comprehend nor understand—it is in these things that His faithfulness shines out, radiant and joyous. Unto the clouds! Literally so, indeed, for His faithfulness **shall** reach unto those clouds which shall surround and become the chariot for His own coming! Behold, He cometh with clouds; and until that joyous event, shall we not continue to rely upon His faithfulness? **Let us pray, then, for one another as we pass through the dark and clouded days of war and of tribulation. Let us pray for His coming, for these very clouds shall form His chariot as He comes in faithfulness.**

Oh, what is the magnitude of His faithfulness! Simile and metaphor fail Jeremiah as He exclaims (Lam. 3:23) in majestic simplicity: **"Great is Thy** faithfulness!" It was an event which has aroused a sleeping world—the sinking of the Zam Zam. How could it have been except for the marvelous faithfulness of God, that not a single life on that crowded boat was lost? **The Kings Business** gives an incident which answers this question:

> "But later, when the two men spread their wet clothing on the German raider's rail, the older man picked up the Testament, soiled and bedraggled. Reverently he thumbed the pages, opening and spreading it in the sun to dry.
>
> "Suddenly words seemed to leap from the open pages. God was speaking again, as centuries before He had spoken to His servant on the seas:
>
> "'Now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship'," (Acts 27:22).

Yes, it was the magnitude of His faithfulness which included every passenger on that ship, and saved every life. **Shall we not, as missionaries and fellow helpers, continue to pray that God, in the magnitude of His faithfulness, will continue to extend His grace to those yet unreached in Oubangui-Chari, until all shall have heard the gospel?**

In Isa. 11:5 we read: "Faithfulness shall be the girdle of his loins." Oh, the permanency of such a faithfulness! Shall we not apply it to our own mission work? Worn, weary missionaries, depleted in numbers and in strength, holding on—**to what?** A forlorn hope? No! for "faithfulness is the girdle of His loins!" Missionaries essaying to come forth, driven back by disaster, and finding conditions so changed that only a miracle can thrust them forth again! That miracle shall be worked! As I write, one of these missionaries, Miss Byron, accompanied by two others, equally valiant but having had a lesser history of misfortune, is arriving at Bangui.

Shall we not pray for Miss Byron, Mrs. Kenned and Miss Emmert, as they commence a new term service? Shall we not praise God Who, because "faith fulness is the girdle of His loins," has brought the safely through?

The Psalmist speaks again in words of encourag ment of the promise of God. Ps. 89:33: "Neverthele my lovingkindness will I not utterly take from hi nor suffer my faithfulness to fail." Even in chaste ing He is faithful; and the chaos which we ha wrought for ourselves becomes solid ground, as v step out anew, relying on the faithfulness of God.

Shall we not ask God for His cleansing that we m be vessels meet for the Master's use? For His kee ing that we may not fall? For His guidance that may not err? Shall we not praise Him that in pa failures and sins, He has not utterly taken His lovin kindness from us, nor suffered His faithfulness fail?

The Israelites gathered their manna daily. So wi God's lovingkindness and faithfulness; for (Ps. 92: we may shew forth His lovingkindness in the mornir and His faithfulness every night! But **do** we?

Let us gather our manna daily in the early mornir watch, relying upon His faithfulness to meet us ther And there, alone with Him, let us present as nev before the mission, the missionaries and their nee the native church and its leaders and membershi Let the wakeful hours of the night be spent with Hi

Then shall we indeed show forth the results of o participation in that double repast. His lovingkin ness in the morning and His faithfulnesss at nigh

In Heb. 2:17, we read of our merciful and **faithf** High Priest. How we should praise God for Him Wh thus continually presents us before the throne grace! **And shall we not also continue the more intercede in these dark days of tribulation?**

In Heb. 3:2, we read of the Lord Jesus Who w faithful to Him that appointed Him. Oh, wondro

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

Editorials - - By DR. L. S. BAUMAN

GOOD NIGHT, SISTER GRIBBLE!

"DR. GRIBBLE PASSED AWAY PEACEFULLY LAST MONTH.* FEVER." So read a brief cable a few days ago received from Joseph H. Foster, acting Superintendent of our work in French Equatorial Africa.

It was enough. While we were not surprised, knowing the state of Dr. Gribble's health, yet it came as a distinct shock. Our work in Africa will go forward. If our Lord shall tarry, it will increase in power. Thousands upon thousands will come to know the Lord who have yet to hear His name. But, to the writer, the work will never seem quite the same with Dr. Gribble out of the picture. She has been too intimately a part of it from its incipiency. To **think** of that work has been to think of James and Florence Gribble.

Almost forty years ago a young streetcar conductor wandered into the First Brethren Church in Philadelphia. I shall never forget seeing him stand one Sunday morning in the little old frame church that then was, joining in an invitation hymn. Suddenly he closed the book, walked down the aisle and gave me his hand, accepting Christ as his Saviour. Thus I came to know James S. Gribble.

Almost immediately after his conversion, he heard the call of his Lord to serve on the African mission field. That is quite a story of itself, but cannot be told here.

Enroute to his field, he met Miss Florence Newberry, M.D.—also enroute to the same mission field. It resulted in a marriage. A love beautiful to behold was theirs after marriage as well as before, until the day (June 4, 1923) when James S. Gribble heard the call of his Lord to the fields of glory beyond this vale of tears.

When James Gribble first went to Africa, and prior to his marriage, his was a mission of faith, under the direction of the Africa Inland Mission. For a number of years it was—in fact until his work became a part of the Foreign Missionary work of The Brethren Church.

It was in the year 1914 that the attention of The Foreign Missionary Society was called to the work of Mr. and Mrs. Gribble and they were called to undertake the opening of a work under our Board in French Equatorial Africa.

In 1917 Mr. and Mrs. Gribble, with the addition of Miss Estella Myers and Miss Mae Snyder, formed the pioneer group of missionaries and set sail for Africa.

The French Government put up the stop-sign at Brazzaville—the door to the interior of French Equatorial Africa. However, this was not a party to retreat in dismay, even before a mighty Gentile Government. The famous "Siege of Brazzaville" was on and continued for two years.

In 1919 Mr. and Mrs. Antoine Rollier joined this pioneer party at Brazzaville. About August 1 of that year they finally won the battle and, with the exception of Miss Snyder who was temporarily working with another mission, they proceeded up the Sanga River to Carnot. Enroute on the river boat, Mrs. Rollier went home to be with her Lord. With the homegoing of Mrs. Gribble, only one of that original missionary party remains—Miss Estella Myers, still toiling valiently on for her Lord on the African field. However, they died not in vain. Their holy ambition has been realized. In the heart of French Equatorial lies the great Oubangui-Chari country with hundreds of tribes. That great field is now open to the ambassadors of the Cross. Tens of thousands have heard the story and thousands have entered into the kingdom of God.

In the homegoing of Dr. Gribble, we have not merely lost an able physician and workman—we have lost a tremendous "influence." Whether she knew it or not, the influence of Dr. Florence Gribble was more potent than her actual deeds. Mrs. Gribble was an intensely spiritual soul. She was an ardent believer in the efficacy of prayer. Her very presence always created a most wholesome spiritual atmosphere, all of which is so essential to a successful mission work upon fields where gross heathen darkness prevails. Her counsel and advice was always of great value to the Board at home and to the missionaries on the field. Ordinarily the Board can find a workman to pick up the reins where a missionary, called home,

faithfulness, not only to us, but to His Father God! Oh, marvelous integrity of the High Priest of our profession! **Shall we not, humbly bowing before Him seek an integrity of faithfulness, similar, though not equal to His? Shall not we too desire, because of His faithfulness, to be faithful to Him Who has appointed us?**

How marvelous are the manifestations of His faithfulness! A faithful creator! (I Pet. 4:9). A faithful One who has called us! (I Thess. 5:24). A faithful Advocate to forgive us! (I Jn. 1:9). A faithful Friend to establish us! (I Thess. 3:3). **Therefore, we must not only pray, relying on His faithfulness. We must testify in declaring that faithfulness—to whom? To all, but especially to the heathen who yet wait for the revelation of His faithfulness through us.**

Then may we truly say with the Psalmist (40:10).

"I have not **hid** thy righteousness within my heart; I have declared thy **faithfulness** and thy salvation: I **have** not concealed thy lovingkindness and thy truth from the great congregation."

Who is this "great congregation?" Is it not made up of those who are to be called out from the nations, to form His body which is the church, the fulness of Him Who filleth all in all?

* **We believe that there is an error in the cable. Mr. Foster would hardly have been so indefinite as to say: "Last month." We are inclined to believe that the cable should have read "Last Monday." If that is correct, then Mrs. Gribble went home to be with her Lord on March 30. However, we must await further information from Africa as to the exact date of her death.**

has laid them down; but, it is going to be an extremely difficult task for the Board to find somebody to fill the place that Dr. Gribble has vacated. However, God makes no mistakes and though He may bury his foremost workman, He knows where to find the great soul that is necessary to carry on. In this knowledge we take courage and go forward.

Dr. Gribble was not only effective as a missionary on the field, but she was extremely valuable in doing deputation work at home. The spiritual life of every church she contacted received a new and wholesome impetus.

Likewise, her pen was very forceful. Her articles were greatly sought by the foremost missionary periodicals of Evangelical Christendom. There are a number of these on file in the office of our Society and will appear again from time to time in the columns of The Brethren Missionary Herald. Her writings will live and merit repeating from time to time. Her book, "Undaunted Hope," is already out of print save for a few copies still in the possession of our office.

Recently we received from South Africa the manuscript for a new book entitled, "Stranger Than Fiction." Mrs. Bauman has just completed the reading of this manuscript and pronounces it one of the best things she has ever read and for years she has been an omnivorous reader of missionary books. It deals with remarkable answers to prayer in the lives of missionaries known to Mrs. Gribble in her long experience on the fields. Doubtless, the Foreign Board will order its publication as a valuable addition to the missionary literature, not only of The Brethren Church, but of Evangelical missions everywhere.

James S. Gribble was a man who our Lord Himself would reckon as truly great. Such is my opinion. At the same time I recognize that his great spiritual power was due in no small measure to the influence of a great wife.

Now they who were separated on the dark fields of Africa eighteen years ago, have joined hands once again, but on the fields Elysian, basking forever in the light of the face fo Him Whom they so greatly loved and so faithfully served. We could not wish them back; but, **we miss them!** Their loss to our work seems almost irreparable, but it is not so! God lives and the work that James and Florence Gribble and Miss Estella Myers began with such dauntless courage, will continue glorious in its results until Jesus comes. God cannot fail to bless and prosper the work that these faithful servants began, and for which all but one have, to date, laid down life itself and counted it privilege and not sacrifice.

In the meantime. Good Night, Sister Gribble! We'll be seeing you in the morning!

THE FIRST FRUITS OF OUR EASTER OFFERING

If we are to judge by the first fruits of our Easter Offering that have been reported to us, the Foreign Missionary Society of The Brethren will have the greatest foreign missionary offering it is history. Only a few churches have as yet made any report to us, but in every case where a report has reached our ears there hase been a material increase over the gifts of last year in that church. Here are some examples.

Last year the West Tenth Street Church of Ashland, Ohio, gave $439.61; this year $664.00, and going higher. Last year that fine little church at Sterling, Ohio, contributed $379.45; this year $587.00 and going up. Last year the church at Cleveland, Ohio, contributed $431.96; this year $700 to date. Last year the First Church at Peru, Indiana, gave $232.35; this year $415.56, and reaching for a $450 goal post. Last year the Second Brethren Church of Los Angeles contributed $1,911.33; this year it has passed the mark, and we are assured that it will reach $2,000 or over. Last year the First Church of Philadelphia gave us $2,416.-.34; this year the pastor informs us that their offering is already around $2,700, in spite of the fact that they are raising the funds for their new church. Last year that fine little country church east of Berne, Indiana, that some folks have described as being "out in the sticks," went over the top with an offering of $1,087; this year it has blown its top to smithereens with an offering of $1,857, and probably will go higher. Now what do you think of that? We could wish that some of our fine city churches were "out in the sticks!" We are not sure that the folks in Paradise know what is going on on the face of the earth, but if they do, John Parr is a happy man today.

The pastor of the First Brethren Church of Long Beach was a bit skeptical as to whether or not his church would pass the last year's Easter Offering of $10,890.60, and even a bit more skeptical about passing the fiscal year offering of $11,218.80. But, believe it or not, the First Brethren Church of Long Beach has passed all its former marks with a gift of over $12,000, and we are viewing a goal post of $13,000. As to this last mark, however, the pastor is still a bit skeptical; but "here's hopin'!" However, we are rejoicing.

What the Brethren Church now needs, more than money, is prevailing prayers that God will open the barred doors and permit our missionaries on furlough to get back to their tasks. Every last one of them is "rarin' to go." The Sheldons are longing. The Wilare itching. The Sickles are stamping. The Williamses are frenzied. The Jobsons are raging. The Hoyts are hankering. Miss Snyder is yearning. Miss Crawford is already hoping.

If the government doesn't soon grant the passports and ships provide the reservations, one of these days nothing is going to keep some of these missionaries from starting to swim! **Then what?**

Anyhow, brothers and sisters, we ask you to lay hold on God. This is His work, and He will bless it; but He wants us to enter into His passion for lost souls and to pray. That is a mystery—why He should wait on us to pray—but nevertheless our Lord declared that it is even so.

NOTICE TO ALL PASTORS

Bear in mind that our Easter Offering this year **must be in the treasurer's hands in Long Beach on or before May 30th.** On June 1st the fiscal year for the Foreign Missionary Society will hereafter begin. The present fiscal year is therefore a year of only eleven months. Pushing the fiscal year forward one month has been made necessary in order to compile the Easter Offering Report and then to follow it with our Annual Report which should be published and in the hands of the members of the Foreign Missionary Society prior to the Annual National Fellowship of Brethren Churches.

Please do not forget this important notice, and act accordingly. See to it that those whose duties it is to prepare the report and forward the offering to our office understand this thoroughly. Offerings received on June 1st or after will of course go into the treasury and be used for the work, the same as any other; but such offerings will not form a part of the Easter Offering Report, but will form a part of the report of the annual offering of such church for the fiscal year beginning June 1, 1942—that is, "next year's offering."

GIRLS SOLD FOR TAXES

According to a report published in the **Wesleyan Methodist,** "The Japanese Government spends annually 46% of the national revenue in maintaining the army and navy. Result: Japanese farmers must pay 60% of their earnings in taxes. Further result: **No less than 30,000 Japanese girls have been sold to help pay these taxes."** Such is the story of a Godless, militant, pagan people. How glad we are in America. However, Americans, were it not for the Christ and His Word that our fathers brought with them to America, who knows but that today, in America, we might be selling our children in order to pay our taxes. God help us that it may never come to that. How this poor old world needs Christ! Assuredly, it is the supeme business of every Christian, "To know the Christ and to make Him known."

IS THE EDITOR A JEW?

Again and again the editor of **The Brethren Missionary Herald** has been accused of being a Jew. The accusation comes from those who do not know him personally, but who have read his writings, especially the book **Light From Bible Prophecy,** and the book **The Time of Jacob's Trouble.**

Well, the editor is not a Jew, but if he were, he would not be ashamed of it. In fact, if he had Jewish blood in his veins, he would be proud of every drop of it. It was Jewish blood that was shed for his redemption on Calvary's tree. The hope of Life Eternal for every individual in this world is forever linked with the shedding of Jewish blood. That is the reason the Devil hates the Jew, as he does, and seeks for his destruction.

Who is going to win this war? It is the editor's belief that this war is going to be won by those who are friendly to the Jew. Adolf Hitler is a doomed man.

A MULTI-MILLIONAIRE'S TESTIMONY

We sometimes hear it said that hard-headed practical men discount the doctrine of substitutional atonement through the blood of Christ as impractical and unreasonable. One is hardly prepared to say that J. Pierpont Morgan was not one of the most hard-headed practical men that the world has ever produced. He was just hardheaded and practical enough that in his lifetime he amassed one of the greatest fortunes that a human being in this world ever possessed. In his day he was probably the world's outstanding financier. J. Pierpont Morgan made his will in the year of his death, and in this will he declared: "I commit my soul into the hands of my Savior, full of confidence that, having redeemed it and washed it with His precious blood, He will present it faultless before the throne of my Heavenly Father . . . I entreat my children to maintain and defend, at all hazards and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that **alone."**

While speaking on this subject of the attitude of great men on the subject of the atonement, we might refer to Prof. James Orr, who perhaps was as great a scholar as any other man of his day. Prof. Orr died in the same year that Morgan died—1913. In almost his last address Prof. Orr took for his text Eph. 1:7, "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." How many of our up-to-date modernistic preachers would even think of preaching on a text like that in our day? Verily, the great "falling away" foretold by the Apostle Paul is an outstanding sign that the coming of Christ is upon us and the coming of the Lord draws nigh.

WONDER IS THAT IT DIDN'T KILL HIM

A letter just came to the editor's desk dated Nov. 28, 1941, and signed by Mrs. Foster of the Bouca Station in French Equatorial Africa. It took this letter exactly four months to make the trip. We certainly wish this war were over. However, we got a smile from Mrs. Foster's letter and will pass it along to others. Brother and Sister Foster are the only white people on their station and sometimes they see no other white faces but their own for months. Sister Foster says:

> "We wrote and told you that Klievers were with us for a vacation. We all had one at the same time . . . Joe nearly talked himself and Jake sick. No wonder Jake got sick! Imagine a man being alone for months with no one to talk to, but a woman! Then have the company of a man all of a sudden! Well! Nugh said. Anyway, we felt that the Lord was very good to us to give them to us for three precious weeks."

Then Sister Foster closes her letter by saying:

> "Perhaps we will have some **fresh** (?) news next time!"

Not until this war is over! However, stale news is better than no news at all.

THE MISSIONARIES IN THE FAR EAST

Missionaries everywhere and always need the supporting prayer of Christians, but never more than now. Ever since Japan attacked China, the office of the missionary has held increasing hazards. Japan has made it as difficult as possible for them; and now that America and Britain are Japan's active enemies, no doubt much of her hatred will be poured out on the heads of missionaries. We need to stand with them in prayer. It would be a fine thing if churches appointed special periods for prayer on behalf of the workers in all the Far East.

In spite of the difficulties attending the preaching of the gospel in foreign parts, there is encouraging news of revival in many directions. Dr. W. Wilson Cash, who has been for 16 years secretary of the Church Missionary Society (Church of England), speaking of revival, recently said:

> "It has not come to England yet, but it is coming. Meanwhile tens of thousands are being swept into the kingdom in Africa and other parts of the world. Even China today, in spite of war, is seeing bigger things for the Christian church than ever before in its history."

Orthodox believers will be glad to know that Dr. Cash, a devout evangelical, has been made Bishop of Worcester (England).

Pray for world-wide revival. Pray for the missionaries everywhere; but as a special burden, remember daily those who are laboring in all the lands and islands of the Far East.—Moody Monthly.

Our Loss is Her Gain

By MISS MABEL CRAWFORD, Missionary On Furlough

Our hearts have been made heavy this past week with the word of the passing of our beloved friend and senior missionary, Dr. Florence N. Gribble. With her homegoing, it is impossible for us who are left not to feel that things will never be quite the same again. We will miss her very much, both on the field and here at home, for many years to come.

And yet, in our own great loss and sorrow, we dare not grieve for her, because we realize that her joy must be indescribable, as she is now in the presence of Him Whom she so dearly loved and so faithfully served, through many a long year, and under many difficult circumstances. Truly our loss is her gain, as she has been ushered into the presence of her Lord, heard His "Well done, good and faithful servant," and entered into the reward prepared for her. It is impossible for us to imagine the greatness of her joy today in the blessed presence of her Lord, and also in that of her companion who went on before her.



Dr. Gribble, returning from a furlough taken in South Africa, joined her daughter and son-in-law, Mr. and Mrs. Harold H. Dunning, at Leopoldville, Belgian Congo, as they were en route to the field. The above picture was taken on an African river boat, the "Fondere," en route to Bangui, on March 1, 1941.

After the first few moments' grief at the word of Dr. Gribble's "release upward," came the note of thanksgiving; because God had so graciously permitted her frail, tired body sufficient strength to stay with us, until she saw the satisfying of some of the greatest desires of her heart. We who knew her best knew some of her deep heart yearnings, and are thankful that many of those yearnings were changed into facts. Most dear of all was her desire to see her only daughter in the work which had cost her husband's life, and which was so precious to her. That desire wes exceedingly fulfilled when Dr. Gribble had the privilege of welcoming to the field her daughter and son-in-law. And then, to make her cup of joy brim over, she was granted the privilege of welcoming into this world her first grandchild, little Marguerite Ruth Dunning. How gracious and kind has been God's wonderful care!

Even in her "homegoing," I am sure that Dr. Gribble would never have chosen anything different if she had had the final choice. I know that her heart would have broken with grief if she had been forced to spend her last days in America and away from the people and places she loved. I can picture just now her last earthly resting place, in the little tree-shaded cemetery beside the Bassai church; there beside her beloved husband gone on ahead these many years, and Brother Kennedy, waiting for that triumphant trumpet sound which shall herald our Lord's return. She would never have chosen any other as a last resting place than that one, there in the presence of her loved ones, among the people for whom she gave the best part of her life.

There are hundreds of black people whose grief mingles with ours at this time, as they realize they have lost a friend and "mother." Her love, sympathy, and interest in the natives was boundless; and to many, her loss can never be repaired. How thankful I am that she "sleeps" among them, and that her grave will ever be a silent testimony to them of "love unto death." Yes, God has been gracious unto her, even to the choosing of her final resting place; and for that, I thank Him. She has stepped within the pearly gates; the veil has been lifted, and she has seen Him face to face; and she has entered into her eternal reward. Thus, in our grief and loss, we must praise Him who has done for her "exceeding abundantly above all that we could ask or think."

CONSERVING ON THE CHURCH

While it is true that we must all conserve our cars, and especially tires, for "the duration", we must take care not to do all of the conserving on the church. God will not bless those who take pleasure trips and do unnecessary driving and then stay home from Church because tires are thin!

—1st Brethren Church Bulletin, Los Angeles, Calif.

Union and Reunion

((James S. Gribble and Florence Newberry, two great lovers and servants of God, separated by the home-going of James on June 4th, 1923, are united once again, never to part again. The editor felt that the story of the first union would be of special interest just now. We shall let Dr. Gribble herself tell the story. We quote from her book, "Undaunted Hope").

"The time was now ripe for the wedding. Step by step the Lord would lead them. So the bans, which must be published for 16 days before a wedding could take place in the Belgian Congo, were posted at once; and August 12, 1913, was set for the wedding day. . . .

The four ladies were domiciled together in one house with one room only. The gentlemen were lodged wherever possible; some with Mr. Gribble, some in the Stauffachers' brick house. . . . Was there ever such a hustle and bustle of preparation? With a party of six leaving for the interior, with a wedding to take place before they left, with packing, unpacking, repacking —and all in such crowded space and limited time— the moments would have been full had things gone smoothly. But alas, they did not.

Thieves seemed to be stirred to new action by the advent of the new missionaries and such apparent wealth. They must explore the ladies' house again, since there were new ladies with new and strange possessions.

The ladies kept whistles under their pillows; and with the advent of thieves, brought what came to be known as the Pajama Brigade immediately to their rescue. But the gentlemen, so bravely rushing to the defense of the beseiged ladies, were themselves more than once robbed. Mr. Morris returned to his cot one night to find it minus his sleeping bag; and what was James Gribble's consternation, on returning from a hasty rescue trip, to find his own house had been entered in spite of the padlock on the door, and the box containing his wedding clothes stolen! It was a poor outlook for the wedding on both sides, as far as clothes were concerned. Some of the bride's wedding garments arrived **after** the wedding, and she had to be married in borrowed shoes. Her own had arrived from distant Nairobi just in time, and were by some strange fatality both for the left foot. To make a long story short, we say that Mr. Morris and Mr. Gribble, feeling they had lost the very necessities of life, took the matter to the Lord in prayer, claiming unitedly Phil. 4:19.

Not long after, Mr. Morris' sleeping bag was found early one morning, suspended to a nearby tree, and the box containing Mr. Gribble's wedding clothes was found not far distant from the station in the long grass. So marvelously did God work in the hearts of heathen, and so far as the young men knew, unrepentant thieves! . . .

At last the wedding day arrived. Mr. Morris was to perform the wedding ceremony according to the ritual of the Church of England. Miss Harland was to be bridesmaid; Mr. Batstone, also English, the best man. So it was decided to have a truly English wedding, which would relieve the bride and groom of a great deal of responsibility.

In the hospitable Stauffacher home a bamboo arch was arranged, under which the bridal party was to stand. The Belgian Government official arrived early in the morning at the mission station, to "hold court" and attend the wedding. The civil ceremony, therefore, took place early in the morning; and then the party dispersed to prepare for the religious ceremony.

As Mr. Stauffacher began to play the strains of the wedding march, the bride and bridesmaid were to

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WEDDING PICTURE

Sent to the Editor immediately after the wedding of Mr. and Mrs. James S. Gribble. Mrs. Gribble sits in the second row, with her husband beside her,—to the left in the picture.

Gleanings FROM THE PEN OF C. T. STUDD

From a volume prepared by Dr. Norman P. Grubb

(NOTE—Dr. Norman P. Grubb has prepared a volume which reveals the spirit and character of one of Africa's greatest missionaries; namely C. T. Studd. Some excerpts from this volume will be of interest to the readers of THE BRETHREN MISSIONARY HERALD, inasmuch as C. T. Studd was a very close friend of the founders of our African mission, Mr. and Mrs. James S. Gribble. Mrs. Gribble writes in her book on the life of James Gribble, "Undaunted Hope," as follows:

"We must now briefly return to the events of 1910. While Mr. John W. Stauffacher and his companion, James Gribble, had been exploring in the vicinity of Mahagi in that year, a most remarkable man had been making a similar journey in English territory just north of them. This man was C. T. Studd, already well known to missionary enterprise and endeavor, through his association with the China Inland Mission (having been a member of the famous 'Cambridge Seven') and through his subsequent remarkable work in India. Mr. Studd penetrated further into Africa than Mr. Stauffacher and Mr. Gribble, and returning to England, organized a band of workers to come forth with him and occupy the land. . . .

"It did not take long to discover that the veteran warrior, C. T. Studd, and the young soldier, James S. Gribble, were kindred spirits. Mr. Studd and Mr. Buxton were at this time unfamiliar with the Lingala language, in which tongue they have since published so much of the Bible and other Christian literature. Nor had they at the time had any opportunity to acquire Kingwana, the trade language of the eastern portion of the district through which they were to pass. Speaking Kingwana, and by this time also the Lur language, James Gribble found himself in a position to render some slight aid to the embryo mission.

"After much prayer, he decided to accompany Mr. Studd and Mr. Buxton as far as Kilo, thus bidding them God-speed on their journey. On May 19, 1913, Mr. Buxton, with the purpose of locating somewhere in the great and yet untouched Azande tribe, numbering 5,000,000 people and co-occupying contiguous territory in the Belgian Congo and the French Sudan, left Gacengu Hill, accompanied by James S. Gribble.

"It was a touching scene, that little prayer meeting held under that trees at Gacengu Hill. It was a tense moment when the three soldiers of the cross moved out with their handful of porters to penetrate the almost unimaginable darkness of the untouched tribes beyond. Through all this territory no other Protestant missionary had at that time ever passed. They found the country densely populated to a varying degree among the various tribes, and the people everywhere eager for the gospel. It was evident to the young man who was accompanying these intrepid soldiers that the language difficulties of opening up the vast district through which they were passing would be enormous.") We quote Dr. Studd:

There are more than twice as many Christian uniformed officers at home among peaceful Britain's 40,000,000 evangelized inhabitants, than the whole number of Christ's forces fighting at the front among 1,200,000,000,000 heathen! And yet, such call themselves soldiers of Christ! What do the angels call them, I wonder? The "Let's-save-Britain-first" brigade are in the succession of the "I-pray-thee-have-me-excused" apostles.

Christ's call is to feed the hungry, not the full; to save the lost, not the stiffnecked; not to call the scoffers, but sinners to repentance; not to build and furnish comfortable chapels, churches, and cathedrals at home in which to rock Christian professors to sleep by means of clever essays, stereotyped prayers and artistic performances, but to raise living churches of souls among the destitute, to capture men from the devil's clutches and snatch them from the very jaws of hell, to enlist and train them for Jesus, and make them into an almighty army of God. **But this can be accomplished only by a red-hot, unconventional, unfet-**



✦

LAYING CORNER-STONE of Schoolhouse at Kijabe, by Ex-President Theodore Roosevelt—Aug. 4, 1909. This picture was taken by James S. Gribble, and sent by him to the editor at that time.

✦

tered Holy Ghost religion, where neither church nor state, neither man nor traditions, are worshipped or preached, but only Christ and Him crucified—not to confess Christ by fancy collars, clothes, silver croziers or gold watch-chain crosses, church steeples or richly embroidered altar-cloths, but by reckless sacrifice and heroism in the foremost trenches.

When in hand-to-hand conflict with the world and the devil, neat little Biblical confectionery is like shooting lions with a pee-shooter: one needs a man who will let himself go and deliver blows right and left as hard as he can hit, trusting in the Holy Ghost. It's experience, not preaching, that hurts the devil and confounds the world, because unanswerable: the training is not that of the schools, but of the market; it's the hot, free heart, and not the balanced head that knocks the devil out. Nothing but forked-lightning Christians will count. A lost reputation is the best degree for Christ's service.

I am more than ever determined that no ring nor limit shall be placed around us, other than that of our Lord Himself: "to the uttermost parts," "to every creature". I belong and will ever belong to "the great God" party. I will have nought to do with "the little God" party.

The difficulty is to believe that He can deign to use such scallywags as us; but of course He wants faith and fools rather than talents and culture. All God wants is a heart. Any old turnip will do for a head. So long as we are empty, all is well, for then He fills with the Holy Ghost.

The fiery baptism of the Holy Ghost will change soft, sleek Christians into hot, lively heroes for Christ, who will advance and fight and die, but not mark time. Let us race to heaven; an accident means dashing into the arms of Jesus—such accidents are God's choicest blessings. Don't be a luggage train.

Hugh Latimer (an English martyr burned at the stake) was an inextinguishable candle; the devil lit him, and ever since has been kicking himself for his folly. Won't someone else tempt the devil to make a fool of himself again?

Nail the colors to the mast! This is the right thing to do; and therefore, that is what we must do, and do it now. What colors? The colors of Christ, the work He has given us to do—the evangelization of all the unevangelized. CHRIST WANTS NOT NIBBLERS OF THE POSSIBLE, BUT GRABBERS OF THE IMPOSSIBLE, by faith in the omnipotence, fidelity and wisdom of the almighty Savior Who gave the command. Is there a wall in our path? By our God we will leap over it! Are there lions and scorpions in our way? We will trample them under our feet! Does a mountain bar our progress? Saying, "Be thou removed and cast into the sea," we will march on. Soldiers of Jesus! Never surrender! Nail the colors to the mast!

Such as look to Jesus become grasshoppers in their own sight, but giants in the estimation of the devil.

"Follow me," says Jesus. "I will," we reply; yet somehow forget that Christ pleased not Himself, deliberately made Himself poor to save others, and became the first foreign missionary. We all pray to be like Jesus, yet refuse to pay the price. How can Dives be like Jesus?

The crumbs of Dives are not a dainty dish to set before King Jesus. Try "cake" for a change, and don't forget to put all you've got into it.

"But what if C. T. dies?" This frequent and foolish question must have its answer. Here it is from C. T. himself. "We will all shout 'Hallelujah!' The world will have lost its biggest fool; and with one fool less to handicap Him, God will do greater wonders still. There shall be no funeral, no wreaths, crepe, nor tears, not even the dead march. Congratulations all round will take place. 'And I, if I be offered up, rejoice and congratulate you; do ye also rejoice and congratulate me' (Phil. 2:17, 18—Lightfoot's Translation). The wedding march, by special request! Our God will still be alive, and nothing else matters. The first Heart of Africa Mission funeral will take place when God dies; but as that will not be till after eternity, cheer up, all. Forward! Every man straight before him. Hallelujah! To die is gain."

"Some wish to live within the sound
Of church or chapel bell;
I want to run a Rescue Shop
Within a yard of hell."

UNION AND RE-UNION

(Continued from Page 7)

leave their quarters for the Stauffacher mansion, where the groom and best man were to arrive simultaneously. All were to stand under the bamboo arch, and the ceremony was to commence immediately. All would have perhaps gone well if the bride and bridesmaid had not failed to hear the strains of the wedding march. As it was, they were very late, and the minister, bridegroom, and best man were extremely nervous by the time of their arrival.

The bridesmaid was so disconcerted that she forgot to remove the bride's helmet as they entered the door. The bride removed her own, and finding everyone unnerved, decided to remain calm. The prayer book trembled in the minister's hand; the groom forgot the wedding ring until gently reminded; but the nuptial knot was securely re-tied, according to the ring ceremony of the Church of England, and for the second time that day the two were pronounced man and wife. "Till death do you part"—what a vista of years seemed together for the King of kings! And how soon, how very soon, one of the two was to be called higher." . . .

And now, united once more! "Why weepest thou?"



THE BOY SCOUTS of Charleroi, Penna., recently collected wastepaper. Among various and sundry items they found in the collection other than waste paper were seven Bibles. What we are wondering is, were they thrown away as just "waste paper" or were they accidently gathered in the papers? If accidently gathered in the papers it would be no surprise. In many homes the Bible is usually covered up with papers and magazines to such a depth that its testimony is literally swamped. Nothing should ever cover the Word of God. It would be a good thing to leave your Bible open so that in passing you could stop a moment, glance at a passage and try to carry its message with you.

—Bethal Brethren Church Bulletin, Berne, Ind.

"Standing on the Promises"

By MISS MABEL CRAWFORD

(Note: Another missionary proves "God's Faithfulness."—L.B.S.)

As I sit down to write this first account of God's protection and care over us on our homeward journey, my heart is full of praise and thanksgiving to Him Who so wonderfully revealed to me His ability to stand by and comfort His own, amid the trying events of a sea voyage at such a time as this. Truly His promises are "yea and amen!"

My last few months on the field were characterized by much uncertainty, due principally to my physical condition and the constant reminders that I ought to take furlough in order to regain my strength for future service. To most of us the thought of crossing the troubled seas was not at all pleasant; and yet, to me, the idea of taking furlough in South Africa seemed just as impossible and inadvisable. Much time was spent in thought and study as to just what might be the Lord's best plan and purpose for my furlough time. Into my heart, torn by such uncertainty and indecision, He whispered His first precious promise of a safe homecoming.

It so happened that I was then studying the Psalms in my daily devotions. As I came to Ps. 107, I was particularly struck by a group of verses in it concerning "they that go down to the sea in ships." My own desire to do just that caused me to give them close attention as I read, and thus the Lord spoke His own sweet promise right to my unsettled heart from v. 30: . . . **"so He bringeth them unto their desired haven".** With that promise as my own, and the reiterated thought that so long as America wasn't actually at war with Germany the danger wasn't very great, I left Bassai for furlough on Dec. 1.

On the way to Bangui, I stopped to bid fellow-workers at Bozoum and Yaloke "goodbye." I was sitting in the home of missionary friends in Bangui, awaiting the boat that would take me down the Congo River, when the stunning news of Pearl Harbor came to us over the radio. Thus, any prop that came to my spirits from America's neutrality was swept away, and I was left resting wholly upon Ps. 107:30. The boat bringing Miss Emmert, Miss Byron, and Mrs. Kennedy to Oubangui-Chari arrived on Dec. 9, and my boat sailed down river on Dec. 11; so I had the privilege of seeing them before I actually left the field.

On my trip down the river to Brazzaville (capital of French Equatorial Africa) and Leopoldville, Belgian Congo, I had the company of friends in the Baptist mission working neighbor to us. When we reached Leopoldville, I was encouraged to make plans to come home by clipper plane. I did so, paying my passage and arranging for my friends to bring my baggage on by boat. They sailed from Matadi the day before Christmas. I expected to reach home ahead of them by flying. After keeping me waiting for a month, the air company finally returned my money and cancelled my passage, because the pilots did not wish to be bothered with women passengers in wartime. So there was nothing left for me but to wait for the next boat early in February.

It looked for a few days as though I might have to make the long trip alone; but, the Lord graciously raised up for me a traveling companion, in the person of a young missionary nurse working in Belgian Congo. How often I praised the Lord for her presence; for during the first three weeks of our voyage, we were the only passengers on a slow American cargo boat carrying a heavy war cargo. At the end of that time, we stopped to load rubber, and picked up five men from the Firestone rubber plantation. That completed our passenger list for the entire trip.

For the most part we had a rather uneventful trip, with quiet seas and very little excitement. The monotonous similarity of scheduled boat drills was shaken up one night by the excitement of donning our life belts and grabbing our emergency kits, when we were challenged by a British patrol boat and couldn't get signals straight. We thought for a few minutes that we were facing a German raider and we worked pretty fast. Ps. 91 was a constant stay to us throughout the entire voyage. We quoted it many times, especially when we would hear of other boats sinking around us. How wonderful to remember that "a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

The last few days of our trip were the most trying, as we were nearing the American shore and many S.O.S. calls were coming in over the ship's wireless. On the last Saturday afternoon a tanker was sunk about 40 miles ahead of us. After dark we were close enough to the spot to see the reflection of searchlights from another boat looking for survivors. The next afternoon the captain told me I had better plan to sleep light" that night, for the Germans had gotten three more ships that day. Over the ship there seemed to be a terrible cloud of suspense. I felt the need of reassurance, and went into my cabin and picked up my Bible. It opened of its own accord to Ps. 121, and as I read through those precious promises, deep peace and rest filled my heart. In the French, v. 8 says: "The Lord shall preserve thy departures and arrivals."

After supper on Monday evening, we stood on deck, and watched the lights from various lighthouses off the New England coast gradually grow brighter as we approached, and our hearts were brimming over with joy as we thought of sleeping within protected waters. But even as we watched, we saw a dark cloud falling lower and lower until it wiped out every star, and finally every light along the shore. There we were, so near safety and yet so far! Fearing the rocky coast and possible mine fields, our captain dared not let the ship drift in the dark obliterating fog, so he turned the ship and headed for the open sea.

All that night and the following morning, we wandered, lost, without a ray of sunshine to chart our course. About noon the fog lifted just a little, and the captain got his bearings sufficiently to bring the boat into water shallow enough to anchor. There we sat all the rest of Tuesday and all day Wednesday, waiting for the fog to lift. It was so dense we could barely see 50 feet off the ship. Those hours of helpless waiting frayed everyone's nerves more than the entire crossing had done.

On Wednesday afternoon I picked up my Bible which was lying open on my bed, and found myself glancing at Isa. 26:3, 4 . . . "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

Late that afternoon the fog began to lift. Our boat made its way slowly into harbor; and about midnight

Itinerating Through the Village In Karreland

By MISS ESTELLA MYERS, Bassai, Oubangui-Chari, F. E. A.

Oct. 24. Brother Kleiver left this morning with Miss Crawford, to take her to Bellevue on their way to Bouca and Bangui. Soon after they left, my porters picked up my baggage consisting of four loads, and traveled through the bush that was a much shorter way to this village—Be. I took the auto road with the push car, that I might stop along the way in every village.

We organized new reading classes, as well as strengthened the ones that had been started. In many places, we asked the chief and his workers for permission for his people to learn to read. We find it necessary for the Christians to rise early in the morning for prayer, so that there will be a little time to spend learning to read before they go to work. The teacher, or **catechiste,** has a slate on which he prints the vowels. After his class knows them, he prints one consonant with all the vowels thus: **ni, no, na, ne, etc.** After they have mastered this consonant with the vowels he prints another, and so on. The teacher can go any place with his slate.

When enough monosyllables have been mastered, they can form words, and are soon ready to buy a translation. We have printed many words on paper, and given them to the teachers. When the classes are able to read them, they use them. Any method is good that works or teaches people to read. Will not all who read this pray that God will bless any method used for His glory, and that many will learn to read this year?

The Christians who read the Word are stronger in the faith. I have also found that the **catechiste** who takes a little time, every day, to teach his converts to read along with his preaching and teaching Bible verses, is more interested in his work of evangelization and winning souls, and does not become lazy and run home to see his people so often.



Natives Sawing the Timber with a Missionary's Saw.

The leaves are falling from the trees, and we know the dry season has started. We expect more from our teachers now, for the work of the people in repairing the auto road, and making new sheds for the cotton crop, will soon be over. Even though the cotton is to be picked in another month, they do not leave for the field early in the morning because of the dew.

Our hearts are sad to know that the Shumaili and Lye schools are starting taking many boys away from the village to learn this devilish worship. Some of the Christians have endured persecution to oppose their father and brothers, who have tried to force them to go to this school. This testing of the young boys comes about every year. One large chief said he was not having the school for his boys this year. He said too many come home to say publicly that the school is **"belya nyeta"** (very bad), and he does not care to have the school spoken of in that manner. He prefers his boys to stay home and work. We praise the Lord, and are seeking his boys for our reading classes and the Lord.

The **catechiste** at Be is a leper, but he is very faithful. We preached to a large crowd here.

Oct. 26. **Kokol.** We are spending Sunday here. While ministering to the sick here, we found some Christians very ill. The people here want a chapel, which they can have if they are willing to build it. When we asked how much they wanted it, 20 men stood up, saying they would saw the timber for it. The women and children said they would bring in the grass. The building of it is not hard after they bring in the material. Natives here are like any one else—they let

"STANDING ON THE PROMISES"

(Continued from Page 10)

we settled down to rest within the protection of an American port, after 44 days on the seas, a tempting target for some prowling enemy. God has vindicated His promises, and after many months had brought me to "the desired haven."

On Thursday afternoon, we left the ship at Fall River, Mass., and by Friday night I was in Philadelphia, having just stopped long enough to claim my baggage waiting so many weeks in New York. On reaching Philadelphia, I was again reminded of God's provision and timing; for I learned that by hurrying on to Dayton, I could meet Bro. and Sister Ashman in time Monday morning to drive to California with them. I also reached Philadelphia just in time to have a visit with the Jobsons before Bro. Jobson left for a trip south. I took the Sunday night train for Dayton, and was met the next morning by Rev. Ashman. Rev. Barnard, Rev. Uphouse and their wives. We all had breakfast together, and immediately afterwards we started west. Just one week from my arrival at that "desired haven" in the East, I was finding that still more "desired haven" among my loved ones.

How I do praise my Lord for giving me this opportunity of testing and proving promises that had never before been brought to my attention! And of this I am confident. . . . He Who promised and protected, on this homeward journey, can and will prove just as powerful in opening doors and guarding back to the field those who are so much needed just now.

others do work that they are supposed to do, if they can find the people who will do it for them.

Oct. 27. **Kaou.** This evening many accepted the gospel. The people are dissatisfied with their **catechiste.** He is too lazy.

Oct. 29. **Kekesse.** We did not travel far yesterday, so arrived early, although we stopped several times along the way. We are glad to see so many Christians gather early in the morning at the chapel for prayers. God will answer their petitions. The children are carrying dirt on the auto road. At noon, when they rest, the teacher goes with his slate and printed words, to teach them while they rest for two hours in the heat of the day. Wherever there is lots of work, one must take advantage of the rest hours to teach the people. We met, late in the evening, a large crowd going to help on the cotton house at Be, and talked to them about God as we visited with them in the dark. When we arrived at Yiri, we found many of his people not at home.

Oct. 30. **Yama.** We are glad to meet the Christians here, who also want to build a chapel. Their place of worship is on logs out in the open air, near the **catechiste** house. The leopards are very bad here, and we kept a bonfire burning all night to keep them away. We saw a trap, and we requested that the man who built it should come to Bassai and make one for us, as the leopards are killing our goats too.

Oct. 31. We are traveling through the Banda villages, and meeting the boys who came to Bassai to learn to read. We are pleased with their work in their own village. They have many children whom they are teaching. They also have a place where they meet early in the morning to pray. They, however, are meeting with a great deal of persecution from their brothers, who try to force them to appease gods.

Nov. 2. **Lokodiva.** We are glad that Sunday is rest day, for we are very tired. Our run yesterday lasted about all day, stopping in villages and fixing the tire of the push. We are now in the Symbal district—the villages of the people that used to be outlaws.

The **catechiste,** Andre, has only been here about seven months. He has been teaching his converts to read. This morning 20 young men announced publicly to the village that they had no intention of going to the bush school, which the village is preparing in the jungle for them. They are learning to read God's Word. The old men growled when they heard the testimony of these boys, as one by one they rose to their feet to testify what Jesus meant to them. They expect persecution, but God's grace is sufficient.

Nov. 3. **Toulourou.** This is a Pondo village, but the people understand Karre. The chief wants a **catechiste** here. He has not forgotten our visit to his village two years ago. The children try to sing the song we taught them. They hear the story at Koungnang also, where we have built a chapel. We pray that this year God will send a worker here. There are many Pondo villages around here, out in the bush, that have not yet heard the story of love.

Nov. 5. **Koung-nang.** We visited Dime, the place where the government is seeding the cotton. We spent the night in the village that is the home of the Panna boys, who have been at Bassai the past year learning to read. They came as porters with me, and were glad to see their people. Yesterday we came here, and expected to go from here to Paoua. The soldier said we could not get through, for the rivers had no canoes. The natives pass the water paddling in earthen pots. The push, he said, could not get across. Therefore, we have to go back over the way we came, until we see the Paoua road. It is difficult to get porters around here, for all are working on houses. The Panna boys remained at home.

Nov. 10. Our boys are all tired out. We spent day at Baindi and came here today. This is the Paoua. The administrator has all the chiefs circumscription here, building new huts. Wh visited him he showed me his new school house, he has a monitor teaching 60 children the F language. The administrator said he needed a Fr Karre dictionary, as he is learning the Karre lang He knew Sango, the trade language, but he di find it sufficient for his work in dealing wit Karre. If he needs the language, Karre, for his sage, how much more do we need the vernacul our important message to the people, that they understand!

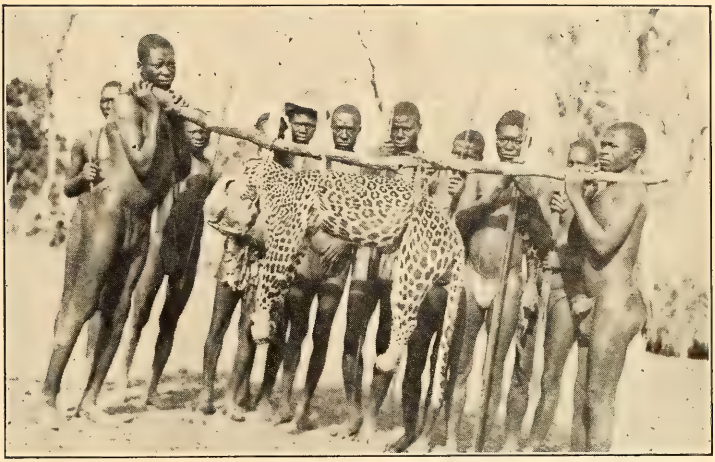
We are thankful to see the many coming t services here at the Poste. It is a large place.

Nov. 12. A trip was made to Bekora to see th pensary there. We stopped to encourage the w along the way. We found a French school boy. G teaching 60 children to read from his slate. The people are anxious to learn to read.

Baindi. Along the way from Paoua to Bain many villages. It is only about 10 miles. The **chiste** here, Pierre Personne, oversees the work i district. He has his own method in evangeliz He preaches at Paoua in the evening, then t toward Baindi, stopping at every village, arriving at sunrise. We wakens the chief as he comes village, saying he has found his name in the bo God; and also that there is a song he sings ab chief, and hunger is killing him to tell this st



Dr. Gribble and Miss Myers, with leopard victim in foregr



CONQUERED! — BUT AT TERRIBLE COST!

This big fellow killed several natives, and lacerated a number, before he fell!

him and his people. Will he not wake them up and ask them together quickly? The chief calls the people and they all come out of their huts. The Christians follow him from each village, so he has his choir with him. He sings the song of Nicodemus coming to Jesus by night, as the crowd gathers. After preaching from John, the third chapter, he goes to the next village and repeats the process, continuing all night. In the day time, the people must work, and many do not have the chance to hear the story. This way everyone hears. After the message, they return to their beds to sleep or to think. Many have been won to the Lord in these night meetings.

Nov. 13. **Degui.** We preached to a large crowd engaged in building a large bridge near here. We also organized several reading classes, and pray that the teachers will be faithful in their task. Some of our porters and push boys must return for colds. We thank God for the measure of health He has given the rest of us to push on. In all the villages, we ask for the Christians or converts, and organize prayer meetings, although there may be no leader there.

Nov. 16. **Bouboni.** Nothing new the past days. We found Noe, the **catechiste** here, teaching many children to read. We made him a chart on the black paper I had with me, that was sent from the Bible house, wrapped around translations. Noe has only one hand, the other one having been destroyed from an infection; but he is a good teacher. Near here are Baya villages, and a Baya boy lives with him, and teaches in these Baya villages.

In a Banda village near here, where Thomas is a **catechiste,** the old people are opposing the gospel very much. Not long ago, a boy who had been to the bush school was baptised. Soon after this, he fell from the cotton shed, which he was helping to build. The people refused to help him because he refused to appease the idols, and left him there with his blood running from his nose. When he came to, he asked to see the **catechiste** who came and took him home. He is well now, and praises the Lord. This is only one story of many that could be told of the converts in Africa. Whenever one goes to this school, he finds life harder to endure because of the opposition from his people.

Nov. 17. We are sleeping in a Baya village. We found some boys who want to come to Bassai to learn to read. Most all the young people in the village accepted the gospel, even the chief's sons. The oldest said he bought five wives and four of them died. He was through, and was willing to live with the one living, and travel the way of God. I told him he should thank God for delivering him out of prison, for if he had the five wives, perhaps he would not think of his Savior. May God send them a teacher. We organized a prayer meeting, committed them to the Lord, and left.

Nov. 18. **Pili.** We are now in the Bellevue district. The **catechiste** here, Timothy, has been very faithful through years of famine and persecution. I met Jacob Yasse here, the ordained elder of Bellevue, who is making a trip through his territory. Last evening he had a dedication service for five babies.

Nov. 19. **Bellevue.** We left early this morning, for we had a long run to make. A few days rest here to celebrate Mabel's birthday, and we will be off for Bozoum—a three days' journey.

Today we saw a very large track of a snake along the road. The natives said it must have been a Python. We passed a village where the natives were mourning, and learned that a man had just been killed by a buffalo. He was out in the woods cutting timber for his house.

We are glad to see Florence and Mabel, who are busy taking care of twins. The mother died and the father gave them to Florence. This tribe does not care for twins. The evil spirit dwells in them, they say.

Nov. 26. **Bozoum.** We arrived here just two hours before Dr. Gribble and the Kleivers.

Bro. Kliever brought us to Bassai. We are glad to be back after over a month's absence. Mabel has everything ready to leave for furlough, and we are getting ready for Miss Byron and Mrs. Kennedy.

We pray that God will bless the effort we put forth in spreading the gospel, and encouraging the teachers and **catechistes** to work harder for their Lord and Master.

Ponda Sees The Light

CHAPTER 2

A continued story written for our boys and girls by MISS MARY EMMERT, Missionary in Africa

(Continued from issue of Apr. 4)

A VISIT TO THE SORCERER

Nana sat all day holding her baby. Her arms ached but the load on her heart was much heavier than that in her arms. Her little one lay there limp, not even whimpering.



The news spread rapidly. The old women filled up the hut once more. Their black bodies not only cut off the light but the air from the mother and babe.

"Is the body hot or cold?" one asked.

"Cold takes him," said the mother, "even though there is much sun today. Fear kills me."

"There is something strange about it, to be sure," said the toothless one.

"Give him a little of this medicine I have just made," said a latecomer. "If he drinks it, he will be better by sunset. Sala's baby got better after drinking it."

"That's so," thought Nana. "Sala's bady did get well." She forgot that Gay's baby had died after the same treatment.

So they gave the baby the medicine that had been made from the juice of some herbs. But he got worse instead of better.

"The whole trouble is that you have never taken him to the medicine man, nor even got a charm for him to wear around his neck. There is an evil spirit after him without a doubt," said the shriveled one.

Nana's first two babies had died, even though she had put charms around their necks, but she was not accustomed to deep thought. She felt sure that the old women were right. She had neglected to take her baby to the sorcerer, and now someone had put a curse upon him.

When Koly came in from his day's hunt, the whole story was repeated to him. "I only went to the stream for a short time to put the cassava to soak. The baby was well when I left him, but soon Yalody came after me with him in her arms, and he was already very sick," she explained all in one breath. "She said that Kogara came over and held him for a while," she added with meaning.

"Kogara?" he questioned, as though to read her thought. "Oh, she wouldn't" But he stopped without finishing his sentence. He was accustomed to the quarreling of his wives; but then if it were going to effect his son's health, that was something different.

The next morning the baby was quite a bit better; but the trip to the witch doctor had been agreed upon the evening before, so they made preparations to carry it out.

"Have you caught the chicken to take him as a present?" Nana asked Koly.

"Not yet," he answered. "Yadoly, come and help me." He made a sudden dive at one of the few chickens standing around the doorway. The chicken squawked and ran, the man and the little girl after it. Around and around the house they ran, never losing sight of the particular chicken they wanted. The chicken did not take for the tall grass, as you might have expected; for its enemies, the wild cat and the lynx, lived there. The house was its home, so when danger threatened it ran for home. Finally it darted into the house.

"Pull the mat across the doorway," shouted Koly to Nana. "There I have you," he muttered the next moment, as he seized the squawking chicken. He tied its feet together, and holding it head downward, started down the road without another word.

Nana adjusted the carrying sling around her neck, and trudged after him. Yalody was left home to guard the house.

After a long, weary walk over a very narrow, winding path through the tall grass, they finally came out near a stream. There in a small cleared place was a dilapidated mud hut, which looked as though it had stood three or four years and was past repairing.

By the fire sat an old man, with a leopard skin hat on his head. Tails of the fur dangled down from the skin here and there. Around his neck he wore a long string of wild boar's teeth. Around his ankles and wrists were bunches of dirty leather charms on dirtier black strings. Various patterns were tattooed on his face and body, and in his upper lip he wore a large white disc.

"Is that Gafo?" asked Nana.

"No one else," answered Koly. "Are you still living?" he greeted the old man.

"Are you all living, too?" was the answer.

Koly and his wife sat down by the fire, and there followed a silence. Finally Koly said respectfully, "Are you well, my father?"

The conversation, thus launched by careful degrees, finally arrived at the point where the baby's health could be mentioned. Of course Gafo had long since surmised that they had come to him about the baby; so he said casually, "I noticed that he is very sick."

Nana was instantly alarmed, for she had been somewhat reassured when she had seen that the baby was better that morning.

"We have brought you a chicken," said Koly, "and we want you to give us a charm for the baby to wear."

Gafo stared into the baby's eyes and pretended to examine his head. "I am not sure that it is as easy as all that," he said.

"What do you mean?" asked Koly anxiously.

"It might be an evil spirit," said Gafo. "I shall have to divine in order to find out. That will be worth a goat."

Koly's face fell. He had given his last goat to Nana's

THINK IT OVER



"Do you enjoy the money you spend on yourself and begrudge what you give to missions?"

parents the day Pondo was born. Of course there was Boua, his small brother. He might take one of the goats that his father was saving, with which to buy Boua a wife. "I have no goats," he told Gafo.

"Then I can do nothing for the baby," said the old man with a tone of finality.

"Oh," said Nana to Koly, "we must find a goat to give him. He is right, there is an evil spirit eating the baby."

Gafo knew that he would get the goat, so he said nothing, but sat abiding his time. He knew that the anxiety of the parents meant wealth to him.

Koly knew that his brother, Boua, would complain a great deal about losing a goat, but then small brothers must obey their elders. There was no other way. "I'll find you a goat," he said finally to Gafo. "Only drive out the evil spirit. I shall bring you the goat tomorrow."

Gafo knew that Koly feared him too much to lie to him, so he got up slowly, and entered his house. Soon he came out again with a smooth pointed stick in his hand. He rubbed it between his two hands, gradually increasing the speed of the revolving stick. Around and around he twirled it, working himself up more and more every moment.

There he stood, suddenly transformed into a bundle of energy, mad, inspired by the incantations he was muttering. For a long time, it seemed to his silent audience, he continued to whirl the stick frantically in his hands, until finally he had become one with the spirit he was invoking.

Suddenly the stick flew from his hands and fell at a distance, pointing towards the village. The old man sank exhausted to the ground. "It is as I thought," he said.

Koly and Nana, who had sat entranced during the whole performance, did not stir. They did not dare to ask what he thought.

"I shall make some very powerful medicine for the baby to wear. It will be ready for you when you bring the goat. And you, Nana, must never eat the bigara fish again. It is your taboo. Do not forget."

Nana agreed. She already had one taboo which had been pronounced upon her as a child. She must not eat the meat of the grey antelope. Then, of course, her whole village did not eat crocodile meat, for had not the crocodiles saved their lives once by carrying them across the river when they were being pursued by their enemies? And now she was to be deprived of a third kind of food, but she did not argue with the sorcerer.

"Why did you not come to me before the baby's birth to receive a taboo?" scolded Gafo.

"I forgot," Nana said in order to conciliate him. "Next time I shall come to you."

He mumbled something under his breath as they got up to go, and they meekly took their leave without even looking toward the chicken still lying on the ground with its feet tied. He had disdained the price they had offered him, demanding a higher one; but he got the chicken, too. No one dared to dispute with a sorcerer.

The next day Koly gruffly demanded a goat from his father, explaining the case briefly. Of course Boua objected loudly, but it did him no good. The harsh tones Koly adopted soon silenced him.

"Is not my baby yours?" he asked Boua, for the first baby is considered as belonging to the father's brother. "You would not want to see it die, would you?" Then he added in a kinder tone, "We shall find some more goats for your dowry somewhere."

That evening he was able to show proudly to Nana the little string of fur that Gafo had given him to tie around the baby's neck. Dangling from it were two bird claws and a tooth. Pondo was already feeling much better, but the charm was given all the credit for his recovery. Nor did it matter that in a few days the string had become dirty and greasy. Night and day, month in and month out, Pondo and his charm were inseparable.

Questions

1. What did the old women do for the sick baby?
2. How did Nana fail to reason correctly?
3. What is a sorcerer? a taboo? tatooing?
4. How much did they pay the doctor?
5. Was he a real doctor? What kind of medicine did he give?
6. Who cured the baby?

AT CHURCH—NEXT SUNDAY

If I knew you and you knew me,
How little trouble there would be.
We pass each other on the street,
But just come out and let us meet
At church next Sunday.

Each one intends to do what's fair
And treat his neighbor on the square.
But he may not quite understand—
Why you don't take him by the hand
At church next Sunday.

This world is sure a busy place
And we must hustle in the race.
For social hours some are not free
The six week days, but all should be
At church next Sunday.

We have an interest in our town,
The dear old place must not go down;
We want to push good things along,
And we can help some if we are strong.
At church next Sunday.

—Selected.

JERUSALEM—(Underground)

It is pointed out in the Sunday School Times that no city in the world has underground protection from bombing like Jerusalem. These are the so-called quarries of Solomon, vast in extent, which are being prepared to accommodate the inhabitants of the city.

Remember **If you are not right to take Communion you are not ready for the Lord to return.**

NEWS BRIEFS From Our Workers

On one Sunday recently, 15 new members were received into the fellowship of the Second Brethren Church of LOS ANGELES, where Dr. Paul R. Bauman is pastor.

The First Brethren Church of WAYNESBORO, PA., has installed six new flourescent lighting fixtures in the church and Bible School auditoriums. This new system furnishes twice the light at almost half the former cost.

BRO. RANDALL ROSSMAN, who has been serving the church at Altoona, Pa., began his ministry at the Grafton W. Va. church the first Sunday in April. BRO. STANLEY HAUSER, who filled the pulpit at Grafton until the arrival of Bro. Rossman is now supplying at the Juniata, Pa. church, and solicits the prayers of the brotherhood for his ministry there. BRO. ERNEST PINE, former pastor of the Juniata church, has assumed his duties as army chaplain in Indianapolis, Ind.

The Bethel Brethren Church of BERNE, IND received encouraging reports at its last quarterly business meeting. The financial reports revealed substantial balances in all treasuries. The pastor reported receiving 16 new members into the church since his arrival in December. Lowell Leistner, pre-seminary student in Bob Jones College, was elected to the position of assistant pastor during the summer months.

BRO. RUBEL LUCERO, a member of the First Brethren Church of Long Beach, who for a number of years served as a missionary in Taos, New Mexico, is now preaching at Cucamonga, Calif.

During his visit in Southern California, BRO. ARTHUR CAREY, pastor at Rittman, O., filled the pulpit at Bro. Donald Carter's church in LaVerne, Calif.

An item from the bulletin of the First Brethren Church at LONG BEACH, Calif., was written by the pastor, Dr. L. S. Bauman, reads, "$12,000! Foreign Missionary Offering! Yes, sir! We have it, and we don't have it—not yet! We have right now less than $300 to come in, and we will have it. But, last Wednesday night a faithful prayer-meeting brother slipped past us on his way out after the meeting, and whispered: 'Don't think you have all the offering yet!' Then, he held up three fingers! From his past record, we knew what that meant. And we know it means what it meant! We understand sign language. Right then, I said: 'We are over the goal—$12,000!' Praise ye the Lord for His goodness! Any more sign language anywhere?"

Concerning the evangelistic meetings conducted by Bro. Robert Ashman at SHARPSVILLE, IND., Bro. Ashman writes, "Just want to tell you and others about real meeting we had last week at Sharpsville with Bro. Stuber. Fine co-operation, good spirit, rainy weather except Saturday and Sunday, fine attendance; and the Lord blessed with 22 decisions, most of whom were young married people. Will have a more detailed report for the Herald soon."

The church begun at MANSFIELD, O. last September, with Bro. A. D. Cashman as their pastor, had an Easter attendance of 53, and gave a foreign missions offering of $218 besides a regular offering of bout $25. This group has secured the co-operation of the District Mission Board and The Brethren Home Missions Council for organization into a Brethren church at an early date.

SPECIAL MEETINGS NOW IN PROGRESS

BUENA VISTA, VA.—Evangelistic meetings conducted by Rev. R. Paul Miller, April 27-May 10.

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W.M.C. PROGRAM FOR JUNE

PRELUDE.

PRAYER CIRCLE—Requests as supplied by prayer chairman.

SONG—"Throw out the Life Line."

BIBLE STUDY—"The Believer's Walk in the World" (Eph. 5:1-21). Study IX by Prof. Homer A. Kent.

SPECIAL NUMBER.

MISSION STUDY—'Adversaries Many In Nippon," by Mrs. Henry Rempel.

SONG—"Jesus Calls Us O'er The Tumult."

MISSIONARY LETTER — Dr. Gribble (This letter should be a real challenge to all who read it. It is as the voice of one, "who being dead yet speaketh.")

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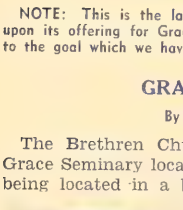
What have you done for Grace Seminary?

NOTE: This is the last month for the W.M.C. to concentrate upon its offering for Grace Seminary. How are you measuring up to the goal which we have set for ourselves? I know that you will all be happy for the picture of Dr. McClain, which appears on cover page of this issue. Let it help to remind you that Gr Seminary is depending upon us.

GRACE SEMINARY

By W. A. STEFFLER

The Brethren Church can well be proud of the Grace Seminary located at Winona Lake. Aside from being located in a beautiful spot, our school stands to prepare our young people for a life of Christian usefulness.



Rev. Steffler

It is important that the churches loyally support the wonderful program as now being presented by those who have the Seminary in charge. We should constantly encourage our young people whenever possible to attend our own seminary. No one knows the difficulty in doing this than the pastor of a church in a large city where many good seminaries are located. Brethren preachers are better qualified to be leaders of Brethren churches when they have prepared for their life work in the Brethren seminary.

Those who are expected to teach the Bible ought to spend as much time in mastering this glorious book as those who go forth in other fields of service. The Christian worker should be an authority in his field of work. This is possible only with much training and preparation.

God has been good to us. He has given us not only a beautiful location, but a corps of teachers who **know** the Word and who take delight in imparting that knowledge to those who have a desire to be used of the Lord.

Grace Seminary challenges the brotherhood to g to her charge the young people who have been cal of the Lord into Christian service. Let us not enda ger the faith of our children by sending them schools that no longer are true to the Word of G

The churches everywhere should urge upon t strongest and best young men and women the d tinctive work of the Christian ministry. Only t best we have is good enough for Him. There is desperate need today for young people who have t character of godliness and holy living, coupled wi

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

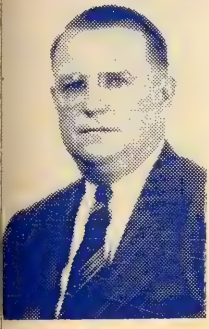
an experience sealed by the Spirit of God to go forth ministering to the sin-sick needs of this old world.

Let us do all in our power to further the work of Grace Seminary. Let us back it with our prayers, gifts and young people. It will pay large dividends in days to come.

THE GREATEST NEED IN THIS WORLD TODAY

By WILLIAM H. CLOUGH

The Greatest need in this old world today is the need of soul-winners. Millions are dying without Christ—and without Christ they are without hope. They are lost.



Rev. Clough

We have been told, "He that winneth souls is wise." One of the finest things that can be said for Grace Seminary is, "It takes Christian men and makes them soul winners." In Grace they are taught the **Word.** A strong emphasis is laid on evangelism and soul winning. There, they are instructed and taught in the Word. They are taught to win souls, and how to win souls: how to meet objections and overcome excuses in dealing with the souls of sinful men. But best of all, with this teaching there is a burden and a passion that grips them for this work. The work becomes easy, and like our Lord these men are actually seen dealing with men and taking every opportunity for Christ.

This world needs Christ. There was never a day when the world needed Christ like it does today. But, Christ is all this world needs. The challenge is great. Jesus said, "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life." The Light shineth, but the darkness comprehendeth not, for men are lost—yea they are dead. The world today has many preachers. There are the fundamentalists, and there are the modernists. We have too many of the latter; and all too many of the former lack the real burden and zeal of winning the lost. There are many Bible teachers: some of them are leading Bible teachers, some are not so leading (but mis-leading). And the one great eternal need above all others is **men,** men of God who are trained and who know how to win other men to the Lord Jesus Christ; men who are willing to depend on the Lord and not on another man's foundation and work; men to build their own, a work and a church for Christ. It can be done; it has been done; it is being done—and like another has said, a Spirit-filled man, called of God, can build a work for God anywhere. We do not know how long the church will have to witness for the Lord. As it looks now, the days are short, so there is an urgent appeal to everyone to give himself to the work of soul-winning. The W.M.C. have a noble interest when they stand back of Grace Seminary, for Grace stands for and gives to its students the kind of teaching that makes them soul-winners.

WHY WE SHOULD SUPPORT GRACE SEMINARY

By PAUL E. ARNOLD

Humanly speaking, we are living in perilous times. There probably has never been a time in the history of the world when life was so cheap. Lives are being snuffed out by the thousands every day by the most powerful machines of destruction that the world has ever known. Starvation is haunting millions of people. Death and destruction are stalking the earth as never before. Men's hearts are filled with fear. Thrones have toppled, others are trembling. Heads of nations are calling upon the Lord for help. Even the wicked dictators who have never known God are asking Him to give them victory.



Mr. Arnold

We are made to wonder and ask, "Why all this greed for power? Why do some men desire the destruction of their fellowmen in other lands?"

The answer, it seems, is the fact that so many people either have never heard or have ignored the teachings of the Word of God. Maybe we as Christians are partly responsible for this condition. When our Lord departed in the flesh from this earth, He commanded His followers to go into every nation and carry the gospel to all peoples. Of course, He knew that not all of us could, or would, become missionaries in person; but He also knew that everyone who loved Him and possessed a desire to do His will, could in one way or another help in this great work. We who are not giving all of our time and strength to the actual work of carrying God's Word to those who do not know Him, can do our part through prayer and financial help.

Perhaps we have been too selfish and indifferent in our giving and have not done our part in helping along with this great work.

Although the time is short and there still is much to be done, we should not delay or wait longer, but start **now** to help support the several organizations in The Brethren Church that are so vital, not only to the growth of the church but to the spreading of the gospel of Jesus Christ here on earth.

For anyone who really is interested in helping with the advancement and expansion of this cause, certainly there could not be a better time to begin than now. Let us give the W.M.C. the support they deserve at this time in their drive for an offering for Grace Seminary.

After all, Grace Seminary, under the very able leadership of Pres. Alva J. McClain, is God's ammunition factory here on earth; for here is where the highest type of young men are trained to go out into the four corners of the earth, fearlessly to preach the Word of God to a lost people.

An institution so important as this should have the wholehearted support of every man, woman, and child in The Brethren Church. Grace Seminary was founded on faith; it operates on faith, plus your prayers and gifts. The better we support it with our prayers and gifts, the greater will be the glory that we shall bring to our Lord and Savior Jesus Christ.

GRACE SEMINARY—EXCEPTIONAL

By A. D. CASHMAN

Thomas Henry Huxley, the famous English naturalist and philosopher, once said, "Clever men are as common as blackberries; the rare thing is to find a good one." This can truthfully be said of seminaries in these days of apostasy. Godly saints of the past, who left their means to endow safe, Biblical institutions of learning in their respective denominations, would be filled with remorse and sorrow if they were to witness the modernism and higher criticism in those same institutions today. Even in many of the seminaries considered conservative and orthodox, there are professors to whom it makes no difference if Jesus is called the son of Joseph, and they have their doubts as to whether or not certain parts of the Bible are the inspired Word of God. The professors are not to blame if they are natural men, devoid of the Holy Spirit, and have been influenced by false teachers themselves without adequate protection from other sources; but those who hire and tolerate such men are responsible.



Rev. Cashman

It is also a rare thing, especially today, for large fortunes to be turned over to a school in which the Lord is well pleased. Most men with financial ability are not interested in defending the "faith once for all delivered to the saints;" and those who are, as a rule, make their spiritual investments where visible results are produced as soon as possible. (Humanly speaking, we cannot blame them, seeing what has happened to so many good schools for the training of Christian workers.) Therefore, the support of a graduate school of theology, such as our own Grace Seminary, must be secured by a multitude of smaller gifts from consecrated Brethren who still have a reason for the hope within them. Knowing this, the good women of the W.M.C. have set aside three months of their calendar program, to emphasize the support of our institution which trains home and foreign missionaries who are true to the old Book. (Should any man read this article, let me encourage you to hand to that "better half" of yours an extra bill to represent your appreciation of being a part of a denomination whose seminary is second to none in the land).

It is very exceptional today to find informed Bible teachers occupying the pulpits of the world. Preachers who are graduated from the popular denominational seminaries are usually orators and exhorters whose messages may inspire for the moment, but are like a diet of shadow soup which does not stick to the ribs. Consequently, people are hungry for the meat of the Word and do not know what is wrong. The ministry of the graduates of Grace seminary speaks for itself. The plan of salvation is made so clear and reasonable, and God's plan for our age is so emphasized, that the people are glad to give liberally for every work to advance the cause of Christ. Check the gifts, per capita, for all denominational causes from our churches manned by Grace seminary graduates, especially the mission churches, and note the results. Certainly, this should inspire the confidence of every man, as well as every woman, in the Brethren churches, to support the school that produces ministers which, in turn, raises up others to support every phase of the denomination's program.

Let Your Requests Be Made Known Unto God

MRS. EDWARD D. BOWMAN, Buena Vista, Va.

1. II Cor. 12:9—Pray very definitely for the physical need of Mrs. Jake Kliever that God may sustain her until the time of their much needed furlough.

2. Col. 1:9-11—Remember Bro. Jake Kliever, who at the present time has the responsibility for three mission stations on the African field.

3. Phil. 1:3-6—Thank God for the last term of Bozoum Seminary and His blessing upon it. Pray that He may guide in the plans to reopen the school in June.

4. Jn. 15:7—Ask God to provide an outfit and passage to Africa for Brother and Sister Garner Hoyt, who will be graduated from Grace Seminary this month.

5. Ps. 103:1—Praise God for answering our prayers in regard to the offering for home missions, and continue to pray for each home mission pastor and church.

ONE NIGHT IN AN ARMY CAMP

Ten thousand men, and yet so lonely;
 As many mothers lonely, too;
Ten thousand dreams are interrupted.
 Ten thousand uniforms are new.

The hour is late; I should be sleeping;
 The drill was hard and long today.
A fine bunch these asleep around me—
 How strange our paths should cross this way!

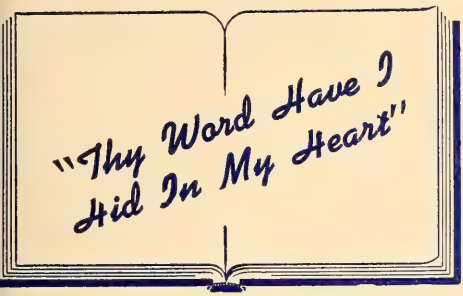
What means this muddle—war's confusion?
 They said we had a better world;
And now some stirring phrases of freedom
 Is ours, as war flags are unfurled.

The other night the wind was sighing;
 It seemed to be in awful pain,
And I was sure I heard it moaning
 As it came drifting back again.

I wonder if the wind remembers
 The boys and ward of days gone by.
To think of man's repeated folly!
 And all the wind can do is sigh.

How foolish seems all human wisdom!
 It could make even angels weep;
It must be God will soon do something—
 So, "Now I lay me down to sleep."

—Will H. Houghton, In Moody Monthly.



A man once said that he could walk almost any umber of miles when the scenery was good; "but," e added, "when it is flat and uninteresting, how one res!" What scenery enchants the Christian pil- rim! The great sea of providence, the rocks of sure romise, the green fields of revelation, the rivers that ake glad the city of God, all these compose the cenery which surrounds the Christian, and at every ep fresh sublimities meet his view. In Eph. chap. -3, the inspired apostle presents the scenery, the in- piration, the motive, the basis for the believers' walk n the world. Those chapters are doctrinal and lay he firm foundation for the Christian life. The last hree chapters are practical and show how the believer ught to walk in this world. Ever as he walks he is to eep his high calling in view. His mind is to be fixed pon things which are above.

Keep in remembrance how the second main division f Ephesians opens: "I therefore, the prisoner of the ord, beseech you **that ye walk worthy** of the voca- ion wherewith ye are called" (4:1). In the section f this present study, 5:1-21, there is a continuation f this idea. The word "walk" occurs three times in hree paragraphs of the section. Let us gather our houghts in this study about these three appearances f this word.

"Walk" in Love, vs. 1-2). In this matter of the nanifestation of love in the world, the believer is to e an "imitator" of God. The word "followers" in the uthorized Version is more correctly translated "imi- ators" in the R.V. We are to be imitators of God n the matter of kindness, compassion, forgiveness, re- nembering how "God for Christ's sake hath forgiven ou." This is a high ideal that has been set before s. None could be higher. But as the children of God, t is expected of use that we shall manifest the like- ess of our Father when it comes to the matter of ove. From the love of the Father, we are immed- ately referred to the love of the Son, Whose love- ffering on the behalf of sinners was "a sweetsmell- nging savor."

In the light, then, of the throne of God and the cross f Calvary, the walk of the Christian is to be a living lemonstration of what true love is. In this connec- ion, it should not be forgotten that the new com- nandment that Jesus gave to His disciples the night efore His crucifixion was "that ye love one another; s I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, f ye have love one to another" (Jn. 13:34-35). And t is reported that the pagans, observing the early Christians gathered together in their love feasts, said: Behold, how these Chirstians love one another!" May Christian love increase.

Study IX in the Epistle to the Ephesians

"The Believer's Walk In The World"

Ephesians 5:1-21

By HOMER A. KENT

"Walk in the Light (vs. 3-14). The main exhorta- tion of this passage is found in v. 8: "Walk as chil- dren of light." Believers have been called out of dark- ness. Peter said in 1 Pet. 2-9, "Ye are a chosen gener- ation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marv- elous light."

Walking in the light implies separation from the works of darkness. Light and darkness are contrary one to the other. One sunshiny morning I overturned an old plank that had been lying in our back yard for a long time. A thousand bugs and worms sought for a hiding place. They could not bear the light. They loved darkness. The light sent them to their holes. And so I thought about the light of the gospel which enters men's hearts. It sends the works of darkness to their hiding places. And the more completely the believer lets the light possess his heart, the more fully will he find himself freed from the multiplied forms of sins and uncleanness. The writer in the verses before us presents a mean list of things which will flee from the life in the presence of the light. Each one of these things is to be separated from the Christian's daily life, including the matter of "foolish talking" and "jesting."

Walking in the light also has a definite positive aspect. It should be characterized by the spirit of gratitude (v. 4). Let us exercise particular care as to this. If the Christian spent more time time in med- itating upon his blessings there would be less time for complaining and evil thinking. One of the outstand- ing characteristics of the Apostle Paul's life was his thankful spirit. It made no difference if he was in a prison cell, still the note of praise and gratitude was upon his lips. We of today need to emulate him in this respect.

Then, too, the Christian should remember that his life is a risen life (v. 14). The light and glory of Christ's resurrection victory should permeate his en- tire walk.

Then, finally, the Believer should "WALK" WISELY (vs. 15-21).

In what does a wise walk consist? Note five things that are included in the passage before us:

1. A careful use of time (v. 16). "Redeeming the time" carries with it the idea of "buying up" every opportunity for service. We have no time to waste. Every day is precious. On an old sun-dial was found this pertinent legend: "It is later than you think."

2. A careful consideration of the will of the Lord (v. 17). How much time would be saved, and sorrow averted, if this were observed seriously!

3. The filling of the Spirit (v. 18). This means an emptying of self and a yielding to God.

4. A joyous and grateful spirit (vs. 19,20).

5. A proper consideration of one another as mem- bers of the body of Christ (v. 21). Let us therefore seek to walk in fellowship with one another and with God.

"Open Doors" -

"ADVERSARIES MANY IN NIPPON"

A study of the difficulties of early mission work in Japan.

"For a great door and effectual is open unto me, and there are many adversaries" (I Cor. 16:9)." And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God" (Phil. 1:28).

Truly all those who pioneered in Nippon for Christ's sake met with many adversaries, but God was faithful and went before them.

Character of the People

The Japanese are called a mixed race. They are clean and neat in person and habits, quickwitted and apt to learn, so polite that they are called "the French of the Orient." Against these qualities is a lack of steadfastness.

Religion

Filial piety and national patriotism are the two outstanding characteristics of the Japanese people. The individual is nothing, the **family** and **state** are everything. They are the most patriotic people on the face of the earth. Patriotism becomes a passion, and life is held in light esteem; and no honor is more coveted than to die for "the heaven-descended emperor" or for their country. Unfortunately, other equally important moral principles and virtues have been all too lightly regarded, and lying and licentiousness must be recognized as national sins. "Where Christianity has not brought reform, truth for truth's sake is a phrase with force or meaning, while concubinage was provided for in legal and social regime; prostitution was legalized; and without any shock to the moral sense, girls were sold by their parents to lives of shame, and accepted their dreadful fate meekly and as a matter of course.

Their national religion is Shinto, "The way of the gods," evidence of which is still everywhere to be seen in the shrines. Their religion can be traced back to 660 B.C. and is the third oldest of the world. Shintoism was not personally founded but is a system of ancestral and nature worship. This has developed 8,000,000 gods and goddesses and bred all sorts of degrading superstitions, self-sacrificing reverence for government as a divine institution. Its adherents worship the sun-goddess, Ama-terasu, at the temple at Is'e.

Buddhism and Confucianism were introduced from China. These have a powerful influence in Japan, having 100,000 temples, copying Christian methods of work such as schools, Sunday preaching, young men's associations and the like. But the evils of the system, and especially the vicious character of the priests, have drawn the severest criticism from Japanese themselves. Baron Kato Hiroyuki, former president of the Imperial University, said in an address: "The priests are indeed a rotten set, and they themselves have the greatest need of reformation. They are absolutely unable to save the masses, and are, moreover, a peril to society."

Missionary Work—1542-1920

The first missionary contact with Japan was by Mendez Pinto, a Portuguese navigator in 1542. Others followed and were well received, and with them came the Jesuits. Francis Xavier, the great Jesuit (under the title of the Society, or Company, of Jesus) has the honor of being the first missionary to Japan. He had been sent to Goa, the Portuguese Colony on the west coast of Hindustan; and after three years in Southern India, he came to the Malay Peninsula where he came in contact with a young Japanese, an escaped murderer, whom he made a convert. Hearing of Japan, Xavier had a zeal to visit and evangelize Japan. With the Japanese convert, Hanjira, he landed in Japan in 1549. His journeys in Japan occupied two and a half years. Although unable to speak the language and laboring under other great disadvantages, he claimed and baptized thousands of converts. By 1581 there were 200 known churches with 150,000 professed Christians.

Two of Japan's greatest men were turned against Christianity; and at the same time Nabunage, a friend and protector of the Christians was assasinated. These two great leaders, Hideyoshi and Iyeyasu, lead in the persecution which followed. The persecutions were horrible—Christians were burned, crucified, buried alive, subjected to every form of cruelty they could devise, for not renouncing their faith. In 1638, 37,000 native Christians were slaughtered, and it appeared that every trace of Christianity was swept away. Some Christians remained, worshiping in secret, and after 230 years it was found whole villages had retained the faith, yet in a corrupt form.

During the exclusion of missionaries, Japan was cut off from the outer world; with ships of certain size being destroyed, Japanese were forbidden to travel abroad, and all foreigners found on Japanese territory were executed. Over all of Japan, rigid prohibition of Christianity were posted. From "The Gist Of Japan" p.157, we read the text of the prohibition—**"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan: and let all know that the king of Spain, or the Christian's God** (thought to mean either Christ or the Pope) **or the great God of all, if he dare violate this command, shall pay for it with his head."** These prohibitions could still be seen along the highway as late as 1872.

The door for missions reopened in the year 1858 to the United States and Great Britain, but not with much safety. In 1868 sovereign power was restored to the emporer. Thus, within, four months from the opening of the treaty ports to foreign residents, seven American missionaries had arrived, and in a year four American Societies had begun work. Among these was Rev. Guido F. Verbeck, a very remarkable man of God, of the Reformed Church of America. He styled himself as "a man without a country," for he had no citizenship rights in Holland, his birthplace, or in the United States. He so mastered the language that he could not be detected as a foreigner, and always held his audiences spell-bound by his fluent speech. He was an educator and evangelist, orator and translator, brilliant statesman and humble personal worker. In 1868 after the Revolution in Japan, he was invited to take part in organizing the great Imperial University at Tokyo and planning a new system of education. At his death he was given a State funeral.

Again in 1868 another edict was issued and read thus: **"The wicked sect called Christian is strictly prohibited . . . suspected persons are to be reported to respective officials, and rewards will be given."** Spies were constantly at work. Many were secretly arrested and thrown into prison. In 1873 these edicts were taken down, with permit for only small concessions of foreigners. In 1899 such restrictions were done away with.

In 1872 Captain L. L. Janes, an American army officer from West Point, an earnest Christian, taught

in a military school at the city of Kumamoto. His pupils loved him much and he gained their loyalty, so he had them in his home for Bible readings and preaching on Sunday mornings. The result of this was that more than half of the students made definite decisions for Christ. They resolved to preach the gospel throughout the empire. Such determination brought a loud protest from school and home. Bitter persecution broke out, fathers threatening their sons with the death penalty, mothers threatening to commit suicide in order to atone for the disgrace brought upon the family name. A plot to destroy the whole company was not a success. Captain Janes took his students to a Christian school in Kyoto which was opened by Joseph Hardy Neesima. Neesima was the pioneer of public gospel preaching in the interior. In this sacred city of Kyoto there were 3,000 temples and 8,000 Buddhist priests; yet the gospel went forth. We are ever thus being reminded in missions that the gospel is a living seed of irresistible power. The first Japanese church was organized at Yokohama on Mar. 10, 1872, by Rev. J. H. Ballagh of the Reformed Church, with 11 members. The years from 1859 to 1872 have been called the "Period of Preparation." The "Period of Popularity" was from 1873 to 1888, during which Christianity grew steadily in favor.

By 1888 the Buddhists, who saw their power waning imitated the methods of their Christian antagonists; and at the same time a strong nationalistic sentiment arose, fed by friction with foreign powers. Missionaries were criticized, which resulted in the Japanese modifying certain doctrinal beliefs, forming an "independent" church movement. A sifting process took place, by which nominal converts disappeared but real Christians remained, and with their faith and convictions strengthened. The spiritual life of church was purified and deepened, and the Lord continued in His own way to "add to the church daily such as were being saved."

Statistics of 1900, after four decades of missionary activity, showed a total of 42,451 Protestant Christians, 538 churches, of which about 100 were self-supporting, and 348 groups of Christians not yet organized into churches.

Christianity's opportunity came during the war with Russia, in 1904-1905. Christians were leading her fleets, were on the battlefield and in the home, and they made use of the opportunity to witness for the Lord.

Newspaper evangelism was very profitable. Paid space in the daily press for presenting Christian truth through series of short expositions of the Word brought most encouraging results, bringing many personal calls and still more letters asking for literature. The follow-up work led to many conversions, as well as to a wide proclamation of the gospel.

With all these years of missionary work Japan is still heathen. Over 70% of the people live in rural districts. The missionary work has as yet scarcely penetrated the rural area. Foreign and Japanese missionaries work largely in the great cities and provincial capitals. The wealthy have received little attention. The industrial masses of the great cities have 2,500,000 fisher folk, 500,000 miners, 400,000 sailors and 1,000,000 outcasts still waiting to hear the gospel.

The end of World War I found Japan facing a second great crisis of her history. A new "National Cult" was formed at that time, which the government proposed to make universal, and which makes emperor worship its central dogma. This brought about a deepening interest in the gospel and increased conversions.

Japan is still a heathen nation with millions of souls groping in darkness, because they have not heard of our Savior, Who is "the Light of the world." In spite of all the difficulties, we rejoice that God still has faithful missionaries who are laboring in this great and needy mission field. May God arouse Christians everywhere to a vision of the great need of Japan, and may He speed the day when her millions shall hear the gospel, and shall accept our Christ as Savior, and acknowledge Him as King of kings, and Lord of lords.

(Rev. Robert Hall Glover, "The Progress of World-Wide Missions.")

NOTE: In the Oct., 1941 issue of "Revelation" magazine, you will find the latest account of the missionary situation in Japan.



IS LIFE WORTH LIVING? This is a question that millions of men and women have pondered when in the midst of disaster or when facing discouragement. When life gets to be too great a burden, then it is Christ's opportunity to help. He will bear you and your burdens. He will meet the need of the past of your sin, blotting out both the sin and the record of it. He will meet your present needs as you trust in Him and yield to Him. He will carry you through the experiences ahead, until one day you will stand in His very presence. Yes, with Christ, life here is worth living, and the end with Him is life abundant and eternal. You have tried everything else, and now in the midst of the failure of things why not try Him?—Glendale church bulletin.

Let's Be Fair to Our Minister

Be fair to your minister. He belongs to no union. He cannot force an increase in his stipend. Although he has paid far more for his education, yet on the average he receives less than does the carpenter, electrician, mason. He has to run a car. Two-thirds of the use of his car is strictly parish business. Either he must decrease his efficiency in the parish or the church must help him meet the changing economic situation due to the war.

In what other business does a man stick to his job year in and year out with no increase in salary? True, this man is a servant of God, but remember, St. Paul admonished that a man is worthy of his hire.

—Dr. Robt. G. Armstrong.

"How Beautiful are the Feet of Them That Preach the Gospel--"

BELLEVUE, PAR BOSSANGOA
PAR BANGUI
AFRIQUE EQUATORIALE
FRANCAISE

December 5, 1941

Dear sister:

Miss Crawford was asked to send unto you four letters; and since she is just leaving for furlough, she has turned this opportunity over to me.



Dr. Gribble

The first letter was to reach Mrs. Barnard by Feb. 1st. In these wartime days this is obviously impossible. Letters require from three to 15 months enroute. Mrs. Barnard's made good time, being only three and one half months enroute. I have thought in this first letter to have a little chat with you on "A Missionary Day." So I am going to take a day at random, and one in the future, to describe to you. That day shall be (D.V.) Mon., Dec. 8th, 1941. Let happen what may, you shall know about it, and be able to get a glimpse of our lives, just as if you were to visit us and take "pot luck" upon the station.

So welcome, dear friends, as you come to us for this unexpected visit for this brief time. Would it might be a real visit!!

Four o'clock! So early it sums on a **Monday** morning! One rises hastily lest one repent of one's resolution. Just the necessary motions to make one ready for the day, then the precious hour of devotion. I breakfast alone this morning as Miss Bickel is doing extra work at night. Then to church! The dry season mornings are cool, and people are late. On the whole, however, the congregation is a good one. The native pastor preaches on the subject of Daniel with true negro eloquence. Then home again in the "pouce pouce" to take up the duties of the day. There is a runner to send to Bozzoum as potatoes are needed, and cannot be procured here. There is a manuscript to prepare for the typist. The table-boy wants to leave for the day. Shall we let him go? I must visit the storehouse to get out some supplies. There is produce to be purchased at the door. I must order dinner. And then, after all these things are accomplished, there is the usual heavy Monday at the hospital. All these things are accomplished, there is the usual Monday at the hospital. All these things? There are still others. **Nampea** wants a "laisser passer" (road letter(. Our natives cannot travel in French Equatorial Africa without one.

The table-boy's affair has been investigated. We have decided we cannot let him go today. A nurse did not report for special duty yesterday. We find she did not receive the message which was sent to her. The termites (white ants) are destroying the floor of garage. Workmen must repair it at once. Wash-boy is waiting for soap. Some money is returned which was not needed for a special purpose, and must be credited. The native pastor comes and says he has found a woman to help with the care of the twins left motherless but three weeks ago. But she cannot come for another week. A "laisser passer" road letter is returned.

Next we investigate the case of Yalanga, father of the twins three weeks old. Cannot eldest daughter help? The native pastor on whom we rely for authentic and unbiased information in these things says, "No." She has gone away not to return. I buy some native brooms. I send a would-be patient to the hospital (to wait for my arrival). I give out some hospital supplies. And then I go to the hospital!

I find Demoguili is ill; and Gea has not yet returned. So I fit the other helpers into the work as best I may—result: a new assistant for laboratory work.

"Open this bottle, be careful. It burns" (acid). Stand there and open carefully."

He uttered some Sango words which I interpreted to mean: "Shall I open it here in the middle of the floor?" Absorbed in what I am doing, I respond m. m. m. (yes). Something leads me to turn my head. I look aghast at his pouring a precious chemical on the cement floor. At my exclamation of surprise, he says: "I asked you. if I should pour it on the floor, and you said "yes!"

"It is hot!" he said. "Yes," I responded,' put some ammonia on your finger and cool it. A new push boy is in front as I return from the hospital. They get me stuck in a ditch and he does what an "old boy' would never do, turns dexterously around in the shafts, the better to pull me out again By thus turning twice, one of the shafts is unsupported. He turns so dexterously however, that although I sway, I do not fall. We all have a good laugh and I hurry on. I find consternation because the twins cream was not saved out when the butter was made. I find I must terminate. for I have already far exceeded my 400 words and I have recounted only seven hours of a missionary day. More next month.

Lovingly yours,

—Florence N. Gribble.

SEEN FROM A PULPIT

(Disgusting and Discouraging)

Seen from the pulpit—
—Chronic tardiness

—Gum chewers at work like "ole Bossy!"

—Young men and women who are discourteous by whispering and "cutting up!"

—A young man trying to attract a young lady's attention.

—Passing notes and tearing them up like babies.

"When I became a man I put away childish things."—St. Paul.

—Bulletin, Long Beach, Calif.

The Sisterhood of Mary and Martha

DEVOTIONAL TOPIC FOR JUNE

"CHRIST, OUR ONLY HOPE"

"What! Is there hope for me?
A fountain sure
Where, blood-washed, I may be
Made white and pure?
Thank God, I now may stand
In spotless dress,
All clothed at Thy command
In righteousness."

—R. E. Neighbor.

Opening hymn—"Blessed Assurance."

Prayer.

Hymn—"The Solid Rock."

Poem—"My Only Hope.

Circle of Prayer.

Topic—"Christ, Our Only Hope."

Chorus—"Christ, the Hope of the World."

Business session.

Benediction.

You will notice we are using the topic listed for July this month. We will have our topic from Africa for our July study.

Since this is our June meeting we should check **every goal** if we are going to be honor societies, and **you** want **your** group to meet all the goals, we know. Our Bible reading must be completed, our mission study books read, our boxes sent to Kentucky, our membership projects completed, our spring cabinet meetings held, and our offerings sent to the financial secretary **by July 31! ! !** If you haven't completed your work for the year, you have just a few weeks left. **Get busy!**

Your general secretary is still waiting for a letter from **your** society. We are glad to have a letter this month from a new society—at Winchester, Va. 20 girls truly interested in the Lord's work should be able to do great things in Sisterhood. Let us remember this new group in our prayer.

When you write to your general secretary, please be sure you address your letter to 540 14th Street, **S.E.** Sisterhood letters have been traveling all over Washington, and reaching your secretary late. Don't forget!

CHRIST, OUR ONLY HOPE

By LUCILLE REED

Our Savior, the Lord Jesus Christ, our hope (I Tim. 1:1).

"At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Paul here tells us that without Christ we have no hope. When we receive Christ, we have hope; but Paul says in I Cor. 15:19: "If in this life only we have hope in Christ, we are of all men most miserable." Hence, our hope must reach beyond this life.

What Is Hope?

It is an anchor (Heb. 6:19,20), "sure and steadfast." It is expectancy (Rom. 8:24,25); full assurance (Heb. 6:11), and a living hope (I Pet. 1:3). "In Him we live" (Acts 17:28).

Hope, then, is an expectancy that lifts us and gives us full assurance of salvation past, present and future.

The Christian's Hope Is a Person.

We are saved, and live, because of what He has done. What He has done is effective because of **Who** He is. "Who gave **Himself** for us that He might redeem us from all iniquity, and purify unto **Himself** a peculiar people, zealous of good works" (Tit. 2:14).

He Is Our Hope Past in Deliverance From the Penalty of sin.

"Who delivered us from so great a death," (2 Cor. 1:10). "Who loved me and gave Himself for me" (Gal. 2:20). "He by Himself purged our sins" (Heb. 1:3).

He Is Our Hope Present In Deliverance From the Power of Sin.

"Who delivered us from so great a death, and doth deliver" (2 Cor. 1:10). "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. 2:14).

He Is Our Hope Future In Deliverance From the Presence of Sin.

"In Whom we trust that he will yet deliver us" (2 Cor. 1:10). "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:21). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (I Thess. 4:16,17).

"Christ in you, the hope of glory" (Col. 1:27). "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Ps. 17:15).

"Once I hoped in Jesus,
Now I know He's mine;

Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the vail.
All in all forever,
Jesus will I sing;
Everything in Jesus,
And Jesus everything."

—A. B. Simpson.

"MY ONLY HOPE"

My only hope must be in Jesus
To lose the burden of my sin;
There is no other power to help me;
Anew in Christ I must begin.

My only hope must be in Jesus:
No other Friend of love divine,
No other sacrifice beside Him
Who made such great salvation mine.

There is no other Savior given,
No other hope beyond the grave,
No other name in earth or heaven
My guilty, dying soul to save.

—Ina Duley Ogdon.



By FLO MELLICK

JUDE

In our Library, the Epistle of Jude is placed last in the group of books entitled "Epistles." This is the proper order, because Jude shows the full development of the apostasy which has been discussed in preceding epistles; and because Jude thus describes the last of the last days, it is a fitting introduction to the book of Revelation.

The writer, whose name this epistle bears, is probably the brother of our Lord mentioned in Matt. 13:55 and Mk. 6:3. He is writing to those who are called; to those who are sanctified, or set apart, by God the Father; and to those who are preserved in Jesus Christ (or as it should read, "kept for Jesus Christ"—we are kept because we are His inheritance (Eph. 1:18). Therefore, this letter is for all Christians in every age. It is for us.

In vs. 3-4 Jude gives his purpose in writing. He intended to write about that salvation which is possessed by all Christians. Instead, the Holy Spirit caused him to give warnings concerning false teachers, and to urge Christians to contend earnestly for the faith. The picture here is that of an athlete fighting for all he's worth to win the game. Jude tells us that whenever we come face to face with those who deny our Christ, and with those who scorn His blessed Word, we should take our stand and fight earnestly (not angrily) for the truth which has been committed unto us.

The Spirit of God uses historical instances to warn us as to the fate of those who will go on in their own independent, God-ignoring way (vs. 5-7).

Notice how vividly Jude describes these ungodly men (vs. 18,19). They are sensual (v. 19) i.e. natural, not spiritual, (I Cor. 2:14). They have never been saved. They have not the Spirit (Rom. 8:9). They are rebellious to anyone who would rule over them (vs. 8-10). (We need to watch our hearts and tongues in this matter!). They are like Cain (Gen. 4) who had a religion of his own, but rejected God's blood-bought way. They are like Balaam (Num. 22, 23, 24) whose reasoning was false and in opposition to God (cf. II Pet. 2:15; Rev. 2:14 distinguishing the "way," "error" and "doctrine" of Balaam). They are like Korah (Num. 16) in that they defy the word of those in authority.

These people are inside the church, professing to be Christians. They pretend to be leaders. They even attend the love-feast, and in so doing they are "spots" i.e., "hidden, jagged rocks" which wreck the "faith-ships" of those who sail within reach of their pernicious doctrines.

Jude continues his description. Study it closely. We must be able to recognize these false teachers in this day when there are so many. Clouds, trees, seas, and stars may be attractive to us, but God, who looketh upon the heart, has something else to say about these.

It is interesting to know that Enoch, the man who walked with God (Gen. 5), preached the second coming of the Lord (vs. 14,15).

Vs. 20-25 (good verses to learn) are such a contrast to that which has just preceded. We as Christians are beloved; we have the holy faith; we are in the love of God; we have the mercy of our Lord, Who is able to keep us from falling. We have the privilege of leading others into this wonderful salvation. It's a grand thing to be saved, but it's a tremendous responsibility. Many are the souls that are on the brink of hell. We must "snatch them in pity from sin and the grave," and "tell them of Jesus the mighty to save!" Girls, let's not be ashamed to stand up for Jesus!

A TRIBUTE OF LOVE TO DR. FLORENCE GRIBBLE

We feel sure every girl in the Sisterhood was deeply touched when the news was received that our beloved Dr. Gribble had gone home to be with our Lord.

Perhaps no other person has had a greater influence on the lives of the S.M.M. girls than Dr. Gribble. Her life and work were an inspiration to all of us.

Through studying her book "Undaunted Hope," studying her biography, reading her letters and meeting her personally when she was at home on furlough, we grew to love her and became more interested in our African mission work.

It was our privilege for many years to prepare and send bandages to Africa, which were used by Dr. Gribble in her medical work.

Since the Lord has called Dr. Gribble home, we should be much in prayer for our missionaries on the field. We should definitely pray that the Lord will provide the way for others to go forth to carry on the work in Africa which Dr. Gribble helped begin, and carried on so faithfully through the years.

We shall always cherish the memory of our dear sister, who was used to create within our hearts a great desire to see the gospel carried to the lost in Dark Africa.

What ARE WE DOING?

IN WINCHESTER, VA.

Dear Lorraine:

Greetings from the First Brethren Sisterhood, Winchester.

The S.M.M. was organized two months ago at the First Brethren Church, Winchester, Va. We have not as large a membership as we would like. The attendance of girls at the first meeting was 15 and 20 at the second meeting. We pray that there will be more girls at the meetings to come. We feel indeed privileged to have as our president, Rhoda Fletcher. We elected Mrs. Paul E. Dick as patroness.

We have received a real blessing in attending these meetings because we learn more of the Bible and of God's Word.

We are planning on sending our box to Kentucky, and on a mother-and-daughter banquet in May.

We are fond of reading the Herald each month, and enjoy all letters about Sisterhood.

We are grateful that we know Christ, and we are trusting in His help.

Yours in Christ,

—Kathleen Weakley, Sec'y.

Juniors

News from **Fremont, O.** again—This time it is a contest which you might like to try. If it is too late this year, you may save it for next.

"We now have a membership project which we believe will be very interesting to our Junior girls. We made two outline maps of South America on black paper (using white ink), and also made two maps on white paper (all identical). Sides were chosen. The goal of each side is to turn the "darkness to light." To do this they must bring new girls. Every time a new girl is brought, a country on the white map is cut out and pasted on the black map. Thus, if one side brings two girls next month, their black map would have two white countries rather than all black ones. The contest is to last three months, then the losing side entertains the winners. If a tie, the patroness and assistant entertain all the girls. We gave little black maps of South America to the girls for their Scrapbooks.

"In July we are inviting all the mothers to attend our regular meeting. We will show them what a meeting is like and also have the girls put on a missionary pageant, 'The Whole World for Jesus'." Thanks, again, Fremont. By your many good ideas we would say you were certainly wide awake. Keep up the good work! And, now a word from way out in California—Fillmore.

"We started our first real Sisterhood group in Fillmore, Calif. Church last September. We met at the home of our new patroness, Mrs. Arnold Kriegbaum, and considered separating into two groups (Juniors and Seniors), which was accomplished at our October meeting. We had 10 present at our first meeting including five juniors and five seniors. At our February meeting there were 15 juniors present.

"Last month we sent a package of Bible story books and Sunday School papers to the children in the nearby Tubercular Sanitorium. At our February meeting we brought clothing, which we shall send to our mission in Kentucky. Because of the blackouts in California, we missed the District Christmas meeting, but we plan to attend the other district meetings as they come.

"Our officers are: Pres., Marian Hicks; Sec., Maxine Rawlins; Treas., Marjorie Atchley; Patroness, Mrs. Floyd Webb; Assistant Patroness of Junior and Patroness of Senior group, Mrs. Arnold Kreigbaum."

We are so happy to hear from both the middle of our U. S. A. and the far west. Now how about word from the south, the north, and the east?

Yours, because of Calvary,

—Aunt Mabel.

W. M. C. & News

DALLAS CENTER, IA.

Greetings in the name of Our Lord and Savior Jesus Christ!

We always enjoy reading news of our sister Councils. Last July all our W. M. C. officers were unanimously reelected. They are: Pres., Mrs. Gordon Carter; Vice Pres., Mrs. Dale Wineland; Sec'y Treas., Mrs. Ralph Morgan; Cor. Sec'y, Mrs. Glenn Hoover, and pianist, Mrs. Elmer Deemy.

At close of our July meeting we had joint installation of W. M. C., Sr. S. M. M. and Jr. S. M. M. officers. We had planned for Mary Emmert to have charge, but just before time, she was called home because of her mother's illness. So Mrs. James S. Cook, our district president, very graciously installed us.

In September we sponsored a Farewell Church Night in honor of our beloved Mary L. Emmert. We presented her with a camera and films. The husband of our president also presented the church with a large framed picture of Mary, that he had taken the evening before at his home. The picture was tinted by his daughter, Jean. We are so thankful for Mary's life and testimony. We truly do praise the Lord for her safe arrival at her chosen field of labor.

Our October meeting was held in the recreation room of our president's new country home. 57 women and children were present. Many were guests. This meeting was rather special, October being the month that many of our members have birthdays, especially elderly members; so they were all seated at the table decorated in their honor and also enjoyed the large angel food cake baked by their hostess.

Also in October, 13 of our W. M. C. members held a missionary meeting for an Aid Society of a country Church of the Brethren at their request. We gave a regular W. M. C. meeting and also showed our scrap books. The women were much interested in the scrap books, especially the African one, which we had dedicated to Mary. She was indispensable in the making of it. Many of those women knew Mary. Then the senior patroness gave a short talk on the purposes and work of the Sisterhood.

In January we sponsored a Fellowship Father-and-

Son Banquet. After the delicious meal, a short program consisted of songs by the Sunday School boys, talks by Mary's father, Mr. A. Emmert, Glenn Hoover, and Rev. Cook. Then two S.M.M. girls came in, one carrying our Christian flag and the other the American flag.

Besides our regular lessons, at our meeting we have one woman give a chapter or more of the book, John and Betty Stam.

We have helped S. M. M. send clothing to Kentucky. More women are daily reading the Bible, and many more chapters are being read this year than last.

We have 43 members, but many of them are elderly and unable to attend the meetings very often. Our average attendance is about 30.

We meet in homes of our members except in summer time, when we meet in the church basement.

May we truly grow in grace and in the knowledge of our Lord and Savior, and may many souls be saved in these last days.

In His Service Until He Comes,
Mrs. Glenn Hoover (Cor. Sec'y).

ROANOKE, VA.

Dear Friends:

When I promised you a quarterly report of finance last conference, we had not yet decided to use the space in the Herald for our programs. This change of plans has made it very difficult for our editor to find room for all the material she needs to use. Consequently it has been decided that I should bring you brief reports as the offerings close instead of the detailed reports that I planned to bring.

Our total home mission offering was $956.39, of which $625 went to the Clayhole parsonage for principle and interest, $200 to Rev. Claude Pearson for his work among the sailors, $100 for publishing a Brethren tract, and $31.39 to the general Home Mission Fund.

Our National Expense Fund offering was $778.83. To this can be added as balance from last year and conference offerings $357.84, making a total of $1136.67. Already $841.00 has been used from expenses, of which the largest item is $600 for publication to the Brethren Missionary Herald Co.

We already have $60.85 in the treasury for Grace Seminary. $15 has been given to Jewish missions. In the Foreign Missionary treasury $10 has been given to the emergency offering; $42.76 was given to Mrs. Morrill at conference; $30.10 has been given to the Jobsons for silverware for the field; and $20 has been given for equipment for the Hoyts.

Our great interest now is the foreign mission offering. Already it amounts to $656.99. Remember that the names of the Councils will be sent with the money this year so that your church will receive recognition.

You are to be commended for the splendid offerings you are giving. May the Lord bless and keep you.

Mrs. H. W. Koontz, Sec.-Treas.

NEWS BRIEFS — From Our Workers

Since we reported, last week, the dedication of a new flourescent lighting system at the First Brethren Church of WAYNESBORO, PA., we have learned that the Philathea Class of the Bible School also installed a flourescent lighting fixture in the parsonage kitchen. We also learn that the Bible School is contemplating the establishment of a Bible School Library and a Bible School orchestra.

On Easter Sunday the PERU, IND. church, where Bro. Robert Ashman is pastor, just missed meeting its foreign mission offering goal of $350 by 35c. The following Lord's Day $38 was received, and it is believed that the offering will go over the $400 mark. 35 Easter banks were turned in by the boys and girls of the Bible School, 20 of them full.

Bro. R. E. Gingrich, pastor of the ELLET, O. church, writes, "Things are going fine here at the church. The Lord is abundantly blessing the work. The foreign mission offering will reach $600, I believe. It is over $400 in cash already. We are supporting Garner Hoyt, as you perhaps already know. . . . We have the finest and largest group of young people we have ever had. I have a high school class of 40, and Mrs. Gingrich has a young people's class of approximately the same number. There are many prospects who have been coming occasionally, whom we hope to win." From the Ellet church bulletin we also glean the following items of interest: The high school class has become so crowded, when all are present, that the high school seniors and others in the group 18 and over are being promoted into the young people's class two months ahead of time. The young people recently sponsored a service at the Haven of Rest Mission in Akron, and will continue to do so one night each month. The Junior Girls Choir recently presented the music for the Brethren Radio Hour, a weekly Sunday morning broadcast sponsored by the Ellet Church over WAKR at 8:30 a. m. During the month of April, Bro. Gingrich presented the Sunday School Lesson each Saturday morning over WAKR. This broadcast, sponsored by the Akron Bible Institute, may be heard each Saturday morning at 8:30. The May broadcast will be in charge of Rev. Harold Etling, a Grace Seminary graduate, and pastor of the Evangelical Church of Greensburg, O.

Bro. Glenn Miller, of the WHITTIER, CALIF. church writes, "It might be interesting news to you to know that our Christian Endeavorers are bringing Dr. Arthur I. Brown to the church for a one week's meeting in May."

In the Victory Revival with Bro. Vern Stuber and the Brethren at Sharpsville, Ind., conducted by Bro. Robert Ashman of Peru, the attendance average was about 65 through rain and all. The cooperation was excellent and spirit of the people was most encouraging to pastor and evangelist. The Lord gave victory with 22 decisions, 14 of whom were baptized at Peru the following Monday night. The evangelist states, "there is opportunity in that community as was evidenced by the fact that most of the decisions were among the young married people and their families. This looks forward to a real growth in the Lord's work at Sharpsville."

Something of the spirit of our churches in these days of emergency can be seen in this item from the bulletin of the First Brethren Church of LONG BEACH, CALIF.: "A black-out coming? We doubt that there will be many more, if any. But if it should come, what of it? There wouldn't be any better place, and very few places as safe, as right here in this church at 5th and Cherry. We are prepared for a real spiritual love-feast for the entire period of any black-out. Tonight we will give you a demonstration of just how it would be—only no bombs—not tonight."

The Waynesboro, Pa. bulletin informs us that "ROBERT YODER, the son of our pioneer missionary to Argentina, who has worked for the Argentine Government for 7 years, has been sent by that government to take a U. S. Scholarship Course in aviation, so he can return and teach pilots in Argentina. He is stationed at the Hagerstown Airport, and reports he enjoys his visit to the U. S."

Among items of interest reported at the business meeting of the First Brethren Church of PERU, IND. are: a perfect attendance for the quarter by 68 members of the Bible School; more than $1000 received by the financial secretary during the quarter; an average attendance of 160 at 20 revival services; 7 outside speakers; 61 decisions for Christ; and an addition of 18 to the membership of the church.

In answer to the question why news from some churches seldom or never appears in these columns, we either never hear from these churches at all, or the information arrives so long after the events take place that they are of no value. Just this past week we have received bulletins from three churches covering their activities for the past three months, and in one instance, dating from early in January. Among the items we would have been glad to report ahead of time if we had known of it was a Bible conference conducted a month ago—and we just learned of it for the first time! We appreciate greatly that some of the churches are "up on their toes" when it comes to reporting their activities PROMPTLY by card, letter or bulletin, and informing us ahead of time when special meetings are to be conducted. And for those who are not doing so, we hope that this hint will be sufficient.

The Mother Who Didn't Forget

By REV. JOHN H. SQUIRES, pastor, Wooster, O.

When we requested from Bro. Squires a mother's day article for the Herald, we remarked that a father of twins should have no trouble in preparing one. To this Bro. Squires replied, "Where do you get that stuff, 'A fellow with twins shouldn't have any TROUBLE writing a mother's day article'? Man, only a father of twins knows what TROUBLE is. Didn't you know that the author of 'Nobody Knows De Trouble I'se Seen' was the father of twins'?" Well, perhaps it's so. Never having been the father of twins, we at least cannot speak from experience. But we can certainly commend the following article to our readers. Perhaps its worth lies in the fact that it comes from "the voice of experience," the father of twins!—Ed.

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also. . . . And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 1:5, 4).

27,000,000 boys and girls without Bible instruction in America! This is a conservative estimate! But it is more than an estimate; it is an indication. It indicates that millions of homes in the United States are without The Bible, without Christ, and are therefore without hope!

At once we are confronted with the fact that somewhere someone has failed. This failure is not difficult to find. The most important institutions for molding human life is the home, and it is here we find our failure. The school and church combined exert little influence upon children compared to the power of persuasion that is found in the home. "Of the first 10 years of a child's life, nine-tenths of his time is spent in the home." One great child-educator has truthfully said, "If you train your children carefully until they are seven years old, they are already three-quarters educated." Or to put it even more forcibly, in the words of Clarence H. Benson: "By the age of three, parents have done more than half of what they will ever do for their child." This is a truth pastors and evangelists have seen demonstrated only too often. Some mother will neglect the spiritual training of her child for seven or ten years, and **then** suddenly see the folly of her way when she is confronted by a rebellious and godless son or daughter. The mother **then** decides to do something about it and rushes to the pastor with, "Won't you please do something for my child?" It has **already** been done. Nine chances out of ten it cannot be undone. Were it not for the grace of God in salvation through Jesus Christ it could **never** be undone.

The real teacher of the child in the home is the mother. This has always been and ever will be true. In the habit-forming days of early childhood, it is the mother for the most part who will decide what the child will be in later life. All that the little one in the home knows about God will come from mother; for the mother is the only God the little one knows. "In the earliest hours she (mother) is all of heaven and earth to him. In his mother he has discovered protection, provision, and Providence. The first object of a child's religion is its mother. The mother's arms are his heaven; her eyes, the stars; and her care and provision, the Providence on which he relies with fullness of faith."



Precious to mother, but how much sweeter far
To Jesus Christ these little children are.
She watches them upon their morning way,
Her heart will follow, but her feet must stay;
Oh, dare she trust them past the threshold's rim
Unless she KNOWS she trusts them unto Him?

——Sel.

Where do your feet take you mother? Those tiny, trusting feet are following you. A little boy, having been told by his mother that it was God who made people good, made this reply, "Yes, I know it is God, but mothers help a lot." Yes, mothers may help or they may **hinder.**

In the passage before us we have two mothers who didn't forget. But our purpose for the present involves the mother of Timothy, Eunice. Thank God for Lois who brought up Eunice at the altar of her knees. But praise Him thrice for Eunice who didn't forget, and in turn made an altar out of her own knees for little Timothy. Is there not in this passage an answer to the problem of why only 10 per cent of the homes in America have a family altar? Our grandmothers as a whole believed something, and they tried to pass that great body of truth on to their children. But what about those children who are now the mothers of oday? Have they not, to a great extent, forgotten what they learned and where they learned it? What if Eunice had forgotten to transmit to Timothy what she had learned from Lois?

There are in the above two verses at least three things that took place because a mother didn't forget:

Because Eunice didn't forget, a son was saved.

Eunice was a Jewess. This very fact in itself practically assured Timothy of a knowledge of the Word of God. The Jew knew the importance of child-training, and every child was sure to be indoctrinated from infancy. The very heart of Judaism was drilled into the minds and hearts of Jewish boys and girls so that they could never forget it. The heart of Judaism is found in this: "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4-5). But this would mean nothing to future generations unless it was written where it would be preserved. Where should it be written? The Jew knew. The child was the key. The Jew knew that "the child was wax to receive and granite to retain." That is why the instruction is given in the next two verses, Deut. 6:6-7: "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently **unto thy children,**

and shalt talk of them when thou sittest in Thine house, and when Thou walkest by the way, and when thou liest down, and when thou risest up." The ability of the Jew to exist down through the ages amid horrible persecution is not such a mystery when we study the above passage and understand the value the Jew put upon the child and its education in the Holy Scriptures.

Eunice had received her knowledge of the Holy Scriptures from her mother Lois but thank God she didn't keep that knowledge within her own heart. Paul said that Timothy had "from a child known the Holy Scriptures." Eunice began teaching Timothy when he was an infant, for that is literally what "child" means here. Let no mother be so spiritually stupid as to deny her child its inalienable right to learn about Christ from infancy. A child is never too young to learn about Christ and His Word. Timothy will be forever a powerful protest against such an erroneous idea. Undoubtedly in the first five years of his life Timothy learned more about the Lord and His Word from Eunice by just watching her as she went about her household duties and lived a godly life before him.

"Not merely in the words you say,
Not only in your deeds confessed
But in the most unconscious way
Is Christ expressed.
For me, 'twas not the truth you taught,
To you so clear, to me so dim,
But it seemed your very presence
Brought a sense of Him
And from your eyes He beckons me,
And from your heart His love is shed,
'Till I lose sight of you, and see
The Christ instead."

That unhypocritical, crystal-clear faith in the Christ of the Word of God that dwelt in Lois and Eunice came to dwell in Timothy in those early years because a mother by the name of Eunice didn't forget.

Because Eunice didn't forget, a preacher was produced.

Eunice was well paid for those early years of instruction. Throughout all eternity she will be able to see the fruit that comes from being able to present to the Lord, not only a saved son, but a son who has surrendered his life in full-time service to the ministry of the gospel of Christ.

Timothy's first pulpit was his mother's knees. It was there that he not only learned about salvation but also learned he should "be able to teach others also". What a blessed beginning to learn to "preach the Word" at mother's knees! Too many mothers can't keep their knees bent long enough to hold a Bible. They are so busy running around in society and doing "church work" that they wouldn't know what to do with a Bible if they did find it on their laps. Think of it! A mother whose children have never heard her pray, much less see Christ in her walk! The reply that a modern girl gave a real estate agent who wanted to sell her a house indicates why too many mothers are producing too few preachers. Said the girl to the agent: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and married in a church; I live out of the delicatessen and paper bags; I spend my mornings on the golf course and my afternoons at the bridge table and my evenings at the movies; and when I die, I'm going to be buried at the undertaker's. All I need is a garage." Any note of humor in that reply is immediately lost in the tragic truthfulness of it.

Why aren't there more consecrated, Christ-loving young men entering the ministry today? May it not be that we are desparately in need of more mothers like Eunice? Our Brethren mothers should put some serious thought into this in light of the fact that our church is crying out to Gace Seminary, "Give us more preachers." And Grace Seminary is forced to say to the church, "You give us more young men". But our church will never make any real contribution in this way to the seminary until we have more homes with family altars and godly mothers and fathers, who will like Eunice of old teach and live Christ before their children.

Because Eunice didn't forget, another Demas was avoided.

A careful reading of 2 Tim. 1:5 seems to indicate that Paul used the phrase, "When I call to remembrance," that some incident had just taken place which caused Timothy and his fortunate background to flash before his mind. What would cause Paul at this point to be thankful for Lois and Eunice and the part they played in the life of Timothy? May it not have been his keen disappointment over the departure of Demas (2 Tim. 4:10)? "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Demas had turned out to be a hypocrite, and Paul in his sorrow thought of the "unhypocritical faith" that was in Timothy.

Let's not be too hard on Demas. The very fact that Paul should bring up Timothy's background, when he was contrasting Demas' love for the world and Timothy's love for Christ, indicates that Demas must not have had the kind of mother that Timothy had. There was no Eunice to point out what sin was and what it could do. The wordly city of Thessalonica may have been made attractive by the walk of the mother of Demas, as he fashioned his life after her's in those formative years. What a contrast to such a mother was found in another "Eunice" by the name of Susannah Wesley. John Wesley had enquired of his mother to know exactly what sin was. Susannah Wesley answered her son, John: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things—whatever increases the authority of the body over the mind—that thing is sin to you, however innocent it may seem in itself." A mother who could talk like that to her boy is a mother who could talk with God. Small wonder that this "Eunice" produced another "Timothy".

How about it, mother; have you forgotten, or does that little one have a "Eunice"? You can't begin too soon. A woman once asked an outstanding religious educator, "How early can I begin the religious training of my child?" "Madam, when will your child be born?" he replied. "Born!" she gasped, "why, he's already five years old!" "My goodness, woman." he cried, "don't stand here talking to me! Hurry home, already you've lost the best five years." Perhaps the difference between Timothy and Demas was those first five years. How could Demas "continue in the things (he) had learned" when he had never been taught them when it mattered most? It is the early years that count. "87 per cent of adult converts fall away within five years, but not more than 40 per cent of child converts, in the same time." Mother, by the grace of God, and under the guidance of the Holy Spirit, consecrate your life to the business that pays the biggest dividends—that of seeing that your children possess "unfeigned faith" which alone can save.

News from Brethren CHURCHES



LA VERNE, CALIF.

To our dear ones in Christ Jesus:

Another glorious Easter has just passed, and we have much for which to praise the Lord; for in these chaotic conditions of war and upheaval all around us, we realize more the blessings which are ours in Christ Jesus. We had a children's program, and were delighted to see our choir loft filled with children and a few young people. More babies and children were in the program than for five or six years, hence more parents to hear the Easter story in song and word. The decorations were beautiful—so many calla lillies, but as one aged sister said, not more beautiful than the babies and children's faces. Bro. Carter gave us a wonderful Easter sermon on, "What if Christ Had Not Risen?" In the evening, after services by our five C. E. groups, our choir and pastor and wife gave an impressive service in song and reading.

Since our report of three months ago, we have had many extra meetings. Our Men's Magnify group met once for fellowship, supper and business meeting, and also the District Men's Magnify group met in our church.

Our Jewish Bible Conference of three speakers was very good. Bro. Centz was extra good, and we realize more what the Lord would have us do for His people, the Jews, and what they have brought to the church.

Bro. Sheldon showed his pictures of Africa and led prayer meeting a time or so. The Sheldons' sojourn with us inspires us to a greater work for our Lord through missions, home and foreign. Sister Sheldon gave us a good talk on their African work at one of our W. M. C. meetings. At the present time she is in the hospital for a minor operation.

Our Pomona Division of C. E., in which five or six different churches besides our own are represented, met at our church for their booster banquet.

We held our spring love feast and communion on Good Friday evening. While there were fewer in attendance than usual, it was a very inspiring and spiritual service; and such fellowship is enjoyed more when we are surrounded with the turmoil, unrest, and war conditions.

We know there is a question in your minds, do war conditions hinder church services? Yes, in different ways. Some fear the threatened blackouts, for when they come, all cars must stop at the side of the street till the all clear signal is sounded. Then the tire rationing is another factor, it seems, but can we not trust our Lord? He is faithful. Has He not provided throughout the ages? And if tires cannot be obtained, will He not provide otherwise? Remember our blessed hope of His soon return; also Heb. 10:25, "not forsaking the assembling of ourselves. . . ."

The greatest factor in lessening church services is the defense schools, where most of the able-bodied men must go to learn ways and means of defense in case of air raids. This has lessened prayer meeting and choir practice.

The Red Cross called on us to see how many refugees or evacuees we could cook for in case costal areas were evacuated. Our W. M. C. agreed to cook for 150 if necessary, and divided our members in groups of four to cook and oversee the work. We were told, "If called, drop home work and respond to the work in church basement." All agreed to do so.

Mrs. Lydia H. Frantz.

FORT WAYNE, IND.

We here at Fort Wayne praise the Lord for His rich blessings during the church year which closed Mar. 31. Truly He has done exceedingly abundantly above all that we have asked or thought! Apr. 1 marked the close of 17 months of labor among the Brethren at Fort Wayne for the undersigned and his family. These have been months of real joy in fellowship and service together. During this time 34 members have been received into the congregation. In addition there are 9 awaiting baptism and membership. The Lord has also led a number of folks to make definite rededications of life.

The attendance of the Bible School has shown a steady growth during the winter months. During the month of Dec. it never dropped below 160. However, the attendance has shown a decline recently, in spite of a number of new members, due to the seven-day working conditions.

The church services have been exceptionally well attended especially in the mornings. During the three months from January to March we averaged a decision a Sunday. Prayer meetings are always a spiritual feast. The attendance has ranged all the way from 35 to 65 at regular prayer services, with the average around 45. Christian Endeavor has enjoyed a good year in the church. We have four societies, Adult, Young People's, Intermediate and Junior, which have totalled as high as 65 in attendance. Each of the groups is growing.

Many improvements have been made in the building during the past year. The exterior of the church has been painted and several rooms refinished in the Sunday School departments. The outstand-



THE NEW PRAYER CHAPEL IN THE FORT WAYNE BRETHREN CHURCH

ing achievement in this connection has been the completion of a chapel in the north wing of the building (see picture on Page 15). It is a beautiful little auditorium, 45' long and 22' wide. The ceiling is "Masonite" tile while the sidewalls are finished in "Celotex" decorative plank and a "Masonite" wainscotting. An unbroken line of fluorescent lights the complete length of the room floods the chapel with light. With the pews from the Bethel Church of Berne and the carpeted platform and pulpit, we have a splendid auditorium seating approximately 100 persons. Dedicated by Professor Herman A. Hoyt at the New Years Eve service, the chapel has already been used for a Bible Conference and a week of evangelistic services in addition to its use every week for prayer meeting, Junior and Intermediate Departments of Bible School and Young People's C. E.

During the past year we have enjoyed the ministry of Dr. V. C. Kelford of Calgary, Alt., Canada, who was with us for two splendid Bible conferences eight days last April and five days in January; the pictures and messages of Rev. O. E. Phillips of the Biblical Research Society who gave us a four-day conference in October; the ministry of several missionaries including the Morrills, Sheldons, Jobsons and Williams of the African work; Mrs. E. R. Munroe of the Oriental Missionary Society, the Zimmermans of the Brethren Hebrew Mission in Los Angeles, and Rev. Norman Uphouse of the new home mission work in North Riverdale, Dayton. The offerings for missions have been the largest in all our history and we are praying that they shall continue to grow. We feel that we here in Fort Wayne owe a great debt to the missionary vision of others in the past, and we have found that missionary giving always is reflected in real growth at the home base.

We are planning to have a two weeks meeting in May with Evangelist "Mickey" Walsh of Philadelphia. Pray for the blessing of the Lord upon this effort. Pray for our testimony here in the city of Fort Wayne, that we may be instrumental in winning many of the lost to Christ in these last days! Pray for the pastor as he has been ministering two days each week in part time teaching at the Grace Theological Seminary. "The grace of our Lord Jesus Christ be with you."

John M. Aeby, Pastor.

CAMDEN, O.

Just a little news from a small church" resurrected" eight years ago. When we came here, there was not even a Sunday School. Now we have a Sunday School of 70 to 125, and a fine Bible Study Class each Thursday evening.

We had eight nights of revival right after Easter. There were eight confessions and five received into the church. Some the parents said were too young. Our evangelist this time was Mr. Peifer, a converted gangster, who drew a fine crowd.

Our Easter offering this year is the best in eight years, but not near what it should be.

Pray for the Camden church. We are in one of the most liberal communities I have ever been in.

S. Lowman, Pastor.

TWO REVIVAL CAMPAIGNS

It was our privilege to conduct two revival campaigns during the three weeks preceding Easter. The first meeting which lasted two weeks was held at the Evangelical Church in Greensburg, O., where Brother Harold Etling, a former classmate and graduate of Grace Seminary, is pastor. We had a wonderful time of fellowship with Brother and Sister Etling and the people to whom they minister. The Lord worked in a wonderful way to the salvation of many lost souls and the surrender of many lost lives. There were 46 decisions in all, about half of them being first time confessions of Christ.

The second meeting has already been reported by Bro. Mayes, but we would like to add our word of testimony to his. Never have we seen the Lord work so mightily in the hearts of men and women in such a short campaign. It was indeed a real revival. Besides the fact that there were over 40 decisions for Christ, we feel that the Lord has brought a definite blessing to the church as a whole.

In both meetings we were glad for the opportunity of presenting the precious truths of the Word of God. And despite the fact that over 90 decisions were made for Christ, we feel that we have been the one really to profit by the manifestation of God's power in salvation, for we too have been revived.

John H. Squires

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SPECIAL MEETINGS NOW IN PROGRESS

FT. WAYNE, IND.—May 5-17. "Good News" Revival conducted by "Mickey" Walsh of Philadelphia.

ELLET, O.—May 15-17. Youth conference conducted by the Polman Trio.

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EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT—Ps. 77:1

(Photo shows newly decorated auditorium of our Cleveland, O., Mission Church)



THE BIBLE STILL LEADS

Boake Carter, celebrated columnist, has been bearing strong and fearless testimony to the Bible as the Word of God. It is not often that such men of courage are found in the world of journalism, who would face the scoffs and criticisms from infidel and agnostic critics. But apparently this man has fought his way through the maze of world confusion, past the mere occupation with comments on events as they occur, to discover the true and basic cause of the present state of mankind and world affairs. His columns have been calling America to the Bible as the source of light and guidance for the world in its present confused state.

After noting the recent decision of 100 literary judges that the Bible is the greatest of all books in the world, Carter declared "Now, for a change, let's read the Bible instead of 98 per cent of the trash ground out to divert the mind of man from reading that which he should read daily to find out what he has to do for himself and his nation."

Would to God that America would heed this counsel and go back to the Bible, yield their hearts to the Christ of it, mould their lives into conformity with it, and fill our nation with righteous living men and women from the President down. No nation need fear any enemy if that nation is right with God. But we cannot expect God to bless and save us if we have our backs turned on Him.

"Blessed is the nation whose God is the Lord" (Psalm 33:12). No enemy ever conquered Israel while they were faithful to God. But they fell on evil days when they forsook His will for them. If America would attend to God's Word and listen to Him, instead of the confused and raucus voices of godless demagogues who are "ever learning and never able to come to a knowledge of the truth" (II Tim. 3:7), the blood of America's boys would not have to run as a river. God would fight for us. That would be enough!

BRETHREN, WE HAVE LOST SOMETHING—

We attended a missionary meeting the other night. A man was there who had just returned from Peru, South America. He told a pitiful story of the state of the nation, the moral and physical condition of the people, and worst of all, the sad spiritual state. He told of a missionary meeting they had, at which a lay preacher with no education at all reported. He had no message except that which the Lord had done for him through the cross of Calvary. He told how he had felt called to a certain Peruvian city to preach the gospel. He went. There was a powerful and wicked priest there who stirred up the people to kill him. Yet he preached on. Many women pled with their husbands to kill him and do God a service. Yet he preached on. He finally hired a hall. The priest incited people to throw rocks and break the windows. Rowdies were hired to try to break up his meetings. Still he preached on. He won one soul for Christ two weeks later, then another, and another. He found that the hearts of men were sick of sin and longed for a Savior. A very wicked public official was laid upon his heart. The official could have had him thrown into jail for even talking to him about his soul. But he went anyway. At first the official was cold. The second, third, and fourth visits had little effect. On the sixth call he broke down and said he hadn't slept for days, and that his soul was miserable. He accepted Christ. A week later he called the missionary and said he couldn't stay in the high salaried government position he had. He felt that he could only preach the gospel now. He resigned. The missionary sent a letter with him to the mission school, asking them to receive him and teach him the Bible, but stating that they didn't need to set him on fire for Christ for he already was a blaze. In three short months that lay preacher, laboring under the very threat of death daily, brought 15 souls to Jesus in Peru.

We went out of that meeting with a heavy sense of failure in our heart. With all our running around, how little we are accomplishing with all the advantages we have! How that simple-hearted lay preacher in Peru puts us to shame! I thought of the many preachers in Brethren pulpits who seem afraid and ashamed to go to men around them and talk to them about Christ—preachers who year after year report nothing but a few children out of their Sunday School being baptized and taken into their churches. Where is the fire for Christ that is found from a trip to Calvary? Where is the iron, in the blood that comes from the inner assurance of being saved from hell? Will we have to face the threat of a firing squad before we will tell men of Christ here in America? What difference how many fine magazines we publish, how many great sermons we preach, how many books we write, or how many marvelous Bible conferences we hold, if we thereby lose our love and passion to bring lost men to Christ? Would to God that we could take a trip to Peru and learn from that humble lay preacher how to do the thing that Jesus first of all sent us to do. God save us Brethren preachers as well as laymen, from having to face the accusing fingers of men and women in our communities whom we might have saved, but did nothing about it!

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

"THEY'VE GONE INTELLECTUAL"—

We recently labored in a city where we came across a church with a large congregation. The congregation had plenty of money. They had an outstanding fundamentalist preacher who was in demand for outside work. They had a reputation for the wonderful gospel that church stood for. But they had revival after revival and no harvest of souls. Worldiness was characteristic of its people. Practically all of its men and many of its women, young and old, used tobacco. Prayer was a dead issue. The men of the church avoided prayer meetings. I asked, "What is the matter with a church with such a gospel and such a preacher that such conditions exist?" Quickly came the reply, "O, they have gone intellectual". I asked what was meant by that, and was told that they had gone heavy for Bible Conferences, and Bible teaching ministry, but that no one ever took it to themselves personally. It is hard to believe that such worldliness could live under such teaching. But the facts are that the preacher who thinks that if he just preaches the true gospel that is the end of it, and that his church will be a spiritual one as a result, is badly mistaken. The gospel must be applied. It made little difference how much Nathan talked in the third person to David, but when he said, "Thou art the man," things began to happen. A 'cold fundamentalism' is as detestable as modernism. It is of such that Jesus said in Mark 7:

"This people honoreth me with their lips, but their heart is far from me."

A separated gospel without a "separated life" is a living contradiction. The preacher who, from fear of man or fear of his job, fails to call a spade a spade and lay his finger on sin as sin, is a failure in the sight of God. God save us from going 'intellectual' to the point of harboring sin right in our own congregations.

"HE WOULD CONDEMN HIMSELF"—

A close friend of a good fundamentalist preacher was talking to the writer a short time ago. We are discussing why there were so many glaring outward sins in the lives of his church members, when the preacher was such a strong preacher of the gospel himself. We asked, "Why doesn't he come out boldly and condemn sin as the apostle Paul did in his churches?" Answered his friend, "He wouldn't dare to. If he did, he would but condemn himself, for he runs to the movies and smokes cigarettes. That is why he has lost his influence to clean up his people." He preaches against sin in general, but never so that his people take it personally". Before a preacher can have power to clean up his church and make it free from the world spots that destroy a church's power in the community, he must himself come with clean hands. The preacher whose own spiritual life is so low that he likes to indulge in the pleasures of a Christ-rejecting world, and who shakes hands with the devil's crowd all week long, cannot have the courage of a lion in denouncing sin when he gets into the pulpit. It is like hitting himself with an axe. The injunction of the Apostle Paul to his son in the gospel, Timothy, should be the daily manna for some preachers who like to think of themselves more lightly than they ought to think.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith" (I Tim. 6:11, 12).

God forbid that any preacher who reads these lines should realize if he should condemn worldliness and sin in his people, he would have to take his own place at the altar of confession, for he would have but condemned himself!

"GO GET THEM"

At the close of a revival service one night, a much impressed young man, student at a lifeless theological seminary, approached D. L. Moody and asked, "How can we reach the masses?" The reply came like a flash, "Go out after them."

Scores of fundamental preachers are wasting good gospel sermons on empty benches with but a handful of saved people, half asleep, in attendance. All the while the thousands of the lost are passing by without so much as a thought of the church. And all the while the pastor and the people feel that they are doing all God expects of them, and they wonder why the sinners don't crowd into the church.

What a pitifully poor conception of reaching lost men for Christ! Church buildings are not designed for reaching sinners. They are fitted as a place of worship for believers. Sinners don't go to church. They are out in sin, without thought of God.

If the missionary in foreign lands should try the method most used in America, he wouldn't get to first base reaching lost natives. But he goes out after them, in the bush, in the villages, on the roads.

The Lord Himself, in a great parable, told us that inviting people to a wedding feast is not enough. We must go out into the highways and byways and compel them, urge them, plead with them, to come in.

Recently, in a community where a group of fundamentalist churches had lost their joy in the Lord, and

COIN COLLECTORS SHOULD BE DISTRIBUTED NOW

It is estimated that $6,000 came in for the Thanksgiving offering through the use of coin collectors last year. More pastors are using them each season. They are making larger offerings easier to get. Some people fill three or four of them. We anticipate the largest use of them this year. Now is the time to start, pastor.

Our Loss is Great

The directors of The Home Missions Council wish here to acknowledge our deep sense of grief and loss because of the death of Dr. Florence Gribble. She was a living embodiment of the passion for the salvation of the lost in Africa. Her going is a loss to all of us. As an example of devotion and fortitude she inspired us all. Our loss is very great.

had settled down to a satisfied state, doing no personal soul winning at all, a change of pastors came in one church. He came in like a firebrand. Within a month he had rung every door bell in town. Then he started on the countryside. Every farm, every home, every farmer in the field, was approached by this preacher. He was full of joy, wore a big smile, was pleasant and easy to talk to, didn't try to make others feel his spiritual superiority, didn't try to run down other churches. He was simply after the lost. Scores of people who never darkened other church doors came to his church. Many were saved. They wanted the thing that made a man as attractive as he was. He told them it was Christ.

Brother preacher, are you preaching to the same little, lifeless handful every Sunday? Do you work and sweat, preparing and preaching your sermons with no result? It is your own fault. Get out of the rut you are in. Get on your knees and cry out to God for a revival. Spend an hour a day pleading for souls. Let your eyes run down with tears like Jeremiah's. Then go out after the lost, face to face, and show some joy in the Lord, and soon you will be a new preacher on fire for God. Your congregation will catch the spirit. They will follow your example. Then your church will be a continual revival center.

But—if you don't, some other preacher will follow you and accomplish wonders right where you failed.

"THAT PREACHER DOESN'T PAY HIS BILLS"

There could hardly be a more severe indictment of a preacher than that he fails to pay his bills. Nothing will cause congregations to shy away from calling him, more than this charge. No other fault aside from clear misconduct on a preacher's part brings more hurt to the name and prestige of a church in its own community. What confidence does a grocer have in the gospel of a church whose own preacher does not, over months of time, pay his grocery bill? How can they expect to win the automobile agent to Christ when their preacher fails to make his payments on his car? And when a preacher leaves town and goes to another field, leaving a lot of unpaid bills behind him for the congregation to face, what chance does his successor have to reach the men of that city until they are paid up? This one item is so important in successfully establishing a new congregation, that the Home Missions Council makes one of the basic clauses of its contract with every home mission pastor to be that he must live within his income. However, such a requirement is a rank injustice if the dear man is not given enough to live on so that he **can** pay his bills. This is what the Council always seeks to do for each of its men. They take into consideration the size of his family, the cost of living in this particular community, and other items that he will have to face, such as moving expenses and so forth. The training of having to live within a modest, yet sufficient income is one of the most necessary parts of a young minister's preparation. Too large an income suddenly thrust into the hands of a young and inexperienced preacher, just because he is a promising young man, as is sometimes the case, is one of the worst things for him. It has ruined many a young man by getting him into indulgent habits that will demand satisfaction in a future day when he cannot afford it.

But on the other hand, there is a lot to be said in behalf of the preacher. If he is compelled to borrow money to get his training, thus forcing him to enter his ministry after graduation with a load of debt upon him, that makes a difference. The young preacher usually faces marriage, the setting up of a new home, the buying of a car, the establishing of a library, and a thousand other things. Often duties to his own family, an old mother or father, a younger brother or sister, are thrust upon him. Who ever thinks about that as they judge him? Then there may be operations and hospital bills to meet, sickness of himself or wife. These services are not free to a preacher any more than they are to any other. And many, many times, the congregation itself does not pay all of the preachers' salary; and yet they criticize him if he doesn't pay his bills. The way in which a congregation takes care of the pastor reflects either honor or disrepute upon the Lord. A well cared for pastor is to the everlasting credit of a congregation. It is the injunction of Scripture to do so:

> "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel" (I Cor. 9:14).

Let every congregation see that it is allowing its preacher sufficient income to pay his bills before they criticize his failure to pay his bills. Today when most of the congregation are enjoying sizeable increases in their incomes, hardly any have thought to increase their pastor's salary so that he can meet the rising cost of living. And when the salary is increased, **let the congregation see that it is paid up promptly!** The preacher who can't hold up his head in his community because he can't pay his bills, due to not having received his salary, is licked before he starts. Give the average preacher a chance and he will make good.

"I NEED MORE MONEY"—

So wrote in a young preacher not long ago. Now there is a real difference between having enough for what we **need** and what we **want.** Too often a young preacher wants to start out where others are who have been 20 years or more in the ministry. He and his wife want a larger car, they want nicer furniture in their home, they want finer clothes to wear, they want to take many auto trips, and to have many things that most of the folks in their congregation cannot afford. If many young preachers were more concerned about the weight and power of their sermons, and more concerned about the souls that are lost in their community, they would not be so unhappy over their situation. They have their eyes on the wrong things. If their first concern were for the type of work they were doing for their Lord, their congegations would grow faster, souls would be saved, and thus they would make it possible for their church to do better by them financially. It was the apostle Paul, who had wealth and disdained it for Christ, who wrote to his disciples at Colosse:

> "Set your affections on things above, not on things on the earth" (Col. 3:2).

If many preachers spent half as much time in their study as they do trotting about the country burning up what they do receive in gasoline, they would be healthier, happier, and much more successful in the ministry. Many preachers need a boss to make them stick to their jobs at home!

"CAN YOU PROVE TO ME THAT THERE IS ANOTHER LIFE?"—

We were talking to a young man about Christ and eternity. He had spent a couple of years at college and was rather skeptical as a result. He seemed to feel that because science had not proven immortality, that therefore there was no such thing. And the pity of it was that when he went to his pastor, he was told that there was no proof of immortality, that you just had to believe it without proof. What a tragedy for

Across the Nation - - WITH OUR SECRETARY

REVIVAL AT THIRD LOS ANGELES—

From the Modesto meeting we came directly to the 3rd Brethren Church of Los Angeles, and started a two weeks campaign. This church has surely had its troubles during the last couple of years, but it is now coming out of them and is looking upward. The Sunday School is climbing back up to where it once was. The attendance was 117 on Sunday. They now have two fine Christian Endeavor societies, and the church attendance is getting sizeable once more. The difficulties of the past have seemingly been good for all as they have evidently encouraged a spirit of humility, and have driven all to their knees in faith as never before. A fine spirit of fellowship and unity was present through all the meeting.

About half of the membership live in other sections of the city, and this makes it hard for them to get to church. Some of the folks drive as high as 17 miles to each service each way. And they were there as every meeting also. This demands real loyalty and sacrifice. It was a real inspiration to see this. The men of the group have a unity of purpose and a spirit of progress that is an indication that better things are ahead. They are now seriously considering such changes as will make possible the immediate erection of a new church building. We expect results from the efforts now being exerted to that end. One thing is sure: they need a building that will enable them to increase their Sunday School at once. Look for news regarding this a little later.

Bro. Leonard Kuns of Whittier made a real contribution to the success of the meetings by his directing of the song service. His genial spirit and the special music he provided were greatly appreciated by all. The delegation from other churches helped a lot at a time when it is hard to get folks out because of the unsettled conditions due to the war spirit that is everywhere. Some people live in hourly dread of an air raid, while others think nothing of it at all.

Brother and Sister Sandy are greatly loved by the congregation and they are doing a fine work here. He is teaching part time at the Los Angeles Bible Institute, but not enough to hurt his local ministry. Our home, while in his section, was with the pastor and his wife, but they insisted that I do not mention my experiences while there, so I will leave it right there, except to say that I am short a shirt. Sandy is wearing it! I will be 3,000 miles away from Mrs. Sandy when this appears in the magazine, so I have quite a bit of courage on the point.

MINISTERIAL GATHERING AT SAN PEDRO—

One of the good things about this district is the fine spirit of fellowship that the preachers and their wives have at their monthly gatherings. This one was held on a Monday at the sailors' mission at San Pedro, conducted by Claude Pearson. The meeting began at 10:30 in the morning and continued till about 4 in the afternoon. Such a meeting provides a splendid opportunity for the men to visit, cheer each other up, exchange ideas and news, and generally to promote a spirit of unity and good will which is so essential to any group of preachers. We were able to get a good picture of this group also. We had a pleasant time there that day and shall not soon forget it.

NORTH RIVERDALE GROWING—

Last Sunday there were 93 in the Sunday School at North Riverdale mission church, and 73 in the church service. This is a growth of almost 200 per cent in Sunday School since they started last August. They now have 52 members in the congregation, which is a gain of 50 per cent since the start. It would be a real achievement if all our churches had increased 50 per cent in six months! These folks work hard at their task and God is blessing them for it. Too many



Young People's Bible Class at Modesto Brethren Church

any preacher of the gospel to know no better than that! You would have thought that he did not accept the Bible as a fact.

The most tremendous fact in the universe is that Jesus Christ, the Son of God, was born of a virgin, lived on earth in a human body, wrought the works that only God could work, was crucified on Calvary, was buried in a tomb, the body in which He was buried was resurrected by His own mighty power, and He is now alive for evermore! That empty tomb is the best established fact of all history. 100,000,000 Christians throughout these 1900 years rise up to testify that Jesus Christ is alive and that He lives in their hearts. The living Christ in the hearts of all believers today is effective proof that Jesus arose from the dead, and that His promise of eternal life is true. He cried.

"I am He that liveth, and was dead; and behold, I am alive forever more." Amen (Rev. 1:18).

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Even though we have the facts, yet we must believe them to make them of any value to us. We have plenty of facts. Will you believe?

churches and pastors spend too much time at other things than the reaching of souls. This is not true in Riverdale. They like to go after souls over there, and that is why their church is growing so fast. And this is the reason why they have such fine offerings. Imagine a mission church of 50 members giving $166 per week in their envelopes! That is an average of over $3 per member. No wonder North Riverdale is growing. Any people who will pray and work and sacrifice as they do will grow by leaps and bounds. Success in building new churches is not just a matter of luck. It is the result of downright hard work, filled with the love of Christ and a desire to glorify Him. Works like North Riverdale surely glorify our Lord.

The church building is going up and the foundation walls are being poured as we write these lines. See page 7 of this issue for pictures on day of laying cornerstone. Pray for these real Brethren in North Riverdale.

BELLFLOWER, CALIFORNIA—

It was originally planned that we hold a two weeks meeting in Bellflower. However, since our time had been so heavily cut into by other demands before we came to the coast, this meeting was cut to one week. This is too short a time for a real revival. Nevertheless we did the best we could to stir up the hearts of the people and to help them to take courage in expanding the work of the Lord in this district.

The one thing that seems to be most needed right now in this field is to have the building completed. They have had the basement only for several years now. Having to use the basement for both Sunday School and church work does not help the work any. The folks have had so many distressing setbacks in their efforts to finish their church and to get a strong congregation built up that some had lost heart. However, it is apparent that they will be able to go ahead now and finish their house of worship. The very psychology of this one thing will do more to set the whole congregation alive to their work for Christ, and to interest the community in their enterprise, and will be worth more than any other single thing. Certainly, the present appearance of the basement covered over is not a very attractive thing from the outside.

But from the inside there is a very different story to tell. Last spring the floods filled the earth so full of water that the pressure burst the cement floor and filled the place with water to 42 inches high. Waiting for the water to recede took a long time, during which they had to meet in a hall a long way from the church. Then the expensive work of repairing the basement followed. During all this time the work was suffering. It was planned that they should finish the upper part of the building at the time the basement repairs were being made. The Council had appropriated $1,000 for this work, but the income last year did not permit the Council to make this payment, with the result that once more the folks had to wait. They went ahead and fixed the basement anyway. Today it is a refreshing sight to see. Brilliantly white, it makes a fine impression on anyone who enters. It is small, close quartered, and that makes a friendly spirit for the services which is very apparent.

The attendance at the services was not large at any time until Easter Sunday morning. The many defense plants with their different shifts make it hard for many of the men to attend at all. When the husband cannot go, it keeps a whole family out. California is alive with defense plants. Such things can be expected in these days.

Bro. Jesse Hall is the pastor here, and he is really loved by his people. We noticed that the very first thing. The hard work and sacrifices that he has made to save this work have endeared him to all who know the circumstances under which he has labored. He has rolled up his sleeves and labored alongside his men day after day in the work. He is a tireless house-to-house visitor. The entire community hold him in high regard. The cause of Christ has been strengthened by his Christian testimony, that is sure. It was our privilege to spend the week in the pastor's home, and he and his wife made those days a very pleasant experience to me indeed. The family altar is a very real part of this home.

We held a meeting in Bellflower in 1937. At that time the church was located in a new section away out in front of the main body of houses. As a result there were many who doubted the wisdom of locating so far out. Today there are literally hundreds of houses all around the place. One subdivision is now erecting 2,500 houses just south of the church. The church today stands alone in the center of one of the largest and fastest growing residential sections in the whole of Southern California. There is no doubt about having a field. There is room for half a dozen real churches in that field now. What is needed now is a place to serve the work adequately and a people with the heart to reach the unsaved. We see both of these just ahead.

On the last Sunday afternoon of the meetings, the secretary met with the officers of the church. These men manifested a fine spirit of interest and devotion; and, after going over their problems and possibilities, the order to go ahead and finish the building was agreed on. Funds were assured and the project was ready for starting as soon as permission from the WPB could be secured. We hope that by the time this is read, the walls will be going up. It will be a great day for God's work in Bellflower when the structure is finished. It will complete a long struggle. God will glorify Himself in Bellflower.

MODESTO AGAIN

Leaving Bellflower for the east, we came by way of Modesto. The time had come for closing the deal for purchase of lots. This was done. Plans for the new building were outlined. Some materials were purchased for the structure. Finances were assured at the local bank. All that was needed was permission from the WPB. This was practically assured.



A recent view of the Bellflower, Calif., Brethren Church

As North Riverdale Lays Cornerstone



Upper left shows group of services at North Riverdale (Dayton) when cornerstone of new Brethren church was laid April 26. Upper right shows and Mrs. Lee Burkett with the Pastor and Mrs. Uphouse. In the next row, to the left are seen Roy A. Patterson, President of the Home Missions ...ncil, and Rev. Uphouse, placing papers in the cornerstone. Then there is a view of the building site, and on the right are four Brethren— ...tterson, Kinsey, Burkett and Hoover. On the left in the next row is a view of the temporary quarters of North Riverdale Brethren. In the center Rev. R. D. Bernard of First Brethren Church, Dayton, and on the right is Rev. Uphouse. Lower left is another view of the building site.

ISOLATED BUT NOT DESOLATE

Some of the finest Brethren are without church homes. Yet faith burns brightly in their hearts. In Oakland, Calif. are two loyal Brethren Families. They have been attending other churches for many years but still they are loyal Brethren. W. W. Heltman and his family are from the Turlock, California Brethren Church. Brother Heltman has been very sick for several months. He would greatly appreciate the prayers of all of you in his behalf. Brother and Sister Buckland are very close to the Heltmans (these two men married sisters), and are just as devoted to the Brethren faith as ever. We praise God for them both. A glimpse at the home mission offering will tell the story of their love. There are some other Brethren families now living in Oakland, and we hope soon to see a new Brethren Church established in that great city of the west, where these folks can worship with those of like faith. Brother and Sister Rambo and the Secretary's sister, Mrs. Grace Hurley, accompanied us on this trip to Oakland. Mrs. Hurley has been away from The Brethren Church for many years but is still loyal.

At Steamboat Springs, Col., we stopped to see Mrs. Viva Kitchens, formerly of Beaver City, Neb. She is a faithful and generous Brethren. She was in Denver when we stopped at her home, so we stayed there all night and then went to Denver the next morning, where we saw her. By the way, if any Brethren are going west, by all means plan to stop at Steamboat Springs, for Sister Kitchens has as fine a group of auto camp homes as are found anywhere. We found Mrs. Kitchens in Denver and had a good visit with her there,, and told her how we appreciated her fine gifts to home missions.

A NEW FIELD IN DENVER?

H. H. Stewart, as a boy, went from Portis, Kan., to Denver Bible Institute. After he had finished his work there, he became a teacher in the Institute, and finally managing editor of the magazine, "Grace and Truth," which the school publishes. The school at one time planned to establish a church in a needy section of the city by student service. The project did not succeed. But believing there was a field there, Bro. Stewart wrote us asking if we would be interested in the field. We promised to stop in and look it over at our first opportunity, and so we did. There ought to be a Brethren Church in Denver, but we will need a man with the ability and passion and willingness to sacrifice to establish one there. It can be done. God must lead and provide.

EXECUTIVE COMMITTEE MEETS

The annual spring Executive Committee meeting was held at the office of the Council in Berne, Apr. 17th. While the blessing of God is upon our mission work as never before, yet our problems and hindrances are manifold. Four building projects with finances and approved plans are held up at present on account of war restrictions. Prayer is requested for permission to build.

Satan is also on hand causing trouble as ever in many ways. But a growing church always has plenty of devil around.

This was the most constructive and enjoyable Executive Committee meeting we have ever held. In the past we have had heavy concern for finances for our many points. This year that worry was over. For the first time the last half of our budget for a fiscal year balanced. This is a great achievement in view of the tremendous increase in our mission points.

One deep and taxing problem was the shortage of ably fitted men for our new fields. The prospect of a greatly increased Junior Class at Grace Seminary is very encouraging to us. After all, our greatest need is for men—able men.

Never has our home mission work been so effective and well ordered as today. Never has it enjoyed the united and enthusiastic support of all our churches so much as now. Our Executive Comittee meeting was a splendid evidence of this fact. This meeting was not only a blessing in its work, but also in its fellowship. We had the pleasure of enjoying dinner with the Schaffers, and supper with the Millers.

NEW BRETHREN CHURCH AT MANSFIELD, O.

On Sunday afternoon, Apr. 19, the secretary assisted in the organization of the Grace Brethren Church of that city. Arthur Cashman has been working in this



The Mansfield Brethren on day of organization

field for 18 months and has now begun to see real results for his labors. He now has a congregation of about 50 and a Sunday School of the same size. The offerings run high for such a group. The Easter offering is over $200. Plans are now in the making for a tent campaign in July with R. Paul Miller, preaching, and Leo Polman as song leader. The building fund has already been started. A real church is in prospect in Mansfield if Jesus tarries much longer.

CORNERSTONE LAID AT NORTH RIVERDALE

(See Page 7)

On Apr. 26 in the afternoon, the cornerstone of the new North Riverdale church building was laid. There was a fine crowd in attendance. Weather was perfect and there wasn't one long-winded speaker, believe it or not! And the secretary spoke! Short messages of greeting and encouragement were given by Lee Burkett, Roy A. Patterson, Roy Kinsey, Russell D. Barnard, Morse Hoover, Mrs. Wallace, Mrs. Patterson, Owen Hacker, Norman Uphouse, and the secretary.

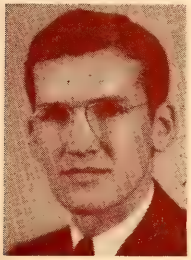
The building is now past the first floor and going up with a large force of men on the job. Dedication is planned for July 1, and without serious holdups they will make it.

The congregation is growing steadily, and on last Sunday morning they just about packed the hall in which they are now meeting. They have fixed it up and it looks real "churchy." Bro. Uphouse is proving a real and wise leader of this new work. God is glorifying Himself in this strong testimony for Christ in Dayton.

Christ's Return — IS IT A LOGICAL ANSWER WITH WHICH TO MEET THE WORLD'S PRESENT NEED?

WALTER A. LEPP, Pastor, Cleveland, O.

The nerve strain of the present world conflict is becoming intolerable. It is almost more than the human can endure. The millions at the front, facing imminent death from fear-some tanks, low-flying bombing planes, flame throwers, and all the terrifying weapons of modern warfare, must often find themselves near the breaking point; and the conditions of the millions of refugees from all this frightfulness — homeless, hungry, and heart-broken —can be hardly less terrible.



Rev. Lepp

Yet the fearful strain is not limited to them. It is bearing down with more or less severity upon us all. There is no one living today, no matter how far he may be from the actual scene of battle, who is not deeply concerned about the whole awful tragedy. The stakes are so high, the forces involved so tremendous, that everybody is watching the mighty struggle with bated breath and ever-increasing tension. Day by day the newspapers proclaim their evil tidings in their boldest and blackest type. Hour by hour the radio blares out bulletin after bulletin like a never-ending knell of doom. People have said to us: "I hate to turn on the radio nowadays. I am afraid of what dreadful calamity I may hear next. Yet something draws me to it. I have to listen. And then I can't sleep. I can't work. I just go on worrying and worrying, although I know it won't do any good." Someone said the other day that his radio seemed to him like a lurking hyena waiting to shriek and pounce on him as soon as he touched it.

It is clear that if we are going to keep our mental balance through all this growing disorder and increasing frightfulness, we shall have to take something to steady our nerves. And drinking won't do it, nor smoking, nor any of the drugs so commonly taken today. The situation is so bad that no mere physical antidote can possibly be of any lasting benefit. This is a case for spiritual treatment, for the healing of wounded souls with the Balm of Gilead. We must find our way somehow to the Source of peace, for statesmen and governments cannot bring the world back from its danger of ruin. There was a time, even in post-war years, when modernistic preachers painted the future in glowing colors. With the establishment of the League of Nations, and international economic and disarmament conferences, they saw the coming of the kingdom of righteousness, love and peace. But alas! The events of recent years have completely shattered their hopes, and today they are disillusioned and full of despair.

Can it be wondered at that many Christian are drifting from the church when preachers are silent on the truth of our Lord's return? What hope has any believer for the future of the church and the world apart from His appearing? Unless the Christian church builds its hope for the future upon what Christ is going to do at His return, it will have no message for its people in these critical days. It will continue to lose its grip on its members, unless it has a positive message and hope for the future. It has none apart from the return of our Lord, and His judgment on those who deny and defy Him, and His promised deliverance of those who amid persecution and suffering await His appearing.

The real and only optimist of the day is the Bible Christian. He is not greatly alarmed at current happenings, for he is forewarned by Christ and His apostles. He does not look for a kingdom from below as does the modernist, and therefore he is not surprised that man's efforts to secure brotherhood and peace have proved unavailing. He alone is the real optimist whose hope is fixed on the certainty of Christ's return and reign. The Bible Christian has first of all

A Vindicating Hope

"In the beginning God created the heaven and the earth." He made a perfect world. There was nothing in it that even savored of chaos until God Himself judged it (Gen. 1:2). This judgment came as a result of Lucifer setting himself to the impossible task of making out that he was going to be like God. Chaos resulted, and will continue until He Who judged this world will complete judgment. God must rule and Satan must be confined to the place God has prepared for him. Today Satan is opposing God, and the climax to his opposition is seen in Psm. 2. This second Psalm opens with the question, "Why do the nations rage and imagine a vain thing?" It is a confederacy of all the nations—the climax of the great anti-God and anti-Semitic movements that we see every day growing in intensity. What is the "vain thing" they imagine? It is that they can defy the claims of Jehovah and of His anointed with impunity, saying, "Let us break their bands asunder and cast away their cords from us." The evident futility of such an attitude calls forth the derision of the Almighty, and He meets their blustering defiance with the calm and decisive announcement, "Yet I have set my King upon my holy hill of Zion." The King is God the Son. He will be no timid constitutional monarch; but shall rule with despotic power, brooking no opposition. Of the rebellious nations we read that "He shall break them with a rod of iron; He shall dash them in pieces like a potter's vessel." And as we today, read the foolish and defiant talk of a Hitler, a Stalin, a Mussolini, or the war lords of Japan, we too can laugh, for we are in the secret of the Lord, and we know that the day is near "when the loftiness of man shall be bowed down and the haughtiness of man shall be laid low, and the Lord alone shall be exalted." In the second place, the Bible Christian has

A Clarifying Hope

He who has his eyes on the prophecies of God's Word is not confused. For to such a one, this is not an hour of despair but hope; for we know that the Lord Jesus Christ has, in the Word, associated these very events

which we see today with the circumstances of His personal return to the earth. Present day conditions match the divine description given of the latter days by our Lord, and our conviction is deepened that the Lord draweth nigh. Even newspapers and magazines convince us that thoughtful people are beginning to realize that the Christian has a clarifying hope. Thinking men are beginning to realize that, (1) the world is in a condition of confusion and commotion such as it has not experienced before; (2) leaders and statesmen are at their wits end and have no remedy for our plight; (3) the church in general is impotent and apathetic, having fallen into a Laodicean state, with a "form of godliness but denying the power thereof." Such convictions led news commentator Boake Carter to write a series of comments which have even been a blessing to many preachers who have forgotten that God has a purpose and a plan for this world. Here are a few quotations from one who realizes that God is still on His throne and is about ready to punish the kings of the earth. Among other things, Boake Carter writes: "Gloom grows in Washington. Washington's correspondents are steeped in gloom. Of the future they are wholly uncertain. Expressive of this confusion and bewilderment is recent comment of the Saturday Evening Post. It said, 'We know for sure only that the war will sometime end, and that when it does there will be some kind of peace. How the war will end, or what the world will be like at that time we do not know.' I am not bewildered or confused because I have steeped myself for months in reading the Bible, particularly Ezekiel, Daniel and St. Paul's revelation (he means St. John's, or better said, The Revelation of Jesus Christ.) Those who measure the future by material vision are always confused. Spiritual values are lasting, and those who have tried to learn and interpret our material trends through the spiritual glass are those who become fortified against despair. They do not despair because they understand that what is collapsing are false gods, false values, and as such must collapse and die if God's Word is to be fulfilled. Parsons are the only ones supposed to talk this way. But to me, the church at large has been as blind as the rest of us and wholly missed the boat." While the church at large has missed the boat, thank God that those of us who have read our Bibles are not confused, but rather we are a listening people. We hark for the shout of the Lord, the voice of the archangel, and the trump of God.

And finally the Bible Christian has

A Motivating Hope

The Christian believer is to watch, pray and be ready to meet the Lord at any moment, but remembering the exhortation of our Lord, "Occupy till I come". The Christian who is living in the hope of the Lord's soon return is energetic in evangelism, "snatching some from the fire." As the shadows increase and the darkness deepens we hear the words of our Lord with a great impact, "The night cometh when no man can work". And again, "Lift up your eyes, and look on the fields; for they are white already to harvest". And lest anyone reading these words has misunderstood God's design and program for His church, it should be reemphasized that the business of the church is not to convert the world. The God-given plan for the church is that it "evangelize" the world; that is, to give to every man an adequate chance of accepting Jesus Christ and being saved. And as we go out with the message of the gospel, to evangelize, and to trust the Holy Ghost to save souls here and there, everywhere gathering out "a people for His name," we will not do so under the delusion that it is by our efforts that the kingdom will be established. Jesus Christ Himself, after He has gathered out "a people for His name" as He has Himself stated, "will return" and will establish the throne of David and reign for 1,000 years in millennial splendor. But before this glorious reign takes place, the church will be caught up to meet the Lord in the air.

A weary, exhausted, despairing world wants some sure word of promise and hope for the future. We have the answer, we have the message of hope. With boldness and courage, in language free from extravagance or vain speculation, we respond in these words, "God's remedy for the world chaos is the personal return of His Son; first as the Bridegroom for His bride, the church, and then as the King of kings for Israel and the nations. A synthetic tracing of 6,000 years of man's complete failure, and his present blinded folly of faith in himself, make a mighty background for the coming of Christ, Who alone is able to adjust this world's affairs and bring in a lasting peace. Christ's return is our only hope for the future.

NEWS BRIEFS — From Our Workers

Bro. L. L. Grubb, pastor of our mission church at **Hagerstown, Md.**, writes, "Building is going up,up,up! Pray that we can wade through the jungle of priorities."

The **Whittier, Calif.** church, as was reported at its last quarterly business meeting, is entirely out of debt, with a balance in every treasury represented in the church.

The time of the weekly broadcast of the Bible Fellowship Hour, heard each Sunday evening over WMBS, and sponsored by the First Brethren Church of **Uniontown, Pa.**, has been changed from 5:00 to 6:00 p. m.

The **Ellet, O.** church reports that 62 decisions for Christ have been made in their services since the first of January.

The Northwest District is planning three camps for its young people at Clear Lake, Wash., during July this year: a boys' camp, a girls' camp, and a young people's camp. The first camp is to open on July 4, and the young people's camp is to close July 27.

Rev. E. W. Reed, pastor at **Sunnyside, Wash.**, writes, "We had two good meetings during the season, but not much in visible results: Dr. Bauman last October, and Rev. Trevor Kelford last month. Five new members so far this year. A few soon ready for baptism." The church has posted a map in the auditorium, on which is marked the location of each of the 92 homes which constitute the membership of the church. 50 of these homes are rural

Bro. Chas. Mayes, pastor of W. 10th St. church at **Ashland, O.**, writes, "Had 341 yesterday morning (May 3), 190 in the evening. One decision." He reports three decisions on the previous Sunday. The average Sunday morning attendance for April was 317, and the total receipts for the month $904.12. The Primary church recently started has reached an attendance of 90

To those who are wondering if our Coast churches are still being effected by the war, this item from the **Whittier, Calif.** bulletin will be of interest: "Because of an error in advice last Wednesday night, we all left the church at the blackout signal and rushed home. The official advice is that all **except fire wardens stay in the building.** Our basement is prepared for such an emergency and we know of no safer place to be than right here in it if the need arises. It is far safer than our homes! Let the church roll on!"

Reports from Our Mission Churches

THE THIRD BRETHREN CHURCH OF LOS ANGELES

The Lord hath done great and mighty things for us. We are sure that we have not always pleased Him, yet we have never once doubted His love and grace as extended to us in the person of the Lord Jesus Christ. As we look back over the first quarter of this calendar year we note several things we might bring to the attention of our fellow-readers of The Brethren Missionarly Herald.

During the illness of the pastor we were privileged to have some most excellent messages by other men of God. Elder J. A. Remple, the assistant chaplain of the Los Angeles Jails and a member of our congregation, spoke upon two occasions. His work has given to him some singular examples of what the grace of God can do and has done. Other services were given by Dr. J. E. Conant, president of a Baptist Seminary in the city; by two men from the Los Angeles Mission, to which our congregation has the privilege of going with the gospel message once a month; and a team from the Bible Institute. It is always refreshing to us to hear other ambassadors of the cross bring forth from their hearts the message the Lord has given to them.

Our Bible School has shown a small average increase in attendance. The Women's Missionary Council is a very active organization and a very vital part of the church. The women have undertaken, in addition to their regular monthly missionary study periods, the salvaging and mending of useable clothing, which is then given to Brother and Sister Remple for them to use in connection with the visitation they do in connection with the jail work. And the Christian Endeavor Societies have been privileged to have several missionary speakers with them.

We, along with other west coast churches, have suffered somewhat in attendances as the result of possible blackouts at night, and the scarcity of rubber. We have noticed the effects of these perhaps more than other congregations, because of the fact that just about one half of our membership live 8 miles or more from the church. (Too many people do not put "first things first," and so the work of God often suffers first.) We are not alarmed over the situation; to the contrary we feel it is an unusual opportunity we have on the west coast to tell the wonderful story of salvation by grace. We believe we have the message that is most needed by the world in these uncertain and unprecedented days. May we ask the prayers of all the saints that all the Brethren on the west coast may be quick and diligent in buying up the opportunities that are ours, before the day of reaping has ended.

One of the brightest spots in this first quarter of the year was the revival-evangelistic campaign we had during the last two weeks of March. Evangelist R. Paul Miller was the messenger that God sent to lead us during the two weeks. It is not necessary for us to tell of his messages, for most readers of this Herald have heard him preach and know of his earnestness and passion for souls, both in the pulpit or in the private witness, wherever it may be. He preached faithfully the Word. Every member of the church who had the privilege of hearing him was revived, and we are realizing daily just how much good the meetings did the members. There were four first-time confessions of Christ as Savior and seven reaffirmations of faith. New contacts were gained for the church, although as yet not one of these 11 has united with the church. One was baptized and united with another church nearby. We continue to pray for Bro. Miller, that he will be used till Jesus comes to point men to the Lamb of God Who taketh away sin.

The Lord surely had His way in securing for us one to lead in the music during these evangelistic services. He is Leonard Kuns of the Whittier Church. He did very acceptably the task assigned to him, was always ready to make the service of song prepare the way for the message that was to follow. Everyone here fell in love with Leonard and his wife from the very beginning. The result of this is that they are continuing with us in the capacity of music director. The music of the congregation is improved and hence the spirit of singing is better than previously.

The spiritual welfare of the members is being bettered daily. As we try to win souls to Jesus we also try to remember and obey the command: "Feed the lambs and the sheep." A good part of this improved condition is largely due to the meetings with Bro. Miller. Personally, he did us good, as he was a most welcome member of the family for the two weeks. We are sharing some of the things we learned during those weeks together and are finding results to be forthcoming. As we remember you at the place of prayer, we desire that you would do the same for us.

Conard Sandy.

FIRST BRETHREN CHURCH OF BELLFLOWER

It is in the name of our blessed Lord and Savior, Jesus Christ, that we send greetings from the First Brethren Church of Bellflower. The months pass by so very quickly in the work of the Lord that we can hardly realize that it has been some time since we have shared with the rest of our brethren some of the good things that have come to us from the hand of the Lord.

We have just closed one of the best three-months periods of service for Christ that this congregation has ever known. Trusting in the Lord for His provision, we have sought to press the claims of Christ in this community with all the vigor at our command. God has honored the faithful service of the pastor and people with 21 first-time confessions, 34 reconsecrations of life, and nine members received into the membership of the church, all of these results coming apart from any special services. We have been made to marvel at the way in which God has answered prayer in behalf of some of our folks who were sick. We wish to praise the Lord for two cases in particular in which the power of the Lord was present to heal.

Our interest in the missionary endeavor of our be-

THINK IT OVER



All the Lord asks is that you give to Him as He prospers you. You haven't been chiseling on the Lord have you?

loved church is growing in a most favorable manner, and we are glad to report increases in those offerings. Our Women's Missionary Councal is contributing no small share to bring this to pass. We do praise the Lord for the splendid women's organization of this church. Our Home Missions Council secretary, R. Paul Miller, has just completed a week of special services with us. We are grateful to him for giving us this time out of his busy schedule while here on the coast. He doubtless will report on the meetings to the brotherhood, but we do want to say that his coming was certainly timed by the Lord, and his ministry among us was used of the Lord to encourage the hearts of our people. God gave us great victory on the closing day of his stay with us. At the morning service 23 came forward at the invitation; four of these were first time confessions. We feel sure that God has a real work for this church here in Bellflower and is preparing His people for it. We are hoping by the Lord's help to complete our building in the very near future. Humanly speaking, the possibility of such action seems almost too good to be true. However, our eyes are upon Him. We serve One Who delights in doing the impossible for those who love and serve Him. He says, "Call unto Me, and I will answer thee, and shew thee great and mighty things that thou knowest not" (Jer. 33:3). As far as we are concerned, the prospects are just as bright as the promises of God. Brethren, pray for us.

Jesse Hall, Pastor.

News from Brethren CHURCHES

REPORT OF THE VICTORY REVIVAL AT UNIONTOWN

Directly following Easter Sunday, we launched a campaign of evangelism in the First Brethren Church at Uniontown. The meeting began Tues., Apr. 7 and closed Sun., Apr. 19. The evangelist was Rev. Michael "Mickey" Walsh of Philadelphia, assisted by the Stover Gospel singers of Philadelphia. Rev. Peter J. Stover is pastor of Cedar Grove Church in Philadelphia, and with his wife, Mrs. Marie Stover, our revival was furnished with a splendid program of music and special numbers. Mr. Stover was song leader during the campaign and directed a young people's chorus of 40 voices each evening of the meeting.

Mickey Walsh, better known as the Irish evangelist of Philadelphia, proved himself to be a man of God, humble in his life, powerful in the scriptures, and a strong preacher of the Word. His knowledge of the Word, passion for the lost, and zeal for the Lord, won his way into the hearts of the members of our church and the great number of visiting friends who came every night.

From the first night to the last the church was full. Only one night was the attendance down, and that night there was a terrific mountain storm that made traveling almost impossible, and on this night 150 were present. Several nights of the meeting the church could scarcely accommodate the crowds. A loud speaking system cared for overflow crowds in Sunday School rooms.

Mickey made no apologies for the gospel appeal. He did not give any appeals for general consecration services: every service was evangelistic and filled with the Word of God and the appeal for sinners to come to Christ. There were 53 decisions for Christ (not reconsecrations).

Mr. Walsh is a hard worker, a great personal soul winner, and willing to do all within his power to reach the unsaved and win them for Christ. Each morning and each Sunday afternoon the evangelist spoke over the radio. He taught the entire Sunday school bot Sundays, and visited with the pastor in many homes.

The First Brethren Church in Uniontown heartily endorses th ministry of both Mr. Walsh and Mr. Stover, and by unanimous vot we have invited them to come back again. Following the revival, w held a Jewish Bible conference with Rev. Victor Buksbazen, Christian Jewish refugee from Warsaw, Poland. The conference like the revival, was a wonderful success.

William Clough, Pastor.

LA VERNE, CALIF.

The La Verne church met in regular quarterly meeting Apr. 1 and since very few were in attendance, it was decided to call special meeting with fellowship supper for Apr. 24. At this meet ing we agreed to have Dr. Harry Von Bruch, and pianist Johnni Hallet, who is also a children's worker, to hold evangelistic meeting from May 3-17. We are holding cottage and extra church praye meetings this week in preparation for same. May we have a glor ious revival of our members, and may sinners be born again.

Rev. Owen D. Lower of the European Christian Mission was her Apr. 17, and showed moving and still color pictures of the mission work in New York City and portions of Europe. We enjoyed h message very much, also the pictures. The Men's Magnify Grou met this Thursday evening for a fellowship supper, and Rev. Lowe brought them a message and showed more pictures.

Bro. Carter and three of our C. E. workers went to the San Pedr mission Apr. 20, where Bro Carter preached. We praise the Lor for His many blessings, of which one is our Missionary Herald.

Mrs. Lydia H. Franz.

LOST OPPORTUNITIES . . .

A minister, passing a big department store, followe a sudden impulse to go in and talk to the proprieto on the subject of his salvation. Finding him, he said "Mr. T., I've talked beds and carpets and book case with you, but I've never talked my business with you Would you give me a few minutes to do so?" Bein led to the private office, the minister took out hi New Testament, and "preached unto him Jesus."

After some conversation the storekeeper said t the minister, "I'm 70 years of age. I was born in thi city, and more than 500 church officers have know me as you have: but in all these years you are th only one who has talked to me about my soul."

—Moody Monthl

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"I am a Layman in the Brethren Church"

ROY A. PATTERSON, Dayton, O.

Some time ago a very popular magazine contained an article on "Why I Don't Go to Church;" at a later date a companion article appeared in the same publication on the subject, "Why I Go To Church." The latter article, no doubt, was intended as a reply to the former. It is said that more than 15,000 letters were received by this magazine, expressing the comfort and inspiration received by the writers of these letters, because of their attendance at the church of their choice. These letters came from all walks of life, from Protestants, Catholics and Jews, alike.

Such response bespeaks the power, hope and sustaining influence of the church, even in a day when all forces of evil are trying to crush and destroy this source of comfort.

Summarizing the messages contained in these letters, we find an urge to attend for spiritual refreshment; that believers might be bound together more closely; to renew and increase faith in humanity and the destiny of man; to impress upon us our responsibility to our fellow men; to learn that life loses all its meaning aside from Jesus Christ as Savior, and that aside from Christ and His shed blood there is no hope for sinful man.

To the testimony of these, multitudes of others could be added: expressions of laymen from every avenue of life and from all parts of the world, which would voice the joys and blessings received because of their relationship with their church.

But you ask, "What about our subject, 'I Am a Layman In the Brethren Church?'" The writer is a member of a church because, even in its faltering and wavering way, it is the place of all places where soul-inspiring and assuring truths can be embraced; the writer is a member of The Brethren Church today, because he can and does receive the spiritual blessings above enumerated, and many more which sustain, comfort and give hope; the writer is a Christian layman in The Brethren Church because, here, he finds that laymen can and do walk in newness of life.

Of course, we are not going to boast that we are a member of The Brethren Church because of any special effort or undue exertion on our part, but partly because of ancestral background, but more especially because of the deep concern and earnest pleadings of loving friends. Sounds rather strange does it not? But how did you get into The Brethren Church? Do men today (or did they ever) break down doors to get into our churches? Should this not be a gentle hint to those within the church?

The Brethren Church offered no more to the writer than it offers to all others, "The Bible, The Whole Bible and Nothing But The Bible." The Brethren Church has no new remedy for the ills of man, nor does it need a new remedy. God the Father has provided in His Son the only remedy which man needs to assure him of that hope implanted in his breast, and which will satisfy the yearnings of a hungry sin-sick soul.

Man in his struggle for physical existence has ever sought to raise his standards of living, to provide greater comforts for himself and loved ones, and to safeguard his possessions against his enemies; yet all of this has been of no avail, and that which he planned hoping that it might afford him this, has, in the hands of evil, become an instrument and agency of his own destruction.

The heart of the man of the world is failing him for fear of the things which are coming upon the earth; man's ingenuity is being tried and tested to devise ways and means of bringing happiness and security; yet the destruction of life and property mounts higher and higher and the shadows of each passing day bring deeper gloom and greater fear.

As a comfort in all this, I thank God that I am a layman in a church which offers as its message, "The Bible, The Whole Bible and Nothing But The Bible," as a protection against the powers of darkness and evil around us.

Thus we learn that The Brethren Church offers that message of hope, security and protecting care we read about in Ps. 91 and Rom. 8:35-39. If these things have been a source of comfort and assurance to us, they can be no less to our posterity; if we needed the saving power of the Christ in our lives, certainly our children need Him also; if we needed Him to guide us in the proper path and help us to resist temptations, do those of the present generation and of the future generations need Him less?

Laymen of The Brethren Church, do you think we ought to be doing something about it? Do you think we can do better than we have in the past? What is your answer? Will our answer be given fuller emphasis by our efforts to be better laymen?

53d Annual Conference

of the

NATIONAL FELLOWSHIP OF BRETHREN CHURCHES,

Winona Lake, Indiana—August 31 to September 6

If ever Christians needed to attend an annual conference, certainly it is in a time like this. Life and Death are in a gigantic struggle fighting on a world's battlefield. The church of Jesus Christ never was challenged more than now. Certainly we need to confer with one another to meet these needs, with our missionary work and evangelism, in a war-torn world. Your counsel this year is indispensable.

This is no time to get careless and indifferent in our way of living. Let's not economize on tires, gasoline and traveling expenses at the expense of the church—that church that our Lord Jesus Christ was willing to pay for with His own life's blood on Calvary. Economize, yes, in less pleasure rides and other unnecessary motoring, and use this for conference this year!

On to Winona Lake—the meeting place for all Brethren, young and old.

Radio Messages from Brethren Broadcasts

SIGNS OF THE TIMES

By L. L. GRUBB, Pastor, Hagerstown, Md.

THE JEW IN HIS TORTURE CHAMBER

Continuing our messages on the prophetic signs of the times, as outlined in the Word of God and substantiated in an unsuspecting world, we begin a consideration of those signs as evidenced among the nations.



Rev. Grubb

Perhaps the foremost of these is found in **the attitude of the nations toward the Jew and his movements.** It has been frequently and rightfully stated that the Jew is God's great timepiece; i.e., that his position in the nations at a particular time will show us what time it is in God's prophetic plan.

From their beginning in Abraham to date, and on into the millenium, the Jews remain God's chosen people according to His own unalterable statement in Gen. 12:1-3:

"Now the Lord said unto Abram. . . . I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

A careful study of Jewish history will show that God has closely followed this plan. If Israel had accepted her Messiah in the person of Jesus Christ when He came in Bethlehem, this promise already would have reached its complete fulfilment. Despite their objection of their promised King and their subsequent sin and belief, God is still following the policy just mentioned. Bless them and I will bless thee; curse them and I will curse thee! In His infinite wisdom and foreknowledge Jehovah peered ahead through the centuries, and through Moses in Deut. 28 outlined the complete destiny of His people. Vs. 1-14 are dedicated to the task of painting a glorious picture of blessing for Israel in the promised land **if they would hearken to the voice of the Lord, their God!** Vs. 15-68 paint on the other hand a dark, terrible picture of the sufferings which shall fall upon Israel as a result of their disobedience:

"And the Lord shall scatter thee among all the people, from the one end of the earth even unto the other . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of the eyes, and sorrow of mind: And thy life shall hang in doubt before thee; In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning!"

The utter truth of this prophecy has been more than established by both medieval and modern events in the history of Israel! Since the Hebrew race officially rejected Jesus Chirst, they have consistently languished in the torture-chambers of the nations. At one blow thousands were slain in medieval massacres. The whole world today is in possession of at least partial information as to the plight of Israel among the nations! If all the facts were known, the picture would be far darker. After the Germans have bled the Jews of all profit, they are to be removed to some remote corner of the globe according to the official organ of Hitler's Elite Guard! It is an established fact that Jewish mothers today are sneaking down the back alleys of German cities and towns and lifting the lids of garbage cans, if perchance they might find some little morsel of food for a starving child! Jews have been obliterated from public life; their properties and bank accounts confiscated! Families have been torn asunder by the annulment of marriages between Jews and Germans. In the Ghettos of Poland thousands have been slain in cold blood and thrown into a common grave or left to die in shame! Strong legislation against the Jew has been recently recorded on Italian statute books! Shiploads of Jewish refugees ply submarine and mine-infested seas, with death as perhaps the only hope! Even in such so-called Christian nations as England and America there are organized movements aimed at the subordination and persecution of the Jew! However, these two are about the only great nations in the world where a Jew can any longer find a semblence of peace and prosperity and blessing! What we must see is this, that today the Jew is being persecuted on a greater and wider scale than ever before in the history of the world! All of this is leading to the acme of anti-Semitic persecution during the time of "Jacob's trouble!"

There is a silver lining of mercy in all of God's clouds of judgment! In the same Book of Deuteronomy, 30:1-5, we read:

"And it shall come to pass when all these things are come upon thee That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

Thus on the basis of God's prophetic plan we conclude:

1. That since the persecution of Israel has increased to such an alarming and almost unendurable intensity, the full time of "Jacob's trouble" must be very near when all the heat of the wrath of men and God combined will be turned upon Jewry.

2. We know that this time of Jacob's trouble is included in the judgments of the tribulation period of about seven years.

3. The Word of God plainly teaches that Christ must return to receive His bride, His body, the church, unto Himself in the clouds of the air before the tribulation period. Thus judging from the intensity of Jewish persecution, and Israel's steady, but slow return to the land of her fathers where her greatest judgments will fall, we must conclude that this is an unmistakeable sign of the imminent return of Jesus Christ.

What should be our attitude in the face of such evidence?

Instead of berating and persecuting Israel we should be loving them and giving them the gospel message which is their only present salvation! We should remember that the Scripture clearly teaches that Jesus Christ, the God-Man, our Savior, was a Jew; that the Bible is a Jewish Book; and that from the stock of Israel came those revelations that have resulted in our eternal spiritual blessing.

In brief, the position of the Jew among the nations today should teach every true Christian heart the need of renewed dedication in the service of Christ in re-

deeming every moment of the time for Him, for the time is **short!**

One of Hitler's "Pure Aryans" learned a lesson recently when his plane crashed into the sea off the English coast. Lieut. M. E. Jacobs, Jewish officer in the English army, swam 300 yards to save the Nazi ace from drowning. Lieut. Jacobs was fully aware of Hitler's hatred toward and persecution of the Jews, yet he threw himself without hesitation into the sea to rescue one of Hitler's pilots who helped spread death and destruction in England! This is an example of true grace! There wes another Jew Who, 2000 years ago, threw Himself into the sea of God's judgment against sin on Calvary's cross without the least thought of Himself, and emerged victoriously with all of those who would accept His redeeming power. To Jew and Gentile alike tonight we offer full and free pardon from all sin in the finished work of Jesus Christ! Will yqu open your heart to His blessed entrance tonight?

FINANCIAL REPORT

Brethren Home Missions Council

GRACE BRETHREN CHURCH,	
Flora, Ind. (Dist. Missions)	14.40
Sale of Church (Central Dist. Missions)	200.00
CAMPBELL BRETHREN CHURCH,	
Lake Odessa, Mich. (Dist. Miss.)	10.27
GRACE BRETHREN CHURCH,	
Hagerstown, Md. (Radio)	124.80
1ST BRETHREN CHURCH,	
Sharpsville, Ind. (Ex. Com. Fund)	50.00
NATIONAL SISTERHOOD OF MARY AND MARTHA	
(For Clayhole Bus)	150.00
MR. I. W. MASTERS,	
Glendale, Calif. (For Clayhole Bus)	150.00
MRS. JOE COBB,	
Neihart, Montana	5.00
1ST BRETHREN CHURCH,	
Canton, Ohio (Additional)	
Mr. and Mrs. Ralph Lape	10.00
Mrs. Elizabeth Rice	2.00
Mr. and Mrs. Paul Guittar	5.00
Mrs. Lois Robinsons and daughters	25.00
Mr. and Mrs. H. A. Heaston	5.00
Amt. previously reported	372.35
Total	$419.35
1ST BRETHREN CHURCH,	
Conemaugh, Pa.	5.00
MR. R. E. DONALDSON,	
Washington, D. C.	21.50
ROY A. PATTERSON,	
Dayton, Ohio	5.00
1ST BRETHREN CHURCH,	
Clayton, Ohio (Cl. K)	13.58
GRACE SEMINARY STUDENT BODY,	
Winona Lake	9.50

Respectfully submitted,

R. Paul Miller, Secretary.

SPECIAL MEETINGS NOW IN PROGRESS

REMEMBER THEM IN PRAYER

CANTON, O., May 19-31 — Revival conducted by Mickey Walsh of Philadelphia.

ASHLAND, O. (W. 10th St. church), May 22-24— Young People's Rally conducted by the Polman Trio of Ft. Wayne, Ind.



"I WAS IN HELL WITH NEIMOELLER," by Leo Stern; published by Revell. An amazing first hand account of the day by day sacrifice of a devoted Christian, that will find a place within the archives of modern church history. In reality, it is one of the "must books" for every Christian. Cloth, $2.50. This may be ordered from The Brethren Missionary Herald Co., 3326 So. Calhoun St., Ft. Wayne, Ind.

WHAT SUBSCRIBERS SAY

An old subscriber from Pennsylvania, writes: "I considered allowing my subscription to expire as I receive many other Christian literature; but somehow, The Brethren Missionary Herald gives me such a spiritual uplift that I am forced to renew it again."

A new subscriber also, from California, writes: "We received the first copy of the Herald this morning, and wish to take this opportunity to praise the Lord for the spiritual uplift that was ours from reading our own official church publication. We think the Herald is splendid. To those of you whose task it is to compose a paper such as the Herald, we say 'Thank you' and may God continue to bless and use you in your work for His glory."

Yes, the Herald is proving to be a blessing to old and new subscribers alike. When you renew your own subscription, why not include a subscription for a friend too?

TO SUBSCRIBERS DESIRING CHANGE OF ADDRESS

Please report change of address direct to The Brethren Missionary Herald Co., **allowing three weeks** before change is to take effect.

Be sure to send your old address, together with your new address. Copies that have been mailed to an old address will not be forwarded by the post office unless extra postage is sent to the post office by the subscriber. Avoid such expense, and make sure of getting your copies promptly by notifying our office in advance. Address The Brethren Missionary Herald Co., 3326 S. Calhoun St., Ft. Wayne, Ind.

A PLEA TO PROFESSING CHRISTIANS

O professor, too little separated from sinners, you know not what you lose by conformity to the world! It cuts the tendons of your strength and makes you creep where you ought to run. Then for your own comfort's sake, and for the sake of your growth in grace, if you will be a Christian, **be a Christian and be a marked and distinct one.**—Spurgeon.

REV. SANDY'S ARTICLE

The second installment of Rev. Conard Sandy's article on "If Hitler Wins" will appear in the June issue.

Good Intentions PAVE THE WAY TO DISAPPOINTMENT!

Recently a good brother, member of a Brethren Church, told us of his intentions regarding disposition of his property after his death. He enumerated his various assets, stating how he wanted each one disposed of. Some was to go to home missions; some to the seminary; some to foreign missions; some to publications.

We never saw finer "intentions."

B U T

He never actually did anything about it, although we did our best to urge him.

N O W

He is gone to be with the Lord.

H I S E S T A T E

is now in the hands of lawyers, and what is left will likely go to godless relatives.

ANNUITY BONDS

from

The Brethren Home Missions Council would have solved his problem.

They would have cared for him in life and be spreading the gospel now!

Write today to the office of the Home Missions Council, Berne, Ind., for descriptive literature.

Use WISDOM instead of "good intentions."

HOME MISSION BANKS CAN BE HAD AGAIN

There have been so many requests for the little home missions banks that we have arranged to supply them again. Undoubtedly they are far superior to the coin collectors for children's use. The banks are available free of cost to all children's workers who desire them for use in gathering our next and greatest home mission offering. The banks can be had at once by ordering through the office of the Council, at Berne, Ind.

NOBODY KNOWS

Nobody knows, but the Lord and I,
How His blessings flow as the days go by.
How His mercy falls, and His love bestows
My every need, nobody knows.

Nobody knows—but tucked away
In my blessing box, from day to day,
I keep a record of His grace
That others may behold His face.

Nobody knows — just now — but when
My Father's books are opened, then
I shall be glad: for then I'll know
How far a blessing shared can go.

—Helen Frazee-Bower.

A TIMELY REMINDER

(Courtesy The Fort Wayne News Sentinel)





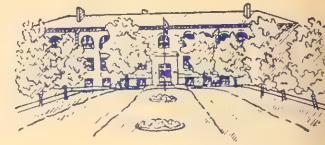
Blaine Snyder
FREEPORT, MICH.
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Missionary Herald

Grace Theological Seminary

EDITORIALS

By PRESIDENT ALVA J. McCLAIN



THE SEMINARY COMMENCEMENT

On pages 3-5 in this issue of The Brethren Missionary Herald there appears an account of the recent events of the week of graduation. We wish that it had been possible for all friends of the seminary to attend those services, and to have seen the splendid group of graduates. Although 11 students are leaving the school through graduation this spring, advance registrations already indicate that the incoming class this fall will be considerably larger than the one going out. The seminary appreciates the loyal support of our many friends who have made this ministry possible, and asks that they will continue to have fellowship with us in definite prayer, to the end that in this crucial and perilous hour, still greater numbers of young men and women may be prepared adequately for the great work of spreading the knowledge of the gospel of the grace of God at home and abroad.

PLAYING BY EAR

With all the research of the specialists and all the advance in learning, men are still groping in the dark for a solution of the world's political and economic problems. As the old Yankee farmer said of a certain prominent politician of this country, they are "playing by ear". Schemes recently had all the sanctity which ordinarily attaches to divine revelation are now being completely abandoned for other plans which probably will succeed no better. Only a few years ago we were told by our so-called statesmen that we must forget economy, quit saving our money, and spend it freely. The thrifty man was regarded as an enemy of human progress. Today all this is reversed. Now we are to save our money instead of spending it. Only a short while ago we were told to plough under perfectly good crops and kill our little pigs. Now the government wants more pigs.

However, in thus shifting our economic gears, there is considerable grinding and groaning of the machinery. Incongruities pop up that would be amusing if they were not such a tragic commentary on the foolishness of men. For example: recently in a certain eastern city, an elderly man working on a WPA project managed to save enough money to do what the government is pleading with all of us to do, namely, buy some defense bonds. But the poor man got himself into serious trouble. When the WPA authorities, who periodically investigate such matters, found that the worker had a couple of bonds in his possession, they promptly fired him, arguing that a man who could buy defense bonds did not need a WPA job. If the poor fellow had gone to a roadhouse and spent all his money for Roosevelt liquor, all would have been lovely. His job would have been secure. And this sort of thing, we are told, is social progress!

WHAT WOULD FINNEY THINK?

In the month of June this year, from the 21st through the 28th, a conference will be held in the Moody Church of Chicago, to honor the memory and work of the great evangelist and one time president of Oberlin College, Charles G. Finney. It has been said that Finney was the greatest revivalist since the days of the apostles, a man who won over 100,000 souls to salvation in Christ. His work as a teacher and administrator at Oberlin College was no less remarkable.

But the impermanence of earthly institutions may be seen today in what has happened to Oberlin since Finney left his work there 1852, less than 100 years ago. The type of gospel and theology preached so powerfully by Finney has long since been completely abandoned there. Men who still preach it are not only never asked to teach there, but they are regarded as relics from a by-gone age of superstition and ignorance. As for the sort of separated life preached by Finney, the campus authorities would doubtless examine the head of any teacher who would think of advocating it there today. Not so very long ago, one of the young women students there wrote an article for a campus publication, advocating the policy of romantic "affairs" outside the married relation for husbands and wives. The article was such a flagrant violation of good taste and morality that the local Catholic priest asked the postal authorities to ban the publication from the mails. According to newspaper reports, the editors said the disagreed from the young lady's views on marriage, but that she had not violated any of the standards of Oberlin College. If you wonder what Finney would say about this sort of thing, you need only read his writings.

DICTATOR STALIN AND GOD

In a recent issue of Colliers, the noted correspondent Quentin Reynolds wrote about a dinner he had at the table of the Russian dictator. During the long evening they ate a dinner consisting of 23 courses. Vodka,

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

Another Year At Grace Seminary

"How Great is Thy Goodness" Ps. 31:19



Above—The Graduating Class (front row) and Faculty with Dr. Hawthorne, Baccalaureate Speaker.

ne and champagne were served throughout the en-
e meal, and there were 36 toasts. Stalin, says Mr.
ynolds, drank every one of the 36 toasts. The final
st was proposed by Stalin himself, who spoke in the
ssian language. As translated by Mr. Oumansky
d reported by Reynolds, the dictator spoke as fol-
vs:

"Let us drink a toast to President Roosevelt, who has
h a difficult task. He leads a non-belligerent coun-
, and yet he wants to give all possible help to Brit-
and the Soviet Union. **Let us ask God to help him
his most difficult task!"** According to the reporter,
er Stalin finished there was a moment of stunned
nce and then a roar of applause.

There are perhaps five or six possible views you may
e of this story: (1) The most optimistic may be-
ve that Stalin has really been converted to belief
a god of some kind. (2) You may argue that the
nslator cleverly gave a mistranslation of what Stal-
really said. (3) You can believe that Stalin has
w found it convenient politically to talk about "God"
ce he needs help from nations that believe in Him.
You may think that the reporter either misunder-
od or deliberately misquoted the translator of
lin's toast, or made up the whole story. (5) You
y think that Stalin, after drinking 36 toasts at one
al, got slightly befuddled with alcohol and was not
olly responsible for what he said. Or (6) You may
l that perhaps the whole party was somewhat
nk, and therefore nobody there knew exactly what
k place.

Take your choice, but whatever view you take, do
t take Stalin's alleged confession of faith too ser-
sly.

On Friday evening, May 8, Grace Theological Seminary completed the 5th year of its history and ministry. Perhaps it would be more accurate to say the 12th year, since Grace Seminary has simply been carrying on for the past five years the faith, ideals and purposes of the graduate school which was founded in the fall of 1930; the main difference being that during these five years there has been perfect freedom to maintain its faith and ideal without interference on the part of those who were in the former years opposed to them. As one of the direct results of this freedom, the seminary graduated the largest class in all these years of its ministry. Certainly, there is cause this year to celebrate in a special way the infinite goodness of God, Who has so graciously brought us thus far along the way. We are grateful to Him for many things: for the many friends He has raised up to make the work possible through prayer and sacrificial giving; for the many pastors and churches who have given Grace Seminary a place in their program of work; for the officers and members of the Board of Trustees who served as the administrators of the school; for the students who have helped to maintain the faith and ideals of the school; for those who have ministered as teachers; and for the many friends outside The Brethren Church who have spoken well of the Seminary and recommended it to students. In all these things we have seen and acknowledged the hand of the God of all grace.

THE SEMINARY RETREAT

The first of the closing events of the year was a Seminary Retreat, planned and conducted by the Senior Class, which was held on April 27, at Camp Alexander Mack. This camp was built and is maintained by the Church of the Brethren on a beautiful little lake not far from Winona. The Lord gave a practically perfect spring day for the occasion, and after an afternoon of fellowship and recreation, the day closed with a period of testimony and prayer around the camp fire. Prof. Shultz of Manchester College opened the buildings for inspection and told something of the history of the camp. This is the second year the seminary has held the annual retreat at this place.

THE SEMINARY COMMUNION

On Wednesday evening of the week of Commencement, the students and teachers with their families gathered in the large library room of the seminary to celebrate the Lord's Supper. All members of the student body, save one, were present; and the total attendance was 62. Besides the Brethren, there were present at the tables students from six different denominations—Baptist, Presbyterian, Reformed, United Presbyterian, Friends, Southern Presbyterian and Independent. It was a very blessed service, a visible symbol of that fellowship which all believers enjoy in our Lord Jesus Christ. The service was conducted by the faculty, assisted by the members of the graduating class.

THE MIDDLER-SENIOR BANQUET

Members of the middler class arranged for the annual banquet in honor of the seniors, and the occasion was unusual in a number of respects. The large dining room of the Westminister Hotel was engaged, and the place was well filled with students, teachers, their families, and friends of the seminary from the local community and surrounding churches. Mr. Keith Altig of the middler class presided as toastmaster. Special musical selections were rendered by Mr. Lawrence Lawlor and Mrs. Altig. Rev. Polman led the group in choruses. Pres. McClain expressed the farewells to members of the graduating class, and the response was delivered by Mr. Robert Culver. Mr. Clarence Nida of the middler class and graduate of Wheaton College, introduced the speaker of the evening, Dr. V. Raymond Edman, the distinguished president of Wheaton College, who brought to us a deeply spiritual and practical message on the general theme of how God trains men in obscure and hard places. During the program Dr. McClain read to the students and faculty members an invitation to attend the wedding of Mr. Robert Hill of the senior class and Miss Mary Edith Harris of Winona Lake, graduate of the Moody Bible Institute and part time student at the seminary this year. The ceremony will be held on June 20 at the Bethany Camp Residence.

THE BACCALAUREATE SERVICE

At 10:30 a.m. on Friday, the main auditorium of the Winona Lake Presbyterian Church was well filled by friends, both from the local community and distant churches to hear the Baccalaureate sermon. Dr. Parley Zartman, pastor of the Presbyterian Church and good friend of the seminary, led in the invocation and then welcomed the seminary and friends to the church for the day. In response, Rev. William Schaffer spoke for the Seminary Board of Trustees. The Scripture was read by Bro. Norman Uphouse, and the main prayer was offered by Rev. Walter C. McCrory of Winona Lake. Special music was rendered by Mr. Keith Altig and Mr. Lawrence Lawlor. The Baccalaureate sermon was delivered by Dr. C. E. Hawthorne, pastor of the Wallace Memorial United Presbyterian Church of Washington, D. C., who was introduced by Dr. McClain as a former friend and seminary classmate at Xenia Theological Seminary, for 15 years a neighbor pastor and friend of Prof. Kent in Washington, and pastor of Eugene Allen, honor student of the graduating class. Dr. Hawthorne's message very helpfully dealt with lessons for the young ministers, taken from God's dealings with the prophet Jonah. Those who heard will not soon forget the lesson of the two cities: Nineveh, the place of God's will; and Tarshish, the place of self-will. Prof. Hoyt led in the closing prayer.

THE GRADUATION SERVICE

In the evening of one of the most beautiful days we have ever seen at Winona Lake, the colorful academic procession formed at the seminary building and marched down the hill to the Presbyterian Church, where a capacity audience had gathered to honor the graduating class. Both the main and Sunday School auditoriums were filled, and extra seats had to be brought up from the basement to accommodate the people who arrived after the service began. After the invocation by Dr, Raabe, pastor of the Warsaw Presbyterian Church and moderator of the local Presbytery, the Scripture lesson was read by Prof. Kent from I Cor. 15. The annual announcements for the Board of Trustees were made by vice-president Russell D.



Grace faculty, graduating class and student body, May, 1942.

Barnard in the absence of the president, Rev. A. V. Kimmell. Dr. Harold C. Mason, pastor of the local Free Methodist Church, offered the evening prayer.

Dr. Bob Jones, president of Bob Jones College, Cleveland, Tenn., delivered the very interesting and inspiring graduation address. In introducing the speaker, Pres. McClain explained that Dr. Bob Jones, Jr., acting president of the college, who had been scheduled for the address, had made reservations to come by airplane; but the government had exercised its priority in taking over his reservations; and he had arranged to have his father supply in his stead. Dr. Jones, in his introductory remarks, spoke very highly of his regard for the ministry of Grace Seminary.

The academic part of the program followed the address immediately. Mr. Eugene Allen, head of the senior class, with a very appropriate speech presented the class gift, a complete set of the writings of the church fathers for the seminary library. Pres. McClain then explained the basis of the academic honors and read the names of the recipients: Mr. Robert Culver, summa cum laude; Mr. Eugene Allen, magna cum laude; Mr. William Kerr, cum laude; and Rev. Curtis Morrill, cum laude. As these men remained standing, Rev. John M. Aeby, instructor of Hebrew, delivered a brief address in recognition of their scholastic achievements. Their records were unusual because, as Dr. McClain explained, all four men made grades for the three-year course which were above the minimum for the first honors. Prof. Herman A. Hoyt then presented the candidates for diplomas and degrees which were conferred by the president, assisted by Prof. Homer A. Kent and Rev. Norman Uphouse, Th. M., of Dayton, O.

The service closed with the ordination of three members of the graduating class, Robert D. Culver, Garner Elwyn Hoyt, and Glenn F. O'Neal. Officiating ministers were Barnard, Uphouse, Mayes, Kent, Hoyt and McClain. Dr. McClain read the Scriptures, Prof. Hoyt questioned the candidates, Rev. Mayes offered the dedicatory prayer, and Prof. Kent gave the charge, while many ministers of various denominations stood throughout the congregation. In the absence of Bro. Ernest F. Pine, who was unable to be present because of his duties as a chaplain in the army, the closing prayer was offered by Dr. Hawthorne.

In both the morning and evening services, Bro. Leo Polman led the congregational singing and Mrs. Polman presided at the piano, a ministry which made no small contribution to the helpfulness of the services.

A number of our pastors were present with representatives from the membership of their respective congregations. Delegations also came from a number of the little churches around Winona Lake which are pastored by members of the graduating class. The parents of Robert Culver came all the way from Harrah, Wash., and the parents of Eugene Allen came from Washington, D. C., to be present at the graduation of their sons.

As one of the many evidences of the friendly spirit of the Winona community toward the Seminary, the Girl Scouts of Winona Lake volunteered to decorate the church for the graduation service, which they did very tastefully, using a background of dogwood blossoms across the choir panel and lilacs and snapdragons across the front of the pulpit platform.

Dr. J. N. Rodeheaver and Mrs. Rodeheaver, representing the Rodeheaver Music Company, gave to each graduate a gift consisting of four of their newest song books.

The afternoon of the day of graduation was devoted to a meeting of the ministers and pastors of the Central District of Brethren Churches, of which Bro. Robert Ashman is moderator. The meeting was held at the seminary chapel.

NEWS BRIEFS — From Our Workers

The First Brethren Church of LONG BEACH, CALIF., has decided that it would be to the interest of the cause of Christ and of His church to have The Brethren Missionary Herald come to every home in the congregation. The pastor, Dr. L. S. Bauman, has written every member of the congregation to that effect. The church is giving these members two weeks in which to pay for the subscription price, if they desire to do so, and the rest of the subscriptions will be paid out of the church treasury. With the letter from the pastor was a self-addressed envelope, printed by the church especially for this purpose, with a place on which the members might write their own name and address and that of four friends.

Since the First Brethren Church of DAYTON, O., is out of debt, they are endeavoring to help the new North Riverdale Brethren Church of that city by raising among their own members a loan of $4,000 which the North Riverdale group needs to complete its building. The First Brethren is also launching a "Claim-This-Community-for-Christ Campaign" in their district of the city. For eight days a number of teams of two people each are doing the preliminary work of visitation, in which they are visiting every home in the community to inform the people of their "Voice in the Night" broadcast every Saturday night from 11:30-12:00 over WHIO. At the same time they are securing the names of the members of the family and ages of the children who are not attending church and Bible School elsewhere. These names are being turned over to the teachers of the respective classes, who will do the follow-up work. Regular contacts are also to be made by those who visited on a certain street, telling the prospects of special meetings in the church and inviting them again and again to come.

The Men's Sunday School class and the Boys' Brotherhood of the MARTINSBURG, PA. church, of which Bro. Robert Miller is pastor, is sponsoring a "Dads-Lads Banquet"—the first father and son banquet to be held in their church, early in May. The banquet was served by the ladies of the King's Daughters class. Moving pictures of Bible lands were shown during the evening. The Martinsburg church is also one of the churches which has 100 per cent of its membership on The Brethren Missionary Herald subscription list.

Joyce Ann Simmons arrived at the home of REV. AND MRS. PHILLIP J. SIMMONS of the Grace Brethren Church of Fremont, O., May 3. A little Miss also has arrived at the home of Rev. and Mrs. Herman Baerg, missionary candidates to Africa who are now in training at Grace Seminary. Also, a "new preacher" in the making has made his first appearance at the home of Rev. and Mrs. Arnold Kriegbaum of Fillmore, Calif.

Bro. Keith Altig, Grace Seminary student, has gone to COVINGTON, VA., where he is taking up his duties as pastor of the First Brethren Church for the summer. Bro. Harold O. Mayer, also a student in Grace Seminary, will serve as pastor of the JUNIATA, PA. Brethren Church till the fall term of seminary begins.

Among the items of building news are these: that even the stringent defense requirements have failed to stop the work at the Grace Brethren Church of HAGERSTOWN, MD., and that the First Brethren Church of LOS ANGELES has received a loan sufficient to furnish the remaining building materials needed for the auditorium of their church. The latter group has already received over 13,000 in cash for the building, and has its heating units purchased, though funds are still needed to furnish the pews, carpets, etc. The former group has seven more members, recently baptized into the church, to welcome the day when their new building will be ready for occupancy.

SPECIAL MEETINGS NOW IN PROGRESS

Pray for them

MUNDY'S CORNERS, PA.—Revival meeting conducted by Bro. Orville D. Jobson, missionary on furlough from Africa, May 17-31.

CANTON, O.—Revival conducted by Mickey Walsh of Philadelphia, May 19-31.

WHITTIER, CALIF.—Evangelistic Bible Conference, sponsored by the Christian Endeavorers, and conducted by Dr. Arthur I. Brown, May 25-31.

Is There Such a Thing As Unpardonable Sin?

By ALVA J. McCLAIN

There has been so much discussion, often fruitless, surrounding what is called the "unpardonable sin", that one may well hesitate to enter a field where well meaning men have widely disagreed. However, even leaving out of consideration those texts in the Synoptic Gospels about which much of the controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, **"in Christ,"** whose death upon the cross satisfies in full all the claims of broken law for those who take refuge in him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).

2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Savior and bring sinners unto Him (John 15:26, 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (I Cor. 12:3).

3. Therefore, to resist the ministry of the Holy Spirit, as he seeks to lead sinners into Christ, is to refuse to be led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ, there can be nothing for the sinner but the wrath of God (John 3:36).

4. This means, by the very nature of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit is more damnable than sin against the Father and the Son; but rather that the Spirit's peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who "hath done despite unto the Spirit of grace", there can no help nor remedy for his sin (Heb. 10:26-29).

5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit, on the part of some sinner in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Savior (Jno. 19:15, Acts 7:25-52).

6. Even the initial and single act of rejecting Christ as Savior, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: "he that believeth not is condemned already" (Jno. 3:18). But such a sinner may yet be reached by the voice and ministry of the Holy Spirit if he is willing to hear (Heb. 4:7). The "door" is open, as wide as a sovereign God can open it (Jno. 10:9).

7. When, however, by repeated acts of resistence and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19 ARV). The voice of the Spirit no longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit's testimony and ministry for the work of Satan (Matt. 12:24, 31-32). When this point is reached, it is possible for the sinner to say "No" to God for the last time, and, like Judas, perish while still upon earth (Jno. 17:12 ARV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is "guilty of an eternal sin" (Mark 3:29 ARV).

9. It must be remembered, however, that **only God** can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (I Cor. 4:5), and therefore no man has any right to point either to himself or any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ, Who is the only place of pardon (Heb. 6:4-6, 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow, but it is certain at last, if unhindered, to bring the sinner to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent; and then he perishes.

From A Tither..

(Please don't Read this if money talk bothers you.)



THE STORY OF THE PIGTAILS

"Pigtail giving" has been suggested by a practice that prevailed in the New Hebrides when the natives were sunk in heathenism. At their heathen feasts they would cut off the tails of the pigs they were about to eat and throw them into the "bush" as an offering to their gods, while they themselves would eat the carcasses. They could easily spare the tails and this simple offering was supposed to satisfy the gods. At any rate, the giving satisfied the crude consciences of the givers.

Some Christian giving does not constitute a very great advance upon that of the undeveloped New Hebrides natives. It is indeed quite common for people to feel obligated to give only what easily can be spared, or what is left after all personal needs have been supplied.—Exchange.



"O MAGNIFY THE LORD WITH ME, AND LET US EXALT HIS NAME TOGETHER."

This article, and the companion article by Mrs. Meers, were sent us by Bro. Floyd Shiery of Dallas, Texas, as the personal testimonies of a couple recently saved in his church.—Ed.

MY TESTIMONY

W. B. MEERS, Dallas, Texas

"For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

When I was a child I remember that I went to Sunday School nearly every Sunday. I do not recall anything that was taught except the Bible stories—nothing on how to be saved.

As I grew older I did not attend Sunday School and went to church very seldom. I lead a rather wild and reckless life of dancing and drinking and all the things that the world had to offer. I am not telling this to brag about it, but to show the wonderful saving power of our Lord Jesus Christ (Rom. 10:13). I found the so-called joys of the world like a beautiful soap bubble that lasts only a short time and then fades into nothing. I was seeking something to fill the empty, gnawing feeling that was in my heart.

One night my wife persuaded me to go to church. As I went in, a man with a face beaming with a radiance of heaven met me at the door. Then the pastor, his face beaming with the joy of knowing the Lord Jesus Christ, told about Christ's saving power—How God so loved me that He sent His only Son to die for me (Jno. 3:16); how, by believing that Jesus died on Calvary and shed His blood for me, I might have eternal life. I heard him say, "Believe with childlike faith, put your trust in Him, and He will save you." He told us that Jesus would save and keep and satisfy.

I attended several services and wanted to confess Jesus as my Savior (Rom. 10:9, 10), but the devil kept whispering that I should hold on to the things of the world. But praise God, I heeded the call of Jesus Christ. I put my trust in Him and accepted Him as my personal Savior; and now I praise God that my spiritual father (the pastor who showed me the way to salvation) nourished me along in the "sincere milk of the Word", and that I have grown in the grace and knowledge of our Lord Jesus Christ. I have studied God's Word daily, have prayed daily, and have witnessed daily since God saved my soul. How true is Acts 16:31!

All members of my family are saved, and we rejoice in Him and sing His praises daily.

God called me to preach. I told Him I couldn't talk and that I was even as Moses. But He kept calling and so I said. "God give me a church that I might proclaim the glories of Christ Jesus." I have been preaching for three months now, telling others how Jesus Christ died for sinners.

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

COME UNTO ME

MRS. W. B. MEERS, Dallas, Texas

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

It is with thanksgiving and rejoicing in my heart that I can give my testimony, because I know from real experience the meaning of "Come unto me—I will give you rest". Blessed be God for the gift of His Son, the Lord Jesus Christ, that even one such as myself could come into the marvelous wonders of His salvation, by receiving into my heart the Lord Jesus Christ.

As a child I was taught about the things of the Lord in my home. I attended Sunday School and church, and held a certain reverence in my heart for God, because I knew about Him.

On many occasions as a child and as I grew older, I wondered just what would happen to me if I were to die, because I knew I dare not die in my present state. But as the years passed by I kept telling myself, "there's plenty of time yet—you're young". Yet, how many, many times did I feel the Spirit of God speaking to my heart!

After I married and the children came along, I tried to satisfy the longing of my soul in the complete absorption of my time, energy and thoughts in my family. From that I turned desperately to the wisdom of this world—man's philosophy, psychology and the like. Many were the hours spent in pouring over the works of man, trying to find the answer to my questions and satisfaction for my soul—but in vain. Yet, many a time have I looked at my Bible (for I always had one) as I sat there entangled with the works of man, and it would seem to speak to me "Come unto me—I will give you rest". But no! I would cry out, "You are dry, I can't understand you".

Time drifted on until in Aug., 1939, I decided that to lift myself to the right level of community living (as I was very active in community life) I needed to join a church. I did, and was baptised and thought everything was settled. I then became even more active in church life, and decided to read the Bible, to pray, to give more—I had what I call real **mind** religion.

I began to read this book 'which seemed so dry', and was astonished to find it not nearly so uninteresting as I had supposed. I began to pour over it as I had previously the books of philosophy. Many unusual and trying circumstances seemed to be coming my way, until a very tragic one presented itself—until I became so burdened, so heavy laden, that it seemed I would faint under the burden. But the Lord was calling through it all so sweetly, so lovingly, so tenderly, "Come unto me—trust me". But I didn't. I was afraid to trust God. I turned again to the wisdom of man and sought peace—but in vain.

Vacation time came, we drove to California. I was delighted, because I felt, "There will I lose my burden, for I will find rest in my parents". It was in California that I lost my burden—it was there death took my father—it was there I said, "Lord, here I am, take me; I do believe". I trusted in the Lord Jesus Christ as my Savior, and it was there I became a new creature in Christ Jesus; old things passed away—behold, all things became new! How wonderful! for from that time on I can testify as the Psalmist of old,

"He satisfieth the longing soul, and filleth the hungry soul with goodness."

Standing In The Gap

An excerpt from Dr. Paul Rood's article printed in the Gospel Call before America joined the war.

"And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land, that I should not destroy it: but I found none."

This text, of course, refers to Israel. It belongs to Israel by way of interpretation, but it belongs to the United States, to you and to me, by way of application.

The first thing that impresses me in reading it is the fact that this verse introduces us to the seeking God. Much is revealed about Him in nature; we can learn, for instance, from nature that God loves the beautiful, because He created so many beautiful things. We can also learn from nature that He is omnipotent, because it reveals His omnipotence. But the more perfect revelation of God is found in the Bible, and how thankful we ought to be for this marvelous, precious treasure in which God has revealed His plan and purpose. But the most perfect revelation of God is in the person on His only begotten Son, our Lord and Savior, Jesus Christ, who can say, "I and my Father are one" (Jn. 10:30). "He that hath seen me hath seen the Father" (Jn. 14:9).

A SEEKING GOD

It is remarkable that the Father is revealed as a seeking God. This differentiates Christianity from all other religions. The others show man seeking after God. The first cry that comes from the heart of God is the question, "Where art thou?" It reveals Him seeking for man, who had lost his way and was out of fellowship with Him. Man had sinned, and sin had broken the relationship between God and man. In Lk. 19:10 we read: "For the Son of man is come to seek and to save that which was lost," and in Christ we have a perfect revelation of the seeking God—"God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

Why did God create man? Did you ever stop to ask that question? The answer is that God wanted an object upon whom He could bestow His effection. He hungers for love and fellowship, and sin has broken this fellowship between man and God. This explains why He sent His Son to die for us, that this fellowship might be restored. And then He seeks after men who have been saved to have more intimate fellowship with them. We are co-workers with Him. Marvel of marvels that He has called us into fellowship with Himself that we might carry out His program for the evangelization of the world!

VALUE OF THE INDIVIDUAL

The second thing that impresses me in this text is the value of personality. . . . Totalitarianism looks upon man only as a cog in the machinery of the state, but the Bible emphasizes the essential value of one human personality. "What is man, that thou are mindful of him?" asks the Psalmist. Man is the object of God's love, concern and care, and the infinite value of the soul is given in the statement made by Jesus, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" We cannot overemphasize the value of the individual in the sight of God. . . .

The third thing that impresses me in this text is God's interest in a nation. Israel at that time was on its way to destruction as a result of the law of cause and effect. In that hour, God recognized that the nation was reaping what it had been sowing, and He sought for a man that would make up the hedge and stand in the gap, to save the nation from destruction. God is interested in America, and today He is seeking for a man who will make up the hedge and stand in the gap that this nation may be spared from destruction. The law of cause and effect is at work in America. "Whatsoever a man soweth, that shall he also reap" is true of nations as well as of individuals. The Scriptures say, "The wicked shall be turned into hell, and all the nations that forget God." The Lord is seeking for Americans that will make up the hedge and stand in the gap, so that this nation will be spared from destruction. He desires human co-operation.

WHAT ONE PERSON CAN DO

We depend upon God, but it is also true that He depends on man, and man can hinder Him. Have you ever stopped to think of the implication of the fact that man can actually hinder and frustrate God? "They . . . limited the Holy One of Israel." We also read concerning Nazareth for instance, "And He did not many mighty works there because of their unbelief." . . . Although man can hinder God, man can also co-operate with Him, for He works through human instrumentality. God is seeking for a man and a woman who will co-operate with Him. Here is the astonishing thing, the outstanding thing—I hope it will burn its way into your consciousness: God makes a statement that one single individual can save a nation from destruction—one single individual can keep America from destruction—"I sought for a man . . . that should stand in the gap before me for the land, that I should not destroy it."

In that ancient day God sought in vain for an individual that would make up the hedge . . . to spare the land from destruction. Will He seek in vain today in America? Will you be that man or women? Will you stand in the gap? **Will you be one that God can count on?**

We find that Moses saved Israel from destruction. We read of this in Ps. 106:23, "Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them." Moses preserved Israel; one man stood in the breach. Now turn to Ex. 32:32, "Yet now, if thou wilt forgive their sin"—and then you will notice a dash; that means he hesitated to finish the statement. "Yet now—I think he choked on that; he couldn't go on, and when at last he gathered himself together he continued, "And if not, blot me out of thy book." Here was a man that was concerned; a man that really was burdened for Israel.

SPIRITUAL AWAKENING ALONE CAN SAVE US

Hear me! You love America, do you not? In these troublous days, you thank God that you live in America, don't you? And you are concerned, are you not, for the well-being and the future of your nation? You don't want this nation to be destroyed like nations of Europe have been destroyed. Then, hear me! There is only one thing that can spare America and that is that Uncle Sam will go to the mourner's bench and that God's people will give themselves to prayer. Roger Babson, the statistician, says that a debacle is inevitable unless we have a spiritual awakening.

I want to say with the fear of God that someone must receive this vision and this burden and give himself to prayer. Will you be that man? Will you stand in the gap?

We are challenged by the word of God in Jer. 33:3: "Call unto me, and I will answer thee, and show thee

great and mighty things, which thou knowest not." God is still on the throne and is still in the business of answering prayer.

I said to Senator Vandenberg, in discussing this crusade with him, "Senator, don't you feel with me that God still is interested in America, and still intervenes in the affairs of nations in answer to believing prayer?"

He responded, "There can be no question about it."

And he reminded me of the day of fasting and prayer we had during the Civil War, when Abraham Lincoln called the nation to its knees and the tide was turned.

GOD HAS NOT CHANGED

There has been no change in the attitude of God. How much we need a realization of the power to deliver us,, so that America will become God-conscious once again! My prayer is that we might have such a revival that this nation will be stirred from center to circumference, in order that even Hitler, Stalin, and Mussolini shall know that the Lord God is in the midst of His people in America. Oh, how greatly we need such a manifestation, that men will have the fear of God before their eyes! Tolstoy said that the curse in his day was that men had lost a consciousness of God; and it is true today. Men do not concern themselves about their sins, are not thinking about judgment, about God, and about eternity. Men do not want to think about these things. We need a revival to make America God-scious and give us moral stamina and stability and courage to resist the evil tendencies at work in the schools and in society throughout the length and breadth of our land.

God works in response to believing prayer. He has committed a marvelous power into the hands of men that can turn the tide and change the history of nations by prayer. Marvel of marvels! And yet how many of us neglect prayer; how few of us recognize its benefits, and give ourselves to prayer. Dr. R. A. Torrey said that the average Christian in America spends three minutes a day in prayer. I don't know how Dr. Torrey secured his statistics, but if his statement is accurate we know why conditions are as they are in our country. We need to give ourselves to prayer for a revival.

WHY WE NEED TO BE SPARED

I will tell you one reason why I am so concerned that America should be spared. You know that in recent decades the four great missionary nations of the world have been Great Britain, Germany, Sweden, and the United States. The three European countries are handicapped now. Christian people in Great Britain, Germany, and Sweden cannot function effectively at present as far as world evangelism is concerned. There is only one of those countries left to carry on these efforts, and that is America; and if we become involved in the war, how can we evangelize the world?

Pray for a revival in your own church, your own community, your own city; pray for a revival in America. Pray for my brother preachers who are telling out the story of Jesus and His love, and for every gospel center in America.

Pray that revival fires may be kindled in hearts and homes and churches; that God's people may be revived and awakened to give themselves to the task of sending the gospel into the whole wide world; and that every man, woman, and child in America may have an opportunity to accept Christ.

Will you stand in the gap? Will you give yourself to prayer?

(Copies may be secured from A. Meyer, 5013 W. 24 Pl., Cicero, Ill.)

The Strange Providences Of God

The Stowaway

About forty years ago a poor Chinese lad, who was unhappy and starving in his own country, watched his chance and slipped on board an American brig which was just about to leave port. He crept down the companion way and hid amongst the cargo. At night he would crawl out and prowl about the vessel trying to pick up odd scraps of food.

When the little vessel was tossing amid the great waves in the middle of the Pacific Ocean, he was suddenly pounced upon by one of the crew and dragged before the captain. He looked a very dirty and unhappy specimen and fully expected to be beaten. But to his surprise, he found the captain a kind-hearted man. He was made to work for the rest of the voyage, but he was treated fairly. When the ship arrived at Baltimore, the captain took him on shore himself, and led him to the house of his own minister, a Methodist preacher, and asked the minister to take charge of him.

The minister looked around in his congregation for the best Christian home he could find, and choosing one which was very humble but decidedly Christian, he asked the good people to take the boy in as a lodger and look after him. The Chinese lad had never in his life found such friendliness; the family with whom he lived guided him into a job, and he was soon earning enough to pay for his keep. Then later, finding him very bright and intelligent, they arranged for him to have a university education. At last came the proud day when Soong, the Chinese stowaway, took his degree.

Before that, however, he had given his heart to Christ, because of the fine example of the people with whom he lived.

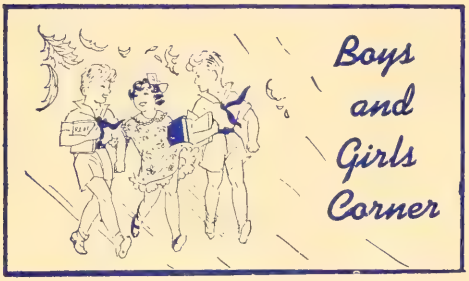
Feeling that he ought to return to his own country and try to serve China in its great need, for the sake of Christ, he worked his way back to China where he married. His wife, too, became a Christian—indeed, she became a very good Christian. They had three daughters, all of whom grew up to be Christian girls. And what wonderful daughters they have become!

The eldest daughter married Sun Yat Sen, the man who led the Revolution in China, and who created the Chinese Republic. The second daughter married Mr. Kung, who is today the Chinese Finance Minister. The third daughter married Chiang-kai-shek and is that wonderful little woman who might be described as the Joan of Arc of modern China, for she is the inspiration not only of her husband's life, but of the manhood and womanhood of China in its great struggle against Japan. She is actually the head of the Chinese Air Force, and although they are involved in the most unhappy war, she and her husband are Christians, and their aim in life is to bring China to the feet of the Prince of Peace.

Is it not wonderful that a humble Baltimore home should have had such a tremendous influence upon the life of the world, because it revealed Jesus Christ to a poor foreign lad?—Pentecostal Testimony.

ISN'T IT TRUE?

If your heart would stop beating one week from now, and you knew it, what would you do? You are not certain that your heart will be beating one hour from now!—Lester Myers.



"A CHRISTIAN"

"Dear mother," said the little maid,
"Please whisper it to me—
Before I am a Christian
How old ought I to be?"
"How old ought you to be, dear child,
Before you can love me?"
"I always loved you mommy dear
Since I was tiny, wee."
"I love you now, and always will,"
The little daughter said,
And on her mother's shoulder hid
Her golden curly head.
"How old, my girlie, must you be
Before you trust my care?"
"Oh, mother dear, I do, I do,
I trust you everywhere."
"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I can do that today."
"Then you can be a Christian, too,
Don't wait 'til you are grown.
Tell Jesus now, you come to Him
To be His very own."
And so the little maid knelt down,
And said, "Lord, if I may,
I'd like to be a Christian now."
He answered, "Yes, today."

THE SAFE HIDING-PLACE

Charlie and Leona were spending a day with their Aunt Emily, who had a very large garden and orchard, with many little nooks and corners which the children declared were capital places for hide-and-seek, a game of which they were very fond.

After dinner they played their favorite game, and there was much fun and laughing, for as there were so many hiding places, they did not easily find each other, so were all the merrier when they met. The afternoon passed so quickly that they were greatly surprised when tea was ready, which was served in the summer house. As a treat, Aunt Emily gave them strawberries and cream with their bread and butter, so altogether it was a pleasant time.

Auntie enjoyed hearing their fun, and asked if they had heard of that beautiful verse in the Bible which says, "A man shall be as an hiding place from the wind, and a covert from the tempest" (Isa. 32:2).

As Charlie and Leona were so interested in it, she explained its meaning, that Jesus Christ was the hiding-place from judgment, and the shelter in the time of trouble. He is the only true and safe hiding-place, and there is none other who can give such refuge and safety from the wiles and temptations of the devil; and none can forgive every sin, save Jesus, for He came to earth to provide a hiding-place for the people. Those who believe on Him are sheltered by His blood, and God has promised that they are safe for evermore.—Junior Boys & Girls.

BIBLE QUIZ

By MRS. RUTH WAYMIRE

I lived in the days of the New Testament. I never saw Jesus but I heard all about him from my mother and grandmother. One day a man came to our town preaching the gospel of Christ. He was such a wonderful preacher I felt that I would like to accept Christ and be a preacher like him. So I followed him, and helped him in his work. Later I was made a bishop of one of the great churches in Asia. I also had two wonderful letters written to me by the great preacher while he was in prison in Rome. What's my name? (Answer next week.)

Giving To God-- Does It Pay?

A man in a New England town had been unemployed so long that he came to his last $1.00. He laid 50c of it on the offering plate on Sunday. The following morning he heard there was a possibility of his obtaining employment in a neighboring town. The railroad fare to the town was $1.00. It looked as if he should have kept the 50c he laid on the offering plate; but with the 50c that he had he bought a ticket, and rode half way to his desired destination. He stepped from the train and started to walk to the town. But God had something better for him. Before he had gone a block he learned of a factory near at hand that needed help. Inside 30 minutes he had a job with a wage of $5.00 more a week than he would have received had he gone on to the other town. The first week's pay brought back his 50c tenfold. That man was W. L. Douglas, the shoe manufacturer.

When morning comes and guilds the skies,
With faith and trust my prayers arise
To Him Who orders all things right,
Who guides the worlds in their flight.

The glowing sun dispels the night
And paints the clouds with colors bright.
He took my life, all drab and sere,
And gave me hope, new life, and cheer.

He stills the tempest on the sea;
Quietness and peace He gives to me,
Strength to resist the powers of wrong;
And in my mouth He puts a song.

In my sorrow I still can sing,
Give thanks and praise for everything,
And show the world His keeping power;
For in my heart He lives, each hour.

—Arthur M. Wetherbee.

Joel

(Author Unknown)

For the best understanding of the prophecies of the Old Testament, it is always advisable to know something of the historical setting of the prophet writing, and the people to whom he is writing. The messages of the prophets were always delivered for the particular time in which they lived, even though the prophecies had reference to a future fulfillment of some great event. The predicted judgments might not actually come to pass for years to come, but the conduct of the men and women who were to hear the message was always pointed to, as the cause for that judgment. Their responsibility seems always to be that of saving the nation from that judgment.

Immediately following the reign of Jehoshaphat, Judah rapidly declined, and the good effects of that king's reformation disappear in the apostasy of his son. Judah, as a nation is plunged into iniquity, her people are hardened in sin, and the downward path seems to continue until the reign of Hezekiah.

During this reign of sin, Judah is visited by a great national calamity of almost devastating nature. The land was covered with swarms of locusts that destroyed vegetation. Added to this was the second calamity of drought, leaving a people faced with starvation. To understand something of the tremendous ruin, we need only to realize that conditions have become so bad that the people were forced to discontinue their religious rites of sacrifice, due to the fact that the materials for the offerings were wanting. **"The meat offering, and the drink offering is cut off from the house of the Lord,"** is the cry of Joel, in the very opening part of his message (Joel 1:9).

But God never brings judgment upon men without a purpose, and so, in the midst of this great calamity, which brought a swarm of locusts, and drought, leaving starvation in its wake, we hear a man named Joel, the son of Pethuel, rising to tell men "the word of the Lord, which came unto him (Joel 1:1).

This word is first of all concerning:

The Present Calamity

One of the surest ways to get the attention of men and women focused upon the thing that you want them to think about is simply to illustrate it with that which is uppermost in their own thinking. Thus it is that we find Joel going, in the very beginning of his prophecy, to that which was uppermost in the minds of the people of Judah—"the plague of locusts." Now a plague of locusts is not uncommon in the Holy Land, for men who have spent their lives in that country tell us that often the fields are destroyed by the swarms of locusts; but in this particular instance, the plague was of such devastating power that we hear the prophet asking, in the very beginning, (Joel 1:2-3), whether there has been in the memory of the old men such a plague as this? So devastating is it that Joel suggests it become a memorial, and that they tell the story to their children, even to the fourth generation.

However, having reminded them of the plague, the prophet of God moves forward; for he sees more than just a natural calamity. The chances are that in that day, as in this, many men and women would look upon such a series of events, say "It's too bad," and proceed promptly to forget all about it; but Joel sees not only a natural calamity but a judgment of God—a judgment which is great enough to call the children of Judah to repentance. Singling out the drunkards, the worshippers, the husbandmen, and the vine-dressers, he reminds them of the completeness of devastation, showing how it had effected all classes. The wine-bibbers are to wake up to a recognition of the hand of God, and to "weep and wail," for the judgment has touched that which they love most. We pause here, to add that drunkeness is one of the greatest curses on our own land today, and one of the greatest hindrances to the gospel of Jesus Christ. America has come to a place where not only her fathers, but her mothers as well, are drunkards; and the old law still abides, "We reap what we sow." Unless America turns her eyes upon Jesus Christ, unless she accepts him as Savior and Lord, she too will receive the judgment of God for her sinfulness.

Having thus dealt with the actual calamity, and having called the men and women into a place of repentance and humility before God, we find Joel moving forward to bring to Judah the interpretation of the visitation. **"Blow ye the trumpet in Zion, and sound and alarm in my holy mountain."** The trumpet call was used among the Israelites both in their religious rites and in the conduct of war. It would seem that Joel is sounding the trumpet to the nation, calling upon all classes of men and women to give heed to the presence of the Lord in the calamity that had just befallen them, and to learn the lessons from that calamity, lest even a greater and more terrible judgment come. This trumpet call is to **"sound an alarm."** With the figure of the locusts still in mind, we believe the prophet now turns to a second invading group; this time the armies of Babylon. Their destruction will be even more terrible than the destruction of the locusts; and here again the people will be absolutely helpless, not because it is a stronger army, nor because they have greater human strength, but because God will be with them to see that the full judgment is meted out to the children of Judah. Once more, we pause to remind the nation in which we live that our efforts may be expended in building greater battleships, and we may spend more money this year than ever before in the equipping and maintaining of bigger and better armies; but unless we return to God, unless we begin to take him into all of our plans, they will fail, for with the prophet Joel we can say, **"Who shall be able to stand?"**

But God has not yet sent forth the army of Babylon. He still waits. If the men and women of Judah will return to Him, he would not bring judgment to

THINK IT OVER



When you come to church on Sunday morning, you come to hear a sermon; but when you walk out of the church on Sunday morning, you go forth to preach a sermon!

pass upon them. Thus it is that we hear the second time (Joel 2:15), **"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly."** If the first trumpet call was one of alarm, then truly this might be called one of repentance, for all of Judah had sinned. Men are constantly gathering together for every kind of a meeting: political, commercial, scientific, entertainment; but what is needed most of all right now, is a meeting of repentance. The prophet ever goes so far as to outline the program for the meeting. **"The priests, the ministers of the Lord,"** were to **"weep between the porch and the altar, and cry, 'Spare thy people O Lord, and give them not to reproach'."** Oh, how this ought to stir the hearts of us who are ministers of God's Word today! What we need is to be broken. The world is offering to men all kinds of "Utopias," and we know that none of them will work, unless God is in them; and yet we allow men to be "duped," and fail to tell them that there is but one way out. **"Christ is the answer to every problem—through Him we can do all things, but without Him, we can do nothing."**

If the people of Joel's day would come in such an attitude, then God would respond in mercy and grace.

The Future Condition

Having in such vivid language described the present calamity of locusts and drought and starvation, together with its immediate interpretation, we see the prophet once more moving still farther to point to a future fulfillment, of which these things were but the shadow and forecast. Dr. G. Campbell Morgan has, I believe, found the key to this section in one word, found in 2:28. Some of the things foretold have now been fulfilled, some are still in the future; but the whole portion rests upon one word, **"Afterward."** The Hebrew word here translated "afterwards" has for its actual meaning, "latter" or "last," and in the Septuagint version is translated by the Greek word which means 'in the last days." Thus the conclusion that we are now thinking in terms of the actual **"Day of Jehovah."**

In the first place, this is to be a day of discrimination. We read 3:19 **"Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, but Judah shall dwell forever, and Jerusalem from generation to generation."**

This is only repetition of that which is so clear in many other passages of scripture. To those who have truly repented of their sin, to those who have relied fully upon Jesus Christ for their salvation, the Day of Jehovah is to be entirely different than it will be to those who have refused to listen to His call. It is a day of division. A day of discrimination. But more than that, we are told just how far this discrimination is to be carried. To the wicked, it is to be a day of vengeance. The wrath of God is to be outpoured. It ought to be noted here that this destruction, according to the prophet Joel, is to proceed according to strict justice. God will plead the cause of His people, in proof that he deals with their oppressors in a judicial manner, and thus, whatever punishment is meted out, will be shown to be deserved. We cannot pass this day of vengeance and destruction, without at least noting something of its nature. In 3:15-17, we find that it is to be a day of darkness. **"The sun and the moon shall be darkened, and the stars shall withdraw their shining."**

I walked one day in a tunnel in which there was no daylight at all. The only means of lighting it was artificial. Suddenly, because of a break in the power line, the lights were out; and the darkness was so great that it was impossible to see my hand, when held within one inch of my eyes. Here is to be the condition in the day when God brings judgment on the wicked people—the sun, the moon, and the stars are to refuse to shine. But add to that v. 16: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens shall shake." When God, in punishing his enemies, shakes the heaven and the earth, and shouts out of Zion, not only will men fear, but nature itself shall be actually changed.

But the day of the Lord is to be yet another day for His children. To the wicked, it is a day of darkness, and dreadfulness, and destruction. To the children of God, it is to be a day of blessing and happiness. There is the promise of plenty. The language of v. 18 conveys to us the idea of bountiful blessings. **"The mountains, covered with vineyards, shall yield abundance of wine,** "or, without human toil, shall pour it forth; the hills shall be clothed with flocks, the rivers shall never again be reduced to dry river-beds. But the more wonderful thing about it is that the promise to the children of Judah is one of perpetuity. The enemies of God, like Egypt and Edom, are destroyed, but the children of God shall dwell with Him forever and forever! Once redeemed, God takes care of his children.

Conclusion

Truly, the prophet Joel has left for us a very wonderful picture. Every great national or individual calamity is but a part of God's mercy toward us. By it, he is flashing the danger signal to each one of us. If I drive down the main street of our city, and see the red light turn against me, it is a warning for me to stop. Likewise, having read the prophecy of Joel, it should remind us that God has red lights of warning all along life's highway, in the little difficulties and troubles that cross our pathway. If heeded, we may turn to Christ, and find the joy and blessing that comes in the "day of the Lord;" but if disregarded, if rejected, we shall reap what we sow —destruction in the "day of the Lord."

Memorial Service For Dr. Gribble at Dayton, May 24

"A Memorial Service in the honor of Dr. Florence Newberry Gribble is being planned at the First Brethren Church in Dayton, O., on May 24. Dr. Alva J. McClain is to be the guest speaker. Services will be at 10:30 A.M. and 7:30 P.M. It will be remembered that Dr. Gribble was a member of the First Brethren in Dayton. Any and all who can come to the services are most cordially invited."

Christian Endeavor Department

AN IDEA FOR YOUR SOCIETY

By MISS RUTH McCLAIN, National Lookout Director

Most young people enjoy some sort of a get together after church on Sunday evenings. Two well planned sings a month will do a lot for your C. E. At this time the new members become better acquainted, and Christian fellowship is enjoyed by all. It is usually a good idea to have a sing chairman who may work with or independent of the social committee. These sings are held in the different homes immediately after the evening church service. A rousing song service takes place first. Special numbers may be included and also introduction of new members, who should be made to feel at home. Refreshments are served and then the sing closes with a devotional service. This part of the service may vary from time to time. The sings should never be too long or drawn out, closing usually at least by 11:00 o'clock. Our sing chairman is allowed one dollar for each sing held, to be used for refreshments. Cake, cookies, sandwiches, ice cream, punch, candy, apples and pop corn, hot chocolate or tea all taste good and may be taken care of out of this fund.

Greetings through Jesus Christ our Redeemer from The Christian Endeavor of the First Brethren Church, Johnstown, Pa.

The Lord has been wonderfully blessing the work of our young people in Johnstown, the past weeks. We have recently received 13 new members into our society, and have reached new goals in our attendance in the Christian Endeavor meeting and our pre-prayer service. Our society recently organized a chorus of 30 voices to sing praises and exalt our Lord through song. On Apr. 5, it was a great pleasure for the Young Peoples Christian Endeavor to present a sunrise service for the public to attend. This was very well attended. We are of the opinion that meetings such as this makes for better leadership in our church. The prayer of our society is that we may be used in winning souls to Christ. Only true happiness is found when one is in the service of the King.

Yours in Him,

President of the Y. P. S. C. E.
First Brethren Church,
Johnstown, Penna.

WHAT OUR CHURCHES HAVE TO SAY ABOUT C. E.

A Model C. E. Meeting—

—May be led by anybody;
—Should be participated in by everybody;
—Must be monopolized by nobody;
—Is where everybody is somebody.

—1st Brethren Bulletin, Long Beach, Calif.

WHY WERE YOU LATE TO C. E.?

1. Because you do not plan to be early.
2. Because you do not own a consecrated watch.
3. Because others are late you are willing to train with them.
4. Because tardiness has become a habit with you.
5. Because you are a passive member and not an active one.

—Peru, Ind. C. E. News.

DID YOU KNOW THAT—

Christian Endeavor is an inspiration for the evening service. It prepares your entire being for the time of worship to follow?

It is a tonic for spiritual blues?

—La Verne, Calif. Bulletin.

So often we hear people say, "I've been coming to your church for a long time, but never realized that you could have so great a blessing by attending C. E." Have you ever attended? You will not be disappointed, we assure you.

2d Brethren, Los Angeles, Calif.

HERE'S JUST WHAT TEACHERS AND SUPERINTENDENTS ARE LOOKING FOR

If you have been wanting supplementary material for your children's work, don't fail to read this.

Bible customs illustrated by flannelgraph figures

Two splendid sets of flannelgraph figures are available, both printed attractively in brown on good quality paper, ready to be cut out. Both are accompanied by a 48-page booklet containing 15 excellent lessons. These lessons are especially valuable as a number of customs which throw light on Bible stories are treated in each lesson, and a spiritual application is made as each custom is dealt with. This makes it possible to use each lesson in its entirety for a class period; or the various customs can be singled out and used separately as supplementary material by the department superintendent, or by the teacher in connection with the Bible stories where these customs are seen. One set treats the agricultural life and customs of Bible lands, and the other the shepherd psalm and the shepherd customs. The price is $1.00 each set, which includes both the figures and the leson booklet.

Missionary stories illustrated by flannelgraph figures

This set of 10 fascinating missionary stories, written out in full on 14 mimeographed sheets, includes one story each of China, Sicily, Alaska, India, Borneo, and the South Sea Islands; two of Africa; and not the least, THE SINKING OF THE ZAMZAM, the Egyptian steamer on which six of our own missionaries and two missionary children were attempting to gain passage to Africa. The stories are excellent, and the 44 sheets of figures accompanying them contain native huts, idols, and other interesting pictures which depict life in the respective countries. The set comes in two prices: on light weight paper to be mounted or used as patterns, $1.00; on heavy paper which needs only to be colored and cut out, $2.00. We cannot recommend these too highly to those desiring something to create a missionary interest.

Order from The

BRETHREN MISSIONARY HERALD CO.
3326 South Calhoun St.
Fort Wayne, Indiana

WHY NOT Give God, and not the devil, the benefit of the doubt.

News from Brethren CHURCHES

MARTINSBURG ON THE MAP

Praise the Lord! It is true that the First Brethren Church of Martinsburg, Pa., is on the map of God now with regular morning and evening services every Lord's Day. This is a triumph for the Lord's work here, because it is the first time in more than 25 years that a full schedule has been established—not only on Sundays but on Wednesday nights, when we have the largest prayer meeting and Bible study class in the community. Again we say, "Praise the Lord!"

The faithful and loyal members of our church are among the staunchest and strongest which The Brethren Church has anywhere. Practically every missionary has been here, and the church is a live supporter of every missionary organization of our beloved denomination which we believe is true to the faith once for all delivered to us to hold and to proclaim.

A quick survey of events include the following: Weekly teacher training classes under supervision of Evangelical T. T. A. of Chicago; regrading of Sunday School classes according to age and ability; quarterly Sunday School cabinet meetings; a unified Sunday morning worship service including sermon and classes; a live-wire Boys' Brotherhood which meets twice a month; a young people's Endeavor which has just been established on Sunday evenings; the hiring of a full time sexton; yearly Bible conference and evangelistic meetings.

Concerning our Bible conference with Prof. Herman Hoyt from Grace Seminary, we would like to express our deep appreciation for the rich feast of spiritual things we all enjoyed the week preceding Easter. Prof. Hoyt was truly the channel of the Lord, and his Spirit-filled messages from the Word of God were a source of blessing to eager audiences, including many from surrounding communities. Even the good brethren from Waynesboro, including the pastor, Rev. R. D. Crees, and Bro. Ed. Cordell, Jr., came all the 75 miles to fellowship with us. The brethren of Leamersville were with us regularly including the pastor, Rev. Clair Gartland. Prof Hoyt will always be welcome in Martinsburg, and already the folks have asked him to return.

We should say a further word about our missionary interests. By the goodness of God, we were able to give our largest home missions offering this past Thanksgiving time. We do believe that a growing home base is vital to a thriving foreign mission work. At present writing we are thanking the Lord for a foreign mission offering which is very close to $300 and will be over that, Lord willing, when all comes in by the end of May. Going back just a bit, it was our privilege to put "the Jew first" in our program for 1942, having with us on the first Sunday in the year our Bro. John Solomon from the Pittsburgh Branch of American Board of Missions to the Jews. We want to do this each year, and we are confident of the Lord's blessing. Our own Bro. Jobson was with us in February, and it was with deep spiritual emotion that we bid him Godspeed on his perilous way back to Africa. How we do praise God for stalwart servants of the Lord such as our missionaries are. May we all faithfully uphold them in daily prayer. Our people enjoyed immensely the slides which were edited by Bro. Jobson, the pictures being shown just recently.

Progress in His work is being made in the community, and the pastor has had the opportunity to speak at the union Thanksgiving service, the closing session of Week of Prayer, the Christmas exercises of Cove High School, two Parent-Teachers Association meetings, and is now scheduled to bring two Baccalaureate sermons. We thank the Lord for these avenues of witness.

In June we will have the Eureka Jubilee singers with us, Lord willing, for a few days. We have already called our evangelist for meetings next November, Rev. Bernard Schneider being the man we believe God will mightily use for His glory to the salvation of souls and up-building of the saints. Brethren, pray for us. We witness while we wait. Our Lord is coming soon!

Robert E. Miller, Pastor

What About You? At the close of a meeting a cynic approached Mr. Moody and said, "Mr. Moody, during your address this evening I counted 18 mistakes in your English." . . . Looking kindly at the critic, Mr. Moody said, "Young man, I am using for the glory of God all the grammar I know. Are you doing the same?"

—Sel.

PUBLICATION the HONOR Roll OFFERING

The following is an additional list of those who have sent in $5 or more as a gift to our publication interests. A gift of $5 or more entitles the donor to become a sustaining member of The Brethren Missionary Herald Co., Inc., for the fiscal year ending Sept. 15, 1942. If you have not sent in your gift, now is the time to do so. And if you have made a pledge during the past year and have not paid it, why not pay it now?

Grace Allshouse, Ind.	$10.00
Mrs. W. H. Beam, Calif.	5.00
Miss Minnie L. Conner, Calif.	5.00
Mr. and Mrs. Clyde Hileman, Pa.	25.00
Rev. and Mrs. J. Frank Meyers, Pa.	10.00
C. A. McFarland, Calif.	5.00
Mrs. Anna McKeefery, Pa.	5.00
Charles D. Purdy, Calif.	5.00
Elizabeth Reichelt, Pa.	5.00
Mr. or Mrs. Harold Riley, Md.	5.00
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Ray Runyon, Calif.	5.00
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Clarence Shively, Calif.	5.00
Mrs. Wm. A. Siefer, Ohio	5.00
Mrs. Edgar Strong, Mich.	5.00
Mr. or Mrs. Harry E. Stroud, Calif.	5.00
Fred Wetzel, Calif.	5.00

SMALLER GIFTS

Gifts of less than $5 are also sent us for publication interests. These smaller gifts are likewise appreciated.

Hazel Shively, Calif.	2.00
Mrs. Mary Weaver, Md.	2.00

CHURCH CONTRIBUTION

Red Hill Brethren Church, Va.	5.00

How to Get a New Pastor

There are said to be pastors and congregations that would be happy if they could part pleasantly. Some of these pastors have been in their pastorates less than 10 years. They are doing faithful work, shepherding the flock of Christ; and yet they feel that they have been in their present pulpits too long, and they long for a new congregation to preach to. And in some cases the congregations desire a new voice in the pulpit, saying that the preacher has outlasted his usefulness among them. His sermons have the shine of a five-year-old black serge suit, and his illustrations are threadbare from usage.

There is no question that the minister is a good, sincere, genuine Christian, who is just as able and zealous now as he was a few years ago; and the people are as kind and devout as they were when the pastor came to them. And yet there is this growing apart between pastor and people. They are getting tired of each other.

There is a way for the congregation to get a new pastor without compelling the minister to resign; and there is a way for the pastor to get a new congregation without moving to a new place.

This is the way: have a surprise party on the minister, and give him a purse with a request that he take an extra vacation when he reads a lot of new books and attends if possible the classes in a theological seminary. This kindness of the congregation will warm his heart and stimulate him to more consecration; the books and lectures will open for him new vistas of God's goodness and love and inspire him anew. When he returns he will be a new man, and the congregation will be surprised by the ardor and ability of their pastor.

As a rule, the average church attendants do not realize that the pastor cannot give them anything unless it be given unto him. But books are expensive, and preachers' salaries are small. To get good sermons we must give the preacher good books and periodicals. If a church gave the pastor $50.00 a year for reading material, it would receive $500.00 worth of better sermons.

COURTESY

"The reason people pass one door
To patronize another store
Is not because the busier place
Has better silks, gloves, or lace,
Or cheaper prices; but it lies
In pleasing words and smiling eyes.
The only difference, I believe,
Is in the treatment folks receive."
"Store?" Why not a church?

—Sel.

My church and I: "I have united with the church in solemn covenant. I have pledged to it my prayers, my interest, my spiritual assistance, my presence at its services, and a definite portion of my income for its support. Should I not keep my pledge, I will immediately bring an injury upon my church. The nonchurchgoer reads my life like a book. It is the only sermon he ever receives. I should be very careful as to the kind of sermon my life is preaching to the world. The apostle said that Christians are living epistles known and read of all men."

—Miss Elaine Yus.

WHAT KIND OF A "SOLDIER" AM I? A true and faithful Christian does not make holy living a mere incidental thing. It is his great concern. As the business of soldier is to fight, so the business of the Christian be like Christ."

—Jonathan Edwards.

Remember **Every lock of sorrow has a key of promise to fit it.**

AMAZING RESULTS FROM A BOOK IN A CLASSROOM

An Indiana school teacher writes us, "Would like to make this testimony, giving Him much glory. I have been using Egermeier's Story Book of the Bible in my schoolroom along with the teaching of memory verses from the Bible. The results have been amazing. Only four children of my entire room of second graders do not have Bibles of their own. Many parents are being awakened by the eagerness of the children." This story book is available in three styles: Style "A" 645 pages, 234 stories, $2.00; Style "B" Child Culture Edition, 715 pages, $2.95; Style "C" De Luxe Library Edition, including a picture-story life of Christ, $3.95. Order from The Brethren Missionary Herald Co., 3326 South Calhoun St., Ft. Wayne, Ind.



60,000 churches last year reported not one soul saved! There were also 30,000 churches closed down, says Rev. John Zoller of Detroit! Let us pray for a national spiritual awakening!

—Waynesboro, Pa. Bulletin.



THE CONSECRATED TEACHER

The glory of life is brightest
When the glory of self is dim,
And they have most compelled me
Who have pointed most to Him.
They have held me, stirred me, swayed me,
I have hung on their every word
Till I fain would rise and follow
Not them, not them, but their Lord.

S. S. Times.

The parents of our nation have sown the seed of indifference, and now we are reaping the harvest. In Matt. 13:25 we read, " . . . While men slept, his enemy came in and sowed tares. . . . " Let us look at some facts which are the result of this sowing:

36,000,000 boys and girls in our country growing up without any spiritual training.

700,000 become criminals before they are old enough to vote.

97 per cent of child crime comes from boys and girls who are not attending any Sunday School or church.

Every 45 minutes a murder is committed in the United States.

Each man, woman, and child in America pays $120 per year for crime, for its results and after effects.

The average child in our homes today will spend 18,000 hours in the public schools to receive an education that he may be better prepared to live and earn a living. The same child, attending a Bible School regularly the same period in life, will receive 600 hours of spiritual training, which will help that life to live better now and to live for eternity. 18,000 hours in preparing to live for this uncertain life; 600 hours to prepare them for eternity! What use our Lord would make of the opportunities that are ours in those 600 hours! But he has committed every one of them to **us!** Are we so yielded to Him that every moment of that precious time shall count the utmost for Him?

TEACHERS AND SUPERINTENDENTS AND DAILY VACATION BIBLE SCHOOL WORKERS

If you have been wanting supplementary material for your children's work, don't fail to read this.

Object Lessons for Flannelgraph

The set which goes by the above name consists of 13 lessons, with a 24-page book of instructions and 46 7 x 11 inch cards of objects ready to be cut out and used. The lessons deal with such subjects as, Two Ways from the Place of Decision; The Sinner's Heart and the Christian's Heart, Pride Goeth Before a Fall, The Narrow Way and the Broad Way, The Refuge of the Sinner, Barriers to Prayer, and other subjects that make it easy to present the way of salvation or some phase of the Christian life. Price of the set, $1.50.

There is another series of object lessons designed as a Bible study, and especially adapted to children, with lessons teaching each of the following: the need of salvation, how Christ has met that need, how to study the Bible, how to pray, how to confess sins, how to keep the life clean, and how to become soul winners. Each of these lessons have sufficient material for a 30-minute class period. Price of both lessons and cutouts, 60c.

Bible customs illustrated by flannelgraph figures

Two splendid sets of flannelgraph figures are available, both printed attractively in brown on good quality paper, ready to be cut out. Both are accompanied by a 48-page booklet containing 15 excellent lessons. These lessons are especially valuable as a number of customs which throw light on Bible stories are treated in each lesson, and a spiritual application is made as each custom is dealt with. This makes it possible to use each lesson in its entirety for a class period; or the various customs can be singled out and used separately as supplementary material by the department superintendent, or by the teacher in connection with the Bible stories where these customs are seen. One set treats the agricultural life and customs of Bible lands, and the other the shepherd psalm and the shepherd customs. The price is $1.00 each set, which includes both the figures and the lesson booklet.

Missionary Stories illustrated by flannelgraph figures

This set of 10 fascinating missionary stories, written out in full on 14 mimeographed sheets, includes one story each of China, Sicily, Alaska, India, Borneo, and the South Sea Islands; two of Africa; and not the least, THE SINKING OF THE ZAMZAM, the Egyptian steamer on which six of our own missionaries and two missionary children were attempting to gain passage to Africa. The stories are excellent, and 44 sheets of figures accompanying them contain native huts, idols, and other interesting pictures which depict life in the respective countries. The set comes in two prices: on light weight paper to be mounted or used as patterns, $1.00; on heavy paper which needs only to be colored and cut out, $2.00. We cannot recommend these too highly to those desiring something to create a missionary interest.

Bible Stories

Figures are available for many of the separate stories, and for all the respective periods of Bible history, at various prices. Scenery also is available in either paper patterns or oil-painted flannel or felt, at various prices. A 25c set of instructions for making scenery is available also. Write us concerning your wants.

Order from

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3326 South Calhoun St.
Fort Wayne, Indiana

THERE'S NO HERALD NEXT WEEK!

This is to remind you that there will be no magazine next week. The Brethren Missionary Herald is dated on Saturday and is printed four times a month; and inasmuch as there are five Saturdays in May, there will be no issue of May 30.

The Brethren Missionary Herald

Blaine Snyder 4-C 40
FREEPORT, MICH.

Vol. 4 - No. 21 FOREIGN MISSIONARY NUMBER June 6, 1942



Have We Learned Our Lesson?

EDITORIALLY SPEAKING

By DR. L. S. BAUMAN, Editor

PRAYERS ANSWERED. JOBSON'S ENROUTE!

As the readers of the Herald peruse these columns they will be happy to learn that Rev. and Mrs. Orville D. Jobson are out somewhere in Mid-Atlantic on the SS Besholt of the American-West African Line enroute from New York to Matadi. Let us earnestly pray that God will keep His own safely as they pass along the dangerous pathway over the seas.

THE EASTER OFFERING

As we write this editorial (May 25, 1942) the Easter Offering is pouring in upon us. Practically every church, if not indeed every church thus far reporting, is exceeding last year's offering—most of them by a goodly margin. It now looks as though the Lord is giving us the greatest offering for foreign missions in the history of the Brethren Church. Our God must look with favor upon the work that the Brethren are doing in Africa and in Argentina—in two greatly neglected mission fields until the Brethren entered therein. If possible, we shall have our Easter Offering ready to report in the July issue of the Herald. With the Easter Offering out of the way, we should have the treasurer's financial report ready for our August number. By closing our year on June 1st instead of July 1st, it is making it possible to have these two reports in print in the hands of the members of the Foreign Missionary Society for at least three weeks before our National Fellowship meets. We trust that all churches will have sent in their reports as requested so they will reach our office by June 1st.

The office at headquarters presents a very busy scene these days. In promising these early reports we trust we are not promising more than we shall be able to accomplish. Just now the office is humming with activity in connection with passage and passports for the Williamses and the Hoyts. We have the promise of passage for them about the middle of June on a Portuguese steamship, provided we can get passports and visas in due time.

FULL SPEED AHEAD

The editor has contacted the pastors of nearly all the churches supporting the National Fellowship of Brethren Churches. We have laid before these pastors the situation that confronts us in the matter of transportation, but every pastor urges that we make full preparation for the National Fellowship of Brethren Churches to meet at Winona Lake, Indiana, on August 31, 1942. If at the last moment the transportation situation will be such that the government will express a desire that church conventions, as well as all other conventions, shall be postponed, we will doubtless be loyal to our country in this time of stress. However, we believe that our government realizes that the spiritual and moral values must be maintained. Without maintaining them, winning the war would scarcely be worthwhile. With a sympathetic government, we believe it will be possible for us to hold our church conventions.

"GOOD NEWS FROM A FAR COUNTRY"

Some of the best news that has come to us in many a moon, comes to us in reports of progress in Argentina. Don't fail to read all the letters and articles from there in this issue. We have long prayed and looked forward to the very things contained in these reports. The determination of those fine Argentine pastors to put their churches on a self-supporting basis as soon as it can be done—that's good news. That will mean more churches and more pastors. That will encourage the folks at home that give. The Brethren in South America are poor—poorer than we here in America know anything about. The government down there doesn't play "kind papa" to its poor. But, out of their poverty, they are determined to move toward self-support. Which one of those Churches will prove to be the first to cry—"Done!"

Then meet Mrs. Gamarra! Now, isn't she just as fine looking as the finest of them? And from what we have heard, it isn't a case where "beauty is only skin deep." Our Mission has another fine worker.

Then—but turn to it and read it!

PRAYER "FOR THE DURATION"

Sometimes we have to get news concerning our homeland from the other side of the ocean. According to **The Christian Herald** (London), the world's largest grain market, situated in Chicago, has decided to sound a gong each day at 11 A.M., in order that business might be suspended for one minute while silent prayer ascends to God, for victory over America's enemies. That is mighty fine! But why is it that the

(Continued on Page 4)

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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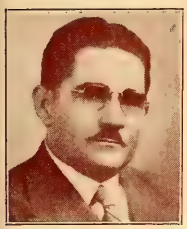
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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.



Rev. Orville Jobson

A Farewell Message from the Jobsons

New York City, May 21, 1942



Mrs. Jobson

The time for sailing has come at last. It has been a long wait, but God has been faithful.

When we left our dear children in California four months ago and came East, expecting to sail either by clipper or steamer, we never dreamed that we would have this long delay before leaving for our adopted country; but God, Who knows the end from the beginning, makes no mistakes and is always on schedule time. Yes, waiting days, as many of you know, are difficult; but we truly found His grace all sufficient. We know that we are in the center of His will.

We are now in New York expecting to board the ship very soon, and want to tell you how wonderfully the Lord has answered your prayers and ours in the past few days.

Prior to going to Mundy's Corners, where we expected to be with Bro. Kenneth Ashman for a two weeks' evangelistic meeting, we went to the "Houses of Fellowship" at Ventnor, N. J., for a short stay. While there, a letter was received May 9 from New York, stating: "If you are interested in traveling **along**, can accommodate you on . . . " With this in hand, Mr. Jobson went to New York Monday, the 11th, only to find that the word "along" was a typographic error and should have been "alone." Just one letter different, but what a disappointment to us! The captain of the boat refused to take any women aboard.

Now, we realized the great difficulty of securing passage in these days of war, but we did not feel it to be the Lord's will to be separated. However, after committing all to Him and shedding many tears, the Lord brought me to the place where I was willing to be separated, even from my husband, that His work might be carried on in Africa. This was not permitted, and just two days later we were called to the phone and advised that accommodations were available for Mrs. Jobson also. I am trusting that I will not inconvenience the captain in any way because he consented to let me travel along!

Now, we had secured passage (a definite answer to prayer we know), but the problem of securing our passports confronted us. Mr. Jobson had to be released from the draft board. Well, I shall not go into detail, only to say that these papers arrived just at the right time, and without too much difficulty the passport was granted.

Dear friends, is there anything too hard for God? These things didn't just happen—thousands of God's children had been praying for His servants. And all these answers to prayer came just at His own appointed time. Let us magnify His name together.

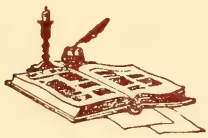
We have had a most blessed and fruitful furlough. It has been our privilege to meet many new friends, and to know them is to love them.

We praise the Lord for every member of our Foreign Board, and for a church that stands behind its missionaries in support and prayer. We thank you one and all for your prayers, which we know will follow us all the way. "Great is thy faithfulness" (Lam. 3:23).

GO YE, THEREFORE, AND TEACH ALL NATIONS . . .
Matt. 28:19



AND HOW SHALL THEY PREACH, EXCEPT THEY BE SENT? . . . Rom. 10:15.



Editorial

(Continued from Page 2)

directors of this grain market "propose to continue the arrangement for the duration"? It sounds as if they believe in creeping into the bosom of the Infinite when there is trouble, but wandering forth to "go it on their own hook" when the trouble is over. Unless we are greatly mistaken, prayer is going to be even much more needed at the close of "the duration" than during "the duration."

"LET US ADVANCE UPON OUR KNEES"

Pemier General Tojo, of Japan, is said to have declared that Japan will continue to fight until the people of America and Great Britain **"are brought to their knees."** Premier Tojo may be right. However, it might be well for Premier Tojo to know that if once they "are brought to their knees," America and Great Britain will become invincible, and Japan will learn that her gods are but vain idols. We believe Japan has been winning her way because the people of America and Great Britain have not been brought to their knees. But, as God lives, Japan and all other aggressor nations will perish by the very sword they have drawn. Our Lord said: "All they that take the sword shall perish with the sword" (Matt. 26:52).

It may be of interest to know that it was a Japanese Christian, Neesima, who was the author of the slogan: "Let us advance upon our knees." It is the conviction of the Editor that God will not give victory to America and England in this war until they, due to the light that they possess, shall acknowledge Him and do more praying than they are doing now. If only once these two nations would truly go to their knees, and confess their sins, we firmly believe that instead of reading continually of Jap advances, we would hear of American and British advances. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Who can believe that God lives, and yet is not tremendously concerned about this World War and the attitude of the nations toward Him? President Wilson, who was our President during the first World War, visited England on his way to France at the close of that war. While in England, he spoke in a little country church, and in a message delivered there, said: "It was just such gatherings as these that won the World War."

May God help us, "Lest we forget!"

"MISSIONARY FACTS IN WAR TIME"

There has come through the mails to the Editor, from the Board of Foreign Missions of the Presbyterian Church in The United States of America, a release of "crucial, significant facts of the foreign missionary situation in war-time that every member of the Presbyterian Church should know!"

The members of the Brethren Church will be interested in these facts of a sister denomination, inasmuch as the problems of the various Protestant missionary societies are very similar problems in these days. We therefore quote from this release of the Presbyterian Board several paragraphs, with comment thereon.

1. "The Presbyterian Church, at the time of this release, has in sixteen mission areas 1172 missionaries. Of that number 815 are on the field and 357 on furlough." The Presbyterian Church is one of the largest evangelical churches in the world, and has one of the greatest missionary organizations. It has tremendous influence with human governments, and yet we discover that practicallv one out of every three of its missionaries is "marooned" in the homeland. It is interesting to know that the Brethren Church has 32 missionaries, and of this number, 12 are "marooned" in the homeland. We might say that, of these 12 "marooned," 5 are new missionaries under appointment to Africa, who are ready and anxious to sail the minute they can secure passage.

2. "In countries open to mission work the task is urgent and imperative. New, transferred and returning-from-furlough missionaries are re-enforcing the field staff. Where transportation is not possible, funds continue to get through." With the Brethren, as with the Presbyterians, our "task is urgent and imperative," and we are sending out new missionaries and returning missionaries from furlough whenever opportunity offers. Likewise, "Where transportation is not possible, funds continue to get through" by one route or another. It is necessary for the Home Treasurer to secure a license for every dollar that is sent to our missionaries in French Equatorial Africa. There is a lot of red tape in securing a license to send this money. First, we have to answer a number of questions for the satisfaction of the Federal Reserve Bank of New York. When that bank is satisfied that our request is legitimate and urgent, they recommend to the Treasury Department in Washington that we be given a license. With this license in hand, a bank in New York will forward money to certain banks in Africa. This World War has certainly multiplied the duties of the Home offices.

3. "The National Churches, carrying on with great faith and strong determination, within and without the war zones, need increasing support and every possible evidence of Christian fellowship." What is true of the national churches within the Presbyterian Church, is also true of the Brethren Church. Especially do the churches in Argentina "need increasing support and every possible evidence of Christian fellowship."

4. "We have reason to believe that the interned missionaries are living under as favorable conditions as circumstances allow. In-so-far as governments permit, every effort is being made to assure them proper maintenance and of course we are giving every attention to the care of their families in the homeland." The Presbyterian Board has difficulties that the Brethren Board does not yet have to face—the problem of "interned missionaries." Should the Axis powers succeed in wresting French Equatorial Africa from the Free French government, troubles like these would begin. We certainly are praying that the Free French government may never have to surrender to the French Quizzling Laval. Likewise, our Board, even as the Presbyterian Board, as been "giving every attention to the care of their (the missionaries') families in the homeland." We shall not allow our missionaries to suffer financially for that for which they are

(Continued on Page 9)

General Conference in Argentina

By J. PAUL DOWDY

The annual conference of our mission was held this year Apr. 3-5. The conference was fairly well attended. Almost all of our congregations were represented. A spirit of real Christian fellowship prevailed throughout the conference.

We were all very happy to see a large number of young people present his year. There is evidence of a growing spirit of unity and collaboration among the youth of our congregations. To us this is a very promising sign of better things to come in the work of our churches here. This evidence of a more wide-reaching fellowship among our young people is very encouraging to us; for we have seen a number of our young men and women, who have grown up in the church, drop out just when they reach the age at which they should become useful members of the church. May the Lord give us wisdom properly to teach and help our youth to give Him first place in their lives, to love and serve Him faithfully.

The theme of the conference this year was "The Church." The program was made up by two of our national pastors. They chose the theme and assigned the various subjects for messages to the rest of us. There seems to be a growing consciousness of the need of a more stable organization of our congregations, the desire being to have a local church that really belongs to the Argentine believers, and supported by them. This is the ideal in all mission work, and has been the goal to which our church has aspired, but which it has not attained. May it soon become a reality.

We are most happy at this time to be able to report that a movement is already under way toward the realization of the above-mentioned ideal. It is in the beginning stages only, but we have confidence that it shall develop. More specifically stated, the movement is this: our national pastors themselves brought before the workers' session, during the conference, the idea of starting a plan to begin transferring the support of pastors to the congregations themselves. You can imagine that we felt like shouting; and even if we did not shout, we did thank the Lord for this evidence of the working of the Spirit in our national pastors. In that very session a committee was appointed, named by national workers, composed of nationals, and approved by the entire group.

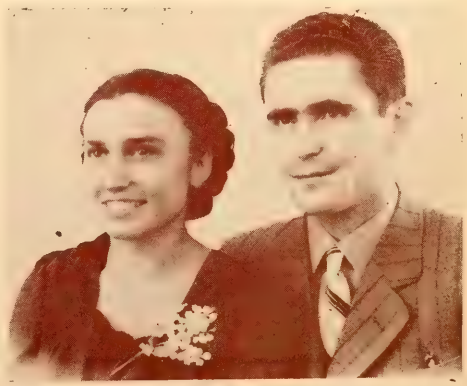
Meet the committee: Maximino Pereira, Luis Siccardi, and Antonio Gamarra. The committee even went into session before leaving the conference, and is to prepare a definite plan to be presented at the next pastors' meeting to be held in the last week of May of this year. Naturally, this thing cannot be done all at once. It will have to be a gradual process. But just the same, we can rejoice greatly if the process can begin now. Once it is on the move, it will be a pleasure to exercise patience and see the thing go ahead. We know that you brethren at home will be glad to learn of this project toward a self-supporting church in Argentina, and we ask you therefore to take a really active part in the realization of it. You can do this through real definite prayer for the pastors and believers of our churches here in this land. Please do not let us down.

Our little church paper, **Heraldo Evangelico Argentino,** after almost a year of existence, was considered in our pastors' session, and found to be satisfactory in most respects. This is an eight page monthly publication with a section for articles by the pastors, a section for the young people, a section for the women's work, and a page for notices of the activities of the various congregations. It was suggested that a page be dedicated to material for the children. This childrens' page will likely appear soon. For the most part we publish articles written by our own people. There is an editor to prepare the material for each section, putting it up in typewritten form ready for the printer. The printing is done in Rio Cuarto. The cost of this paper is borne by our local churches. We shall be glad to send our Heraldo each month to any of you brethren who read Spanish and would care to receive it.

We are confident that the blessing of the Lord was upon us in our conference of this year 1942. We trust that He may bless us in our efforts to bring to realization the plans that were made, and may He be glorified thereby.

NEW PASTOR AT HUINCA RENANCO ARGENTINA

We are very happy to present to the brethren of our church in the U. S. our newest national pastor, Antonio Gamarra, and his bride. Bro. Gamarra is a member of the Tancacha church and has been a worker in our mission for a number of years, serving as colporter with our Bible Coach. During the last three years he has studied in the Baptist Seminary in Buenos Aires, completing three years of a five year course. His wife, a member of the Baptist church, completed a course of study in the Bible Institute of the same denomination. They, therefore, begin their work in their first pastorate with a fair degree of



Antonio Gamarra and wife, Mercedes

preparation. They were married in the bride's home church in Llavallol, Buenos Aires, on Mar. 14 of this year. On Mar. 27 they were installed as overseers of the flock of God in Huinca Renanco and Realico.

We believe that the Lord has given our mission another capable and consecrated young couple who will serve Him faithfully and well. Bro. Gamarra has already shown considerable interest in the idea of working toward a self-supporting Brethren Church in Argentina. He is a member of the committee that is to bring in a plan for instituting a program that will transfer gradually, from the Foreign Missions Board to the local congregations, the support of the national pastors. Mrs. Gamarra has a fine personality that will be a great asset in working with children and young people, and in every way shows real capability for assisting her husband in the work of the ministry. May the Lord bless them and use them greatly to bring glory to His wonderful name.

A NEW WORK BEING OPENED IN RIO CUARTO

Through the leading of the Lord, we have been able to obtain a nice meeting hall at a remarkably low rent, in a good section on the west side of this city. For a long time we have recognized the need of an annex in that part of the city, and we are confident that the Lord is working now to meet that need. This new work will be in charge of Bro. Domingo Reina and his wife. Very shortly they will move over into that neighborhood within two blocks of the meeting-hall.

The Reinas are quite enthusiastic about this new annex, are really giving themselves whole-heartedly to the work of establishing a permanent and effective testimony of the gospel in the other side of town. Our congregation here is also very much interested in this work, and is really praying and working for the success of this new mission. We are planning to make this a missionary project for our congregation. The rent and other incidental expenses will be paid by the brethren of the Rio Cuarto congregation, until the people of the new annex can take such responsibility upon themselves. They will be taught from the very beginning that this is their privilege and their duty.

Will you not take an active part in this new work by just remembering it quite definitely in prayer? Surely the Lord will bless and use this effort for His own glory.



Mess hall and meeting tent at Young People's Camp in Argentina.

Young People's Camp in Argentina

By J. PAUL DOWDY



The Campers

Although we got awfully tired, terribly tired, almost worn out, doing our part in the preparation and realization of the camp, we had a good time, and got a lot of real joy out of seeing the camp idea grow and produce results. The Lord blessed us, and we thank Him for it all.

The idea of Young People's Camp is new among our people here. Last year the first camp was held, and with great success and blessing, even ending with a surplus in the treasury. That first year it was not easy to get young folks to go to camp. They did not know what it was, and we had to persuade many of them to give it a try. Others, more adventurous, jumped at the chance to go somewhere and do something different. This year there was not much trouble getting the young folks to go. It was really more difficult to keep the married ones away. As it was, we had 23 fathers, mothers, and little children, besides the 41 young people.

This year we encountered many difficulties. For one thing, we had to find a place that would provide a real camp environment. Last year we had it in a town, but that is not exactly a place for a camp. We finally found a place in the Sierras of Cordoba, just in the foothills, about forty miles from Rio Cuarto. It is a real job to find a place with shade, drinking water, and a place to swim, here in this section of Argentina. Shade and swimmin' holes are just too scarce. Our camp site was as near the ideal as one could expect to find in these parts.

Having found a place, we next had to solve the problem of getting the campers and the equipment to the site. We expected from 40 to 50 young people, and knew that most of them would not have much money. In fact, most of them could not have gone at ordinary transportation rates. Through the collaboration of some of the brethren with trucks and autos, we managed to get everybody there at a nominal cost to the camper for gas and oil.

The good camp site we had found had no buildings, so we had to search for tents. The mission has one good-sized tent, but we needed three. A missionary of another denomination loaned us one. Then we were able to borrow several large sheets of canvass. The tent problem was solved. Little by little all the others were solved also. Our Lord can solve all problems.

The first day in camp it rained—poured down at first, then more slowly—but kept at it all day. It

Appeciation of Dr. Florence Gribble

BY MRS. ORVILLE D. JOBSON

The news of Dr. Gribble's home-going has just reached us here in Philadelphia. How we shall all miss her smiling face and sweet fellowship! For to know her was to love her. But we know her triumphant entry was glorious, first to meet her Savior face to face, Whom she loved and served so faithfully these many years, and then to be reunited with her dear husband, who preceded her to heaven 19 years ago. We love to think of them at heaven's gate, watching the redeemed of the Lord from French Equatorial Africa coming home, in whose salvation they had a great part.

It has been our blessed privilege to know and work with our dear Sister Gribble 21 years on the mission field, and we are sure her going has left a big gap out in Oubangui-Chari. But He doeth all things well, and our loss is her gain.

Dr. Gribble's life of faith, trust and victory meant much to me in my missionary career. Mr. Jobson and I had just been on the field a short time when the Lord called Bro Gribble to Himself. Personally I felt helpless! I did the crying, and Dr. Gribble did the praising. Just the three of us were left to carry on the work. I shall never forget her victory at that trying time. Returning home from the place where we laid Bro. Gribble to rest at 4:00 A.M., she sang this little chorus, "Above all the rest this note shall swell that Jesus doeth all things well." What a testimony that was to me!

We rejoiced with her when Marguerite and Harold answered the call and came to the field just at His own time. We know it meant much to both Dr. Gribble and Marguerite to be reunited on the field. Thus one of the great desires of her heart was truly fulfilled.

The urgent call is, who will go and fill in the ranks? There are many open sores to heal, but at present no doctor on the field. Won't you pray that a young doctor may answer this call and say, "Here am I, send me?"

BY ORVILLE D. JOBSON

News of Dr. Florence N. Gribble's departure for glory comes as a complete surprise to most of us. While we have known that her health has not been robust for some years, yet she has through the years been very active; and at last news we had from the field, before the cable announcing her departure, she was busy in her usual full round of duties.

Just before the cable came she had been much in our thoughts. We were praising the Lord that she was still with us, and able to carry on the medical work in the mission, while Dr. Taber assisted the government in the Bankui Hospital. And now without previous word of any illness, the news of her "loosing away upward!" She has gone from us! It is hard to realize. She will no more grace our beloved work in Africa, of which she was co-founder and pioneer. The work has sustained a great loss. But we thank God for her life, and for the many years she devoted to the service of the Lord in Oubangui Chari. The influence of her life shall always linger among us, ernment in the Bangui Hospital. And now without she exemplified so beautifully and so faithfully.

As a medical missionary, our departed sister was **the pioneer** in Oubangui-Chari. When permission was finally granted for the establishment of the Brethren mission in that colony, upon her application the government also granted the opening of medical dispensaries on all of the stations, under her direction. At the time of her death these dispensaries numbered four, and were always the object of her prayers and earnest efforts. Hundreds of thousands of treatments have been given at these centers by Dr. Gribble and the faithful and devoted missionary nurses who assisted her.

The first medical work was done under great difficulties and most trying circumstances. Scanty equipment, very little trained help, and for the most part under the canopy of the blue sky, this pioneer served God and man in her God-given sphere. But at the time of her release from these earthly scenes, each of these dispensaries functioned with a trained missionary nurse, trained native help, modest equipment, and in adequate buildings. The Lord provided for the doctor, in answer to prayer, a Plymouth Sedan in which to make regular visits to these four dispensaries, for consultation with her nurses and constant contact with the native patients. The mission may feel justly proud of this branch of the mission work which she organized and developed under God in such an efficient way.

Dr. Gribble was loved by all the African natives, Christians and heathen alike. Her services were of course without charge, but this rather increased her desire to do her best for each patient. On her passages at Bozoum, where we had a flourishing government medical service, the students of the Bible School and their families would flock around her. She had such a gracious way about her, and always performed her work so as not to conceal or hide the Great Physician,

was cloudy and cold. Then after the second day it got warmer and the program moved along fairly well. We had bugle call at 6:30, or were supposed to; the bugler had no alarm clock. At 7:30 we had morning devotions. 7:45 was breakfast hour. Classes began at 9:00 and ended at 11:30. There were four classes, with ten minute intervals between. Three afternoons there was one class period, otherwise the afternoon was free for supervised recreation. At night we were supposed to have campfire; but because of the weather, we had only one, the last night.

On the last day, in the afternoon, we all went to the river, not for a swim, but for a baptismal service. Bro. Wagner baptized two girls and a boy, all of teen age, fruits of their labors in their district. That same night at campfire meeting, three others accepted the Lord as their Savior. Thus ended our week of camp, crowned with spiritual blessing. The next day when we were to break camp, we had a drenching rain,—not so good for taking down tents, but we could still sing "Are We Downhearted? No! No! No!" The Lord had blessed us abundantly.

Whom she always sought to exemplify. Yes, the natives have lost a friend. But I am sure that having known her will make it easier for many of them to trust more fully the greater Friend, Whom they saw in her.

To her fellow-missionaries Dr. Gribble rendered hundreds of hours of loving medical care. She was most considerate of their sufferings and always extremely sympathetic. We shall never forget her thoughtfulness and special care lavished upon us when on beds of sickness. She has been present at bedsides when missionaries lingered between life and death. Through her care some were restored to health and service; others fell asleep in Jesus. She will long be remembered as the "baby doctor" for a number of our missionary children, of whom are our own Kathryn and Roger. What she did in medical work, as in other spheres of service, was done as unto the Lord. Great shall be her reward.

As a fellow-laborer on the mission field, Dr. Gribble was an ideal missionary. She was always thoughtful, sometimes overly so, and would invariably put herself in the background lest she offend or hurt a fellow-worker. It always wounded her if unconsciously some word or deed of hers offended one of her fellow-workers. Confession was made at once and forgiveness pleaded. In this she was ideal. Being the wife of the founder of the mission, and for 18 years a widow among us, she held a unique place in the mission. There was a sense of easiness when she was present on the stations, or in the Field Council meetings. We looked to her often in spiritual matters. Her advice on certain mission problems was always of value. From her years of experience (and she had five years in East Africa before coming to Oubangui-Chari), and from the information she gathered from a wide range of reading, especially biographies, she suggested the best for her much loved Oubangui-Chari Mission. Whenever on the field, she served on the executive committee of the mission.

As a friend she was true and faithful. To those of us who had the privilege of calling her our friend, she will be greatly missed. She saw the deeper motives for good in her friends, and quickly excused their surface failures and mistakes. But never did she excuse wrong or sin in her freinds. She was open and frank concerning her conviction of righteousness and separation from sin.

Dr. Gribble loved the Lord and had a well ordered and powerful prayer life. The obstacle of the waiting days 1918-1921, and the hardships and Satanic attacks upon the mission after its opening, were overcome thru her prayers and intercession.

She also loved and appreciated every one of her fellow-workers, and prayed for their service and victory. What a privilege has been mine to have her as a prayer helper for more than 20 years! On some occasions during these 20 years, when times of weakness and discouragement came upon me, she would quietly and assuringly say, "Bro. Orville, I am praying for you." I have felt the strength of her prayers, and shall surely miss the interest she had in me personally.

Yes, we shall all miss her. She was a faithful doctor, an ideal fellow laborer, a true friend, and a constant prayer helper. But her life has been an inspiration to us all, and I am sure I speak the mind of the missionary body when I say that our lives have been richer for having known Dr. Gribble.

"GOOD NIGHT" TO DR. GRIBBLE

One of the new subscribers to **The Brethren Missionary Herald** from Zanesville, O.—a subscriber who, we believe, is not a member of The Brethren Church—has written the editor his appreciation of the Herald. Upon reading of the death of Dr. Gribble, he sent us a poem which he has dedicated to her honor:

GOOD NIGHT

We could not say, "Goodbye"—
To us 'twould mean forever;
'Tis only earthly ties
That we must sever;
But as she peacefully embarked for yonder shore,
Where Christ and friends await her glad returning,
We softly waft a kiss, and smile, and say,
Good night; sweet rest; see you in the morning!"

—O. Garfield Ballou.

BY MRS. CHAUNCEY D. SHELDON

The heavenly chariot has swung low and carried Dr. Gribble to her eternal home, leaving us all a little lonely. Many times, in her more than 30 years of missionary work in Africa, has her fever-ridden body seemed to be about to release the spirit to cross over the river; but each time the Lord seemed to spare her for a while longer, to garner in a few more souls for Him. But now the Lord has viewed her task as finished here below, and has called her to her heavenly reward at a time when it seems that her services are more needed on the field than ever before; but our Lord knows and does all things well. It is true that "God buries His workers but carries on His work."

It was our privilege to know Dr. Gribble intimately since our arrival in Africa 17 years ago. Our first night in the mission was spent in her mud house at Yaloke. She shared gladly her meagre fare of sweet potatoes, rice, yams and peanuts in that day when food was scarce. In later years Dr. Gribble, Mr. Sheldon and I worked together alone at Bellevue for a year. In Africa there are few outside contacts, and one sees his fellow-missionary continually; and when you see one so closely, all the little faults stand out. I wouldn't say that we didn't see any faults in Dr. Gribble, but I will say that she was ever charitable toward the faults of others, having that love which covers. It seemed to me that she would go out of her way to be kind to those who had wronged her. Once I was quite exercised about a wrong that I felt another had committed against myself, and also against Dr. Gribble, and spoke to her about it. She said, "O, Hattie, let's say that that is a little defect in a great character."

We shall miss her prayers, for she remembered all the missionaries before the throne daily. The children of the missionaries were the object of special prayers. She never forgot the natives and their burdens, and many were the prayers to God for friends and loved ones in the homeland. On hearing the news, one woman said to her husband, "Now we shall have to pray more for our son since he will no longer have the prayers of Dr. Gribble."

God was very good to her, before He called her away, in allowing her to see her daughter Marguerite and her husband arrive on the African Field. Her prayer of many years was answered then. She had also wanted a grandchild, and God very graciously gave her a little granddaughter last November. How happy she must have been!

But for almost 19 years she has missed her faithful companion who left her a little lonely. Today, how she must rejoice in seeing her Savior first of all: and then how glad she must be to see Bro. Bennett, whom she and her husband loved so greatly. Hers will now be the privilege, along with Bro. Gribble, to see the redeemed coming in from those tribes in heathen Africa where they have been privileged to be pioneer missionaries.

Miss Myers writes of Mrs. Gribble's last days

Bassai, April 4, 1942

Another one of our number has fallen or should I say has been promoted to her heavenly home. Dr. Gribble had not been well for a long time and we all knew with such a high blood pressure only God was keeping her with us. When she was here at conference time she seemed as well as usual, but on the way home she had an auto accident that shocked her system. She rallied from this and went to Bangui but suffered on the way back. She remained at Yaloke a few days then continued her trip home to Bellevue. A week later she was with her Lord. They brought her body here to bury beside her husband. All the missionaries were here and the natives spoke well at the funeral. They had charge of it in Karre and in Sango.

We all shall miss Dr. Gribble. She has meant a great deal to me; especially during the waiting days at Brazzaville and Carnot.

When we approached the government twenty-four years ago for permission to do missionary work and they said "wait" she wavered not — when others doubted the wisdom of us waiting, saying we would not get permission, she said: "The question is not shall we receive permission; but, shall we not receive permission." The door was closed but she believed the Lord could open it in His time.

All through the wait at trying times Dr. Gribble failed not to quote the promises of the Lord in His Word. In all emergencies she was calm and her self control was especially admired by me.

Dr. Gribble practiced the Lord's presence and was always happy in communion with Him. She loved her Lord and spent much time in prayer. Prayer was sweet to her. She prayed, expecting an answer, for she only asked His will to be done and all was for His glory. There was nothing too hard for Thee Lord to do.

She loved people in much the same way as God loves people. She saw in them what they would be after the Lord had finished His work in them. She had faith in people and saw only their virtues, thus never criticized them, and found it wrong even to listen to criticism. She believed people should give all to the Lord, which she did herself. Her heart rejoiced to give her only child to the Lord, the most precious of what she owned on earth. Her cup ran over when she welcomed Marguerite and her husband here in the foreign land. Her young granddaughter was a great joy to her.

Brother and Dr. Gribble were the first missionaries I had ever met. Their companionship will always be a sweet memory to me. I have learned many lessons from them.

I am well. Only one left of the waiting party now.

May we all follow their faith and seek to please God until we too shall be called home.

Yours in His service,

—Estella.

EDITORIALS

(Continued from Page 4)

in no wise responsible and cannot help. They are our missionaries. "They have not counted their lives dear unto themselves" in the work of making Christ known to the perishing multitudes beyond. We know that every member of The Foreign Missionary Society of The Brethren Church will commend our Board for providing for missionaries who are unable, due to the war, to return to their fields.

5. "Sixty-five missionaries, unable to carry on their work in the war zones, have been transferred to other fields, including 18 now working in Latin America. Others have been placed temporarily in positions in local churches, educational institutions, and mission projects in the United States. Some are being retained here to assist in the promotion of our missionary cause." Our Brethren missionaries, even as these Presbyterian missionaries, have been filling temporarily positions in local churches, educational institutions and missionary projects, while they are "marooned" in the United States. There is a possibility that Miss Crawford may be used in Grace Theological Seminary, teaching French and the Sango language, thus preparing prospective missionaries while doing some work herself in further fitting herself for her educational projects in Africa. The Morrills have not been idle, but have also been equipping themselves for more effective service when once they can return to the Field. The Morrills in the homeland have in no sense been idle.

6. "New missionaries **are** being recruited. Certain ones are going at once to open fields. Others as 'appointees in waiting', are remaining in training and temporary service in this country with the hope that 100 new missionaries will be ready to go to the field when the war is over." Likewise, in the Brethren Church, "new missionaries **are** being recruited," and "others, as 'appointees in waiting', are remaining in training and temporary service in this country." Likewise, when the war is over, we believe that we will have a goodly group of missionaries ready to go to the field. We know of a number who are now in training.

At the close of this release, the Presbyterian Board has to say that every evidence, at home and abroad, "increases the conviction of the Church that it has a tremendous and inescapable obligation to stand by its ambassadors at this time of their greatest opportunity and need. Missionary facts in wartime present a most earnest plea for continued devotion and support. Let us pray that as a fellowship of believers in Jesus Christ, the Church may not fail in this hour of testing." Also, this release displays this significant headline, which we, of course, endorse:

"It must be Christianity! This is the cry that rises from the inner soul of every nation today. This is the insistent and challenging demand upon the Christian world mission."

Foreign Missionary Editor's Mail Box

OUR INIMITABLE GRACE WRITES A LETTER

(Note: Just as our copy was about to be sent to the printer, the editor received a letter from Miss Grace Byron, which was extremely interesting to him from beginning to end; and we believe our readers will enjoy this letter in toto. Therefore, we quote it exactly as is:

"Dear Brother Bauman:

"Me heke tou," as the natives say in Karre, I am sorry for not getting my report in more promptly. It is not because I am less busy now that I am writing, but to use one of your expressions, "I am taking the bull by the horns," and hope for the best. "These missionaries??!!!"

"I arrived at Bassai Dec. 17. They tell me there was very little rain last wet season, and the rains stopped early, and it is drier than punk. What a desolate place it looked! Even the dry season haze hid the beauty of the Karre hills. But when the natives started coming up to greet me, the place no longer looked dry and barren. I realized I was back to Bassai, back home.

The children had grown almost beyond recognition; but I must recognize them and call them by name, or they would feel offended. As I would address first one and then another, calling them by name, they would exclaim, **"Mademoiselle, ga yanguela mi ya"**—"she has not forgotten me." One young lad came grinning and his face all aglow. I greeted him, but I could not remember the name that went with that smiling face, but after talking with him a few minutes, I remembered. He looked so happy to see me I felt I just must call his name.

About the first thing the natives would say after they greeted me was, "You have gotten fat." I think they really think that is the polite thing to say to a lady if they have not seen her for a long time They told me that they thanked God I was back, they had prayed for me for a long time, they had heard that I had been sick, and they had heard about the "Zam Zam." I told them the story of seeing a rainbow between me and the raider the morning the Zamzam was shelled. They marvelled at God's faithfulness and power to give peace in my heart in such an hour. The experience was worth it just to be able to tell them that Christ is sufficient in every emergency.

I can see a real spiritual growth in the church. There is more reverence in the church, there are conversions, and backsliders come confessing their sins and want to be restored to church fellowship. It is inspiring to see whole families come forward with their gifts. Even the toddlers come with their sous, pennies. One woman brought a pan of grain, and a boy brought an egg instead of money. They support their native pastor and help the evangelists starting work in new fields, such as buying a cassava patch so he will have food.

I am teaching two classes a day, and trying to get my house cleaned and settled, and getting some minor repairs done. The Dunnings and Jake are here having meetings with the evangelists and the native Christians. They had planned on a week; but they can only have them for three days, as the government is buying cotton, and they must carry their cotton into the buying centers. Our missionary conference is less than a month away, and we must prepare for that, such as looking after the garden, fixing up sleeping quarters, etc., etc. Estella and I do not have much time to get either lazy or lonesome.

The bell just rang for the afternoon service. I started this just before lunch and did not get very far, so tried it again; but if I keep at it I will finish in time for Jake to take it to Bozoum and put it in the mail.

I found my groceries at Bassai when I arrived, the ones I sent Barber Line instead of the Zam Zam. They are worth their weight in gold after paying all the storage charges, freight, and handling charges. There is freight for the other Zamzamers also. Ruth's is here at Bassai. We are trying to protect it from the termites. I hope there is not anything that is apt to spoil in it. I got back just in time to keep the termites from spoiling my pillows. They are a pest.

No one had ever told me about the beauty of the trip **up** the Congo, and it was a most agreeable surprise. I had heard much about the malaria swamps along its bank, and the most different kinds of disease-carrying pests that caused suffering and death to those who dared to embark upon its bosom. From all reports, I expected to swelter with the heat, and thought the boat would have to push its way among "hippos," "crocks," and alligators, all to the tune of hundreds of monkeys chattering and swinging from every tree. On the contrary, it was quite cool, I only saw the head of one "hippo" and one "crock" above the surface of the water, and saw some flying fur too far away to really distinguish what it was, but I was told it was a couple of monkeys chasing each other. If the captain and one of the passengers had not had three dogs and a cat, I would not have seen any animals except the village goats.

The river reminds me of a huge brown snake that pushes out a hundred miles into the ocean, discoloring it a coffee brown to make known its presence. It twists and turns through the low marshes; but at the entrance to the hills it swirls and whirls like a boiling caldron, defying anyone to proceed farther, and we could not have proceeded farther without a skilful pilot. It continues its rush to the sea, twisting and turning through the hills and on up through the lowland jungles. Because of its serpentine course, it looks more like a chain of lakes instead of a river. The silhouettes of the natives pushing their canoes, the blue haze on the hilltops, the villages dotted along the banks, kept us enthralled by its beauty. Only an artist or a poet could begin to portray the beauty of the gorgeous sunsets and the moonlight nights.

We stopped each night to load firewood, that was piled along the banks and carried on the boats on the heads of natives. It seemed to take an unbelievable amount to keep the paddle wheels turning against an eight-mile current. I enjoyed reading "God's Ravens" by Julia Kellersberger. I am sure Mrs. Bau-

man would thoroughly enjoy it. It is advertised in the Congo Mission News in the October issue.

Sh! Here is a little poem from it. They are not all like this, but I know you will enjoy it, and it just expresses my feelings.

"You may have your bitter breezes
And your flannel beeveedeezees!
You may have your radiators!
We prefer our alligators!
You may have your frozen noses;
We use ours to smell the roses;
And we're shouting Congo cheer,
In your poor old frozen ear."

—Source Unknown.

The bell just rang for prayers, so I must stop and be a little more serious.

Yours for Africa,

(Signed) Grace Byron.

P. S.—Please greet all my good friends at Fifth and Cherry.

GLEANINGS FROM MISSIONARIES' LETTERS

Long-delayed letters from the Fosters, dated Oct. 15, 1941. Seven months enroute! The censors must dearly love a letter written by Sister Foster. Well, we all love her letters. Knowing this, the editor shares a portion of this letter with our readers. It is still of interest:

"First of all; the decisions by the Field Council in placing the missionaries were made with the belief that they would soon be with us. But since the tragedy of the Zamzam has delayed them, naturally we are very disappointed; however, not 'upset,' as you say. We are 'set up,' ready for anything that now comes! But how we praise the Lord that they are all safe in America, since the Lord did not see fit to permit them to come on at that time. We know that He will bring them forth in His time; therefore we are simply resting and waiting for Him to work.

"We are glad that our missionaries are willing to return at any cost. However, we feel that precaution should be taken; especially as to the cargo of a boat, and naturally with the permission of the government; since what they do, they try to do for the good of the citizens.

"Even though our personelle may be reduced by three more, or I should say 'three less,' the beginning of 1942, we take courage when we read how the Lord reduced Gideon's army to such a small number, yet worked miracles through the few. We refuse to be discouraged, for it is the **Lord's** work that we are engaged in.

"Foster furlough: If the Lord so wills, we are not expecting to go home until 'the rough ways shall be made smooth,' and that will probably not be until the war is over. If the Lord soon returns, we will not need a furlough.

"I think conditions at the present time should arouse Christians to give more than ever before, and be willing to continue the support of those who cannot return to the field of labor where their hearts really desire to be. Jehovah-Jireh still liveth!"

Miss Elizabeth Tyson, Yaloke, F.E.A., wrote us under dates of Jan. 4 and Feb. 16. Both letters were sent by the speediest air mail possible, and yet these letters have just arrived at our office, Apr. 11, 1942.

There are several items in Miss Tyson's letters that will be interesting to the members of our Society, and it is our intent to pass along all interesting news items to the readers of the **Herald** insofar as we can, that they will know better how to pray for the work that is being supported by their generous gifts. In her letter of Jan. 4, Miss Tyson says:

"Dear Brother Bauman:

"I just heard a good program from England. It was the service from the Burmingham College, and was conducted by a Roman Catholic Archbishop. What he said was good; but like so many, he did not go far enough in his message.

"This radio that Mary brought out is a big temptation to idle one's time away. During the week we always get the evening news, so we are quite up-to-date on the war happenings at least. We get some very good concerts from time to time. They are so refreshing, and help to relieve the tension of station stress and strain. This morning I actually heard a negro spiritual. This came from Radio Leo, Leopoldville, Congo Belge. It brought back memories of the Jubilee singers and 5th and Cherry." . . .

Then again, in her letter of Feb. 16, there is a paragraph that concerns us very much. We quote:

"You will notice in the medical recommendations that I have been instructed to make inquiries again about the quinine order that was placed in Java. Have you ever heard from them? We have not heard, nor have we received any quinine; and the order was placed by air mail in May, 1941. Now we are getting a bit anxious about our quinine supply. You know that we cannot live without it. We have enough on the field for at least six months. If you have not heard, will you please instruct Mr. Jobson to get one year's supply of quinine for each member of the mission, for those on the field and those at home? The quinine out here is very expensive, and just now there is none in Bangui to be had, so we must depend upon him **bringing it out with him,** if at all possible. We also need Haliver Oil for our missionary children, and then some vitamin tablets. Some of our missionaries need building up, and vitamins will do the work. I would suggest several bottles of each kind."

(In the past two years we have ordered enough quinine sent to our missionaries to last them for ten years, but apparently some of these orders sent to Holland and to France were never filled. We do not know whether the order of which Miss Tyson speaks was ever filled, but we do know that this paragraph has caused us suddenly to become extremely busy looking into this matter; and if our missionaries are running short on this important item, by some hook or crook we will get quinine to them. This is indicative of some of the troubles that we are having in our office continually due to this miserable war. Jobson is taking the quinine with him.—L.S.B.).

"THINK IT OVER"



Was your offering for foreign missions a fair expression of your love for lost souls? You must back your prayers up with your gifts, or they will sound hollow, indeed.

The Maconaghys Write from Argentina

Mrs Hill Maconaghy, of the mission at La Carlota, Argentina, under date of Apr. 13, writes a very interesting letter, portions of which we are passing on to our readers.

"Dear Brother Bauman:

"Greetings to you and all our brethren in North America! We hope that you had a blessed Easter season. What a privilege and blessing it is to have the **living** Christ abiding within us, and to know that He died **once** to put away sin but now is 'alive forevermore.' What a contrast to the belief of these deceived people, who believe that He dies every year! I'm enclosing a photo, cut from the leading newspaper here, 'La Nacion,' showing a procession in Buenos Aires, going from the cathedral to the place where the burial of the image took place. The figure that is stretched out on the pallet is the image of Christ, which they later buried. The figure behind is that of the sorrowful virgin. Doesn't it make you sick just to look at it? And look at the crowd that makes up the procession. It seems there are still plenty of men who line up with Romanism. In the article that accompanied the picture, it described the procession as 'an expressive demonstration of Christian devotion.'

"We had our General Conference in Rio Cuarto during Holy Week this year! and it seemed to be a suitable time for many, as there was quite a good delegation from our various mission points. . . .

"Several weeks ago we had a week of special evangelistic services in Alejandro, with Bro. Pereira bringing the messages. . . . They distributed tracts throughout the town, and invited unsaved friends and relatives to the meetings. One lady, Dona Luisa, who was baptized last year, even wrote a friend who lives in that very Catholic town of Reduccion, and invited her to come and stay with her for the whole week. She came, and received the Lord as her Savior. So now there is at least **one** Evangelical in Reduccion. We are praying that she will be faithful in witnessing for her Lord. The week after the meetings, two girls were saved. So now there are three awaiting baptism.

"During the week we used the Bible Coach to a vertise the meetings, and had a short service in plaza. While one of the boys was giving out tra he overheard two women conversing. The one said the other: 'You don't believe those Evangelicals, you? They are the worst race there is.'

"As a further result of the meetings, some folks are attending the regular services, and we praying for their conversion.

Now we are planning to have a week of special me ings in Los Cisnes, perhaps the end of this month. We are looking to the Lord for a harvest of souls that little town. We have a number of unsaved come regularly to the preaching services and B study classes. And they seem to enjoy the Bible s dies many times more than the preaching servi Hill has been using Bro. McClain's 'Bible Truths,' has the folks look up the references.

Hill Maconaghy writes from La Carlota, Argenti "Thank you so much for your prayers in behalf. We certainly do need them. The work d here is hard, and the peoples' hearts even harder. would appreciate your prayers that we might be sh instruments in His hands to gather in the harv also for conviction of sin in those who hear the W

"One of the members went to invite one of his r tives to the meetings. The latter finally said would go, but he wanted it plainly understood t he would not spit on the image of the virgin t we had hidden behind the door. This is an old met the priests use to scare people away from evangel meetings, but it seems that with some it still force. . . .

"Well, we had fairly good attendance. Practic every night the salon was full. That means we an attendance of from 40 to 50 each night. That d not include the many, many who stood outside at window and the door. The visible results of the m ing—one lady saved. The Word of God sowed fa fully in many hearts we know shall yet bring fort harvest. We would ask the prayers of the entire l therhood that there might come to this field a revival among the saved, and a genuine wave of ev gelism among the lost."

The Maconaghy's address now is: Velez Sarsf 1018, LaCarlota, F.C.C.A., Provincia de Cordoba, gentina, South America.

The Dead "Christ"

and the

"Sorrowful Virgin"

Procession

In

Argentina



"Bouca News Flashes"

Every word of God is pure: He is a shield unto them that put their trust in Him" (Prov. 30:5).

By "THE FOSTERS"

We praise our Father for the "shield" these days. It is more than an ordinary shield because it surrounds us, is over and under us: thus it affords us protection day by day, in all places and under all circumstances. His "Work is pure." It will not fail.

Dear friends in the Lord:

We have had a ten days conference with our native workers. As usual we had an interesting time listening to their testimonies and experiences.

About a year ago, we wrote and told you of the painful injuries that Isaac suffered in his frantic struggle with a leopard that had been caught in a net, and which he tried to kill. No one thought that he would ever be able to walk again. But after 3 months in the hospital, and three more in his village on a mat, he began to walk with a bamboo pole. At first he swung himself along on the pole and one leg, then later he discarded the pole and walked with a cane; and now he walks without the aid of anything, with scarecely so much as a limp.

He gave a wonderful testimony. He said: "If I had stayed at the work of the Lord, and not put my eyes on hunting and meat—that which my heart liked to do, and my stomach wanted to eat—I would not have been laid aside from the Lord's service for such a long time. But God has healed me; and I have asked Him to keep me from ever going after anything again that only brings satisfaction to the body; but to keep my heart occupied only with Him."

Isaac bears a real testimony where he labors. The people see that the Lord has undertaken for him in a wonderful way; and many are turning from their idols to serve the living God.

It is now two and a half years since he first began work in Mokounzi Kete's village. However, the work had been begun before he went there; but they have at this time 75 active Christians, and they have supported Isaac from the beginning of his stay with them. Just recently they selected one of their number, who feels led to go to a large village about 35 miles from Mokounzi Kete's village to serve the Lord. They expect to support him also.

These Christians always have shown great interest in the Lord's work. Before Isaac went to stay with them, they walked 70 kilometers each way every Sunday to Bouca to attend the services.

Etienne, you remember, fell out of a tree some months ago, when he tried to cut some limbs off the trees that the monkeys used to swing on, and from which they jumped into his grain field. His back was seriously injured by the fall. But the Lord has completely healed him.

It seems that just as soon as our people surrender their bodies to the Lord to serve Him, the enemy begins to test them almost beyond endurance. Some cannot stand the severe testing and they fall; some lean heavily on the Lord, and He brings them through victorious.

One evening after the Sunday School lesson had been taught, Etienne rose and said: "Several years ago I gave my heart to the Lord, and He cleansed it. Tonight I give my body to the Lord to serve Him." This is the way our Christians express it, when they surrender to the Lord for service.

Not many months later, his oldest son died from sleeping sickness. A little later his wife bore him a lovely baby boy, and their hearts were comforted But before it was old enough to walk, it died with pneumonia. Since they have gone to work in Yabingui's village, they have had another baby; which died when it was only a few weeks old. All his brothers tell him that all these misfortunes have come upon him because he has given up all his "medicines." But both he and his wife have been brave, and have not been persuaded by their relatives to return to the "old preventives," but are trusting the Lord wholly and completely.

Not only has he suffered all these things, but he also is having a hard and difficult time with his work. The chief, in whose village he is established, has recently been placed into a responsible position as chief supervisor over nine other villages.

The people had been running away from their villages, because they were discontented. So he devised a plan whereby he hopes to keep all who are under his supervision happy and satisfied. He forces them to work hard all day, then dance until midnight. This may satisfy the sinners, but not the Christians; because it keeps them away from all their services and spiritual instruction.

In spite of all these difficulties, Etienne has no desire to make a change or to return to his village. He has asked the Bouca church to pray with him for victory, and the breaking down of the evil forces.

Elie, another worker, had a terribly infected thumb. When he came in to the station, after sitting out in the village six weeks after it was injured, treating it with herbs, waiting for it to get better before he came in to go to the doctor with it. It seemed that nothing could be done, but amputate it. However, the doctor was gracious enough to try to save it, and in a very short time it had healed completely. He said, "Fear kept me from coming in sooner. I was afraid the doctor would cut off my thumb." He is very grateful, and gives God all the praise.

I don't believe that any of us ever fully realize what it means for our people to become Christians. We surrender worldly pleasures, and sometimes we think that is a lot. But these people give up every crutch upon which they ever leaned in times of sickness and death, and upon which they depended in every circumstance of their daily lives. Pray that God will give them great victories in their daily living and service for Him.

We as missionaries appreciate your prayers. Do not let up, but rather pray more. While the Lord tarries, we long to be used mightily for Him in this needy field.

As ever in His blessed service until He comes or calls.

Minutes of General Interest

SELECTED FROM THE REPORT OF THE BUSINESS SESSIONS OF THE AFRICAN FIELD COUNCIL MEETING OF THE OUBANGUI-CHARI MISSION HELD AT BASSAI, FRENCH EQUATORIAL AFRICA, FEBRUARY 9-13, 1942.

Missionaries present: Dr. Gribble, Miss Myers, Miss Bickel, Miss Emmert, Miss Tyson, Mrs. Kennedy, Mr. and Mrs. Foster, Miss Byron, Mr. and Mrs. Kliever, and Mr. and Mrs. Dunning.

I. Field Secretary. Miss Tyson was elected as Field Secretary. (Ballot Vote).

II. French School. Motion prevailed that the French School be continued at Yaloke under Miss Emmert's administration and at her discretion, and that the French School be continued at Bassai, as soon as there is a teacher.

III. Appointments of Misionaries.

1. Motion prevailed that Miss Emmert be appointed to Yaloke Station.
2. Motion prevailed that Mrs. Kennedy be appointed to Bozoum until reenforcements arrive.
3. Motion prevailed that Mr. and Mrs. Jobson be appointed to Bozoum.
4. Motion prevailed that upon the arrival of Mr. and Mrs. Jobson, Mr. and Mrs. Kliever and Mrs. Kennedy be transferred to Bekoro Station.

IV. Superintendent of Yaloke Station. Motion prevailed that Mr. Dunning be appointed Kaloke Station Superintendent.

V. Bible Conference Correspondent. Motion prevailed that Mrs. Foster be appointed to correspond with Mrs. Homer Kent concerning Bible Conference.

VI. Workmen's Houses. Motion prevailed that no more mission money be expended for the buying and selling of houses for workmen, with the exception of personal help.

VII. Vacations in South Africa.—Motion prevailed that we recommend that the missionaries, whose furloughs are due or overdue, may if they desire, take a furlough—vacation in South Africa, it being understood that it be for at least six months, which would extend their term on the field another two years for every six months thus spent; and that emergency furloughs be advised by the Medical Committee, in connection with the Field Superintendent. We also recommend that the missionaries thus going, be on an expense account while in South Africa, instead of personal allowance.

VIII. Medical Auto. Motion prevailed that the Medical Auto be put into the custody of the Yaloke Station Superintendent during Dr. Taber's absence unless contrary instructions are received from the Board.

IX. Transportation of teachers to Bible School. Motion prevailed that as far as possible the trips of the teachers to the Bible School be combined with Bible Conferences and evangelistic work, and that the expenses of these trips be paid for from Station treasury.

X. Rest House at Bozoum. Motion prevailed that a mud rest house be built at Bozoum—details to be left to Mr. Kliever.

XI: Medical Trips for Natives. Motion prevailed that in case of medical trips for natives, where the burden would be too great for the local dispensary to bear, the Field Treasurer be authorized to pay for such trips from undisbursed medical funds.

XII. Trips for Dental Care. Motion prevailed that, as far as possible, those who require dental work go in groups of two or more, and that since other business is always transacted in Bangui, only one half of the cost of transportation be charged to the Medical Auto Fund.

XIII. Appointment of Mr. and Mrs. Hoyt. Motion prevailed that due to the uncertainty of the time of arrival of Mr. and Mrs. Hoyt, we postpone their appointment until more definite word of their sailing is received.

XIV. Yaloke Sawmill. Motion prevailed that, due to the shortage of Yaloke Station personnel, we consider the repair of the sawmill inadvisable at this time, and that we advise the Yaloke Station to endeavor to rehouse the machinery suitably.

XV. Bellevue Building Project. Motion prevailed that Bellevue be authorized to use any funds available in Station Treasury necessary for the continuation of the Ladies' house, this sum to be refunded when the special funds for this project arrive.

XVI. Medical Committee Report. Motion prevailed that we accept the recommendations of the Medical Committee.

1. That, the Pharmacy Agent get in touch with Dr. Bauman about the previous quinine order and if no word has been received at the Home Office, that Mr. Jobson be instructed to bring out sufficient quinine for one year, and that Haliver Oil and Vitamin Tablets be ordered to come out in the Emergency Order.
2. That we try to secure coated quinine for those who need it from Bangui at present, and that it be paid for by the Missionary Medical Fund, as far as possible with the money on hand, and that the balance be paid for from the Medical Fund of the Station receiving the quinine.
3. Upon the request of the Government, each Station give them a list of the medicines required.
4. That unpaid bills for transportation on bandages be paid for from undisbursed medical funds.

Remember **"You are saved because of past missionary efforts. What of the coming generation?"**

NEWS BRIEFS From Our Workers

The First Brethren Church of WINCHESTER, VA., observed its annual rededication day on May 24, by following the regular morning service with a basket picnic dinner at the church. There was no afternoon service, but the evening evangelistic service was conducted as usual.

45 students of the Winchester School of the Bible, which has been meeting at the WINCHESTER, VA., church, received diplomas or seals at the commencement exercises the last of May.

BRO. FLOYD SHIERY, pastor of the Winnetka Congregational Church of Dallas, Tex., and writer of the lesson exposition section of the Brethren Bible School Quarterly, received his degree as Doctor of Theology at the commencement exercises of the Dallas Theological Seminary in May.

The Daily Vacation Bible School of the Grace Brethren Church of FLORA, IND., is reported to be progressing splendidly, with 147 enrolled during the first week. The attendance for the week, in spite of the rain, was 112 daily. While the pastor, Bro. Henry Rempel, will be absent to conduct special meetings in Limestone, Tenn., Bro. Homer Kent of Grace Theological Seminary will fill the pulpit.

It will be good news to our readers that not only have the JOBSONS already sailed for Africa, but that BRO. AND SISTER ROBERT WILLIAMS, Zamzam survivors, and BRO. AND SISTER GARNER HOYT, who recently graduated from Grace Seminary, are booked to sail on a Portugese vessel about the middle of June.

The First Brethren Church of GLENDALE, CALIF. conducts a Children's Missionary Band on a week day, for an hour after school, for children from six to 12 years of age.

BRO. ORVILLE LORENZ, who has been pastor of the Meyersdale, Pa. church, has been appointed to the office of chaplain, and reported at Ft. Dix, N. J., for service on May 22d.

Excerpts of a letter which appeared in the bulletin of the Long Beach 1st Church, written by BRO. ERNEST F. PINE while he was attending the Chaplain School at Ft. Benjamin Harrison, Ind., will be of interest to our readers: "I have been amazed at the frequency with which we have been reminded that we have perfect liberty of expression regarding our spiritual convictions. The only limitation is that of a purely denominational character. Just today one of the instructors said that the pulpit of the army chaplain is the most free for the expression of our true Biblical convictions of any pulpit that can be found anywhere. He suggested that there were no deacons and no meddlesome women to try and dictate what can be preached. This far exceeds the liberties of many of our churches. At a camp I will be subject to the regulations of the commanding officer, but this will be in matters of military discipline and not of spiritual matters. We are feeling day by day that God has opened unto us a great and effectual door of opportunity. The needs are many, as I will have to be the spiritual provider and advisor of 1200 men assigned to my care. . . . Many of these boys have not had in the past any spiritual training or background and will for the first time hear the gospel. Before entering the service I read that 60% of the men entering had no religious convictions. So you can see what a great task and privilege awaits us. We are fully aware of the many problems that we are facing and can only meet them with victory as we have our Christian friends praying for us. We would thus like to ask an interest in yours and in the church's prayer life."

Chaplain Ernest F. Pine is now stationed at Ft. George Meade, Md., and can be reached by mail by addressing him there with the 76th division. If you know of Brethren boys there, please notify him, and he will make every effort to contact them. Pray for this important work in spreading the gospel of Christ to the army boys.

In the bulletin of the Grace Brethren Church of HAGERSTOWN, MD., we read, "The air duct men from Washington have done a fine job of installing all air ducts in our new building. A little matter like a cloudburst doesn't stop them! Two feet of bricks are to go on each sidewall and all the way up the front and rear of the structure.

The annual banquet which the SUNNYSIDE, WASH. church gives to the Juniors and Seniors in their congregation, just before the Seniors graduate from high school, was held at the parsonage with 18 at the tables this year. A red, white and blue color scheme was carried out. Where two tables joined, forming a T shape table, there was a big V of spirea, red peonies, and blue iris. Across the table in little blue vases were lilies of the Valley and bleeding hearts. The napkins were pastel red, white and blue flowers, and congratulations printed across the corner. The programs were in book form, having blue covers with a red V for the Seniors, and red covers with a blue V for the Juniors, and "S.H.S. '42" in white down the side of each. The place cards were blue, the size of a stick of gum, written in white; and fastened on little airplanes having a stick of gum for wings, life savers for wheels fastened by a rubber band to the gum, a stick of red peppermint candy for the body with the wrapper forming the propeller, and a piece of tin foil on the tail. The nut cups were "Uncle Sam hats" made of cardboard with red Scotch tape stripes and a band of blue Scotch tape. The banquet was served by candle light. The following Sunday, the Baccalaureate address was given by their pastor, Bro. E. W. Reed.

The sudden sailing of the Jobsons for Africa necessitated what Bro. Kenneth Ashman calls an emergency ministry, during the first week of the victory revival which Bro. Jobson was scheduled to hold at Bro. Ashman's church in MUNDY'S CORNERS, PA. A profitable week is reported, with Bro. H. Walter Nowag of Listie filling the pulpit on Monday, Bro. A. L. Lynn of Johnstown on Tuesday; Rev. and Mrs. Mountain of Greensboro on Wednesday; Ruth Snyder, Zamzam survivor of Conemaugh on Thursday, and Bro. A. L. Lantz of Conemaugh on Friday. The meetings are being concluded by Bro. Leo Polman of Ft. Wayne, who began his two weeks of services on Sunday night. The following night, after a message on soul-winning, 25 public decisions were made: one first time confession, two rededications, and the others for soul-winning. A children's meeting is being held nightly in the basement a half hour before the regular service.

The First Brethren Church of WHITTIER, CALIF., has completed a new cement floor in the basement, and according to last report was remodeling the rooms back of the balcony. According to a recent check-up on the visitor's register, in three successive Sundays 70 visitors attended their services, representing 15 different denominations and 12 different out-of-town places.

During the evangelistic meetings conducted by Bro. R. Paul Miller of BUENA VISTA, VA., 63 decisions were made. Two more decisions were made in the mid-week prayer service following the meeting, at which 72 were in attendance.

The Union Bible Class which BRO. E. W. REED of Sunnyside, Wash., has been teaching during the winter months, has completed its year's course and has closed for summer vacation. The class has been taking the Scofield Course by correspondence from Moody Bible Institute.

Announcements

NATIONAL FELLOWSHIP CONFERENCE

The Executive Committee announces the conference of the National Fellowship of Brethren Churches to convene at Winona Lake, Ind., Aug. 31 to Sept. 6, 1942. The program is rapidly being arranged, and proves to be one of the best ever rendered. If there are organizations or individuals who wish to contact the Executive Committee at any time relative to the National Conference, you may do so by writing either to the Chairman or the Secretary, whose names appear at the close of this announcement.

The Manual of Procedure states, "It shall be the duty of this committee (executive) to make full and complete arrangements for the National Fellowship Conference." In accordance with this provision, the present Executive Committee is proceeding to arrange for the next national meeting of Brethren Churches.

Chairman, Charles H. Ashman
Secretary, L. L. Grubb

BRETHREN CIVILIAN SERVICE COMMITTEE

The Brethren Civilian Service Committee appointed at the last National Fellowship Conference has received many inquiries concerning what financial assistance The Brethren Church plans to give to those drafted into the C. O. Camps. In answer to these we say, "We have no plans for rendering any financial assistance, nor any such fund from which to draw such assistance." We do not favor the diverting of funds from the regular organizations and interests of our church to this purpose. We favor the government paying for the 40 or more hours per week the C. O. Camp members labor on government projects. However, inasmuch as the church authorities conducting these camps have seen fit to refuse such a plan, members of our church are thus placed in a position of embarrasement unless they are able themselves or through the gifts of relatives or friends, to care for their share of C. O. Camp expenses.

Therefore, we are announcing that if there are those who desire to assist any of our members in the camps by their gifts, such gifts may be sent to the secretary of our Brethren Civilian Service Committee. He in turn will transmit the same to the treasurer of the committee, and the entire committee will decide where it is most needed and apply it there.

—Charles H. Ashman, Secretary of Brethren Civilian Service Committee,

SPECIAL MEETINGS NOW IN PROGRESS

Remember them in prayer

Lake Odessa, Mich. Campbell Brethren Church—Revival conducted by Bro. R. E. Gingrich of Ellet, O., June 1-14.

New Troy, Mich., New Troy Brethren Church—Tent meeting conducted by Bro. R. Paul Miller, June 2-14.

Limestone, Tenn., The Vernon Brethren Church—Evangelistic meetings conducted by Bro. Henry Rempel of Flora, Ind., June 2-14.

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—Christian Readers Digest.

SHOULD THE MISSIONARIES GO TODAY?

Why not? God is still on His throne; and when a child of God goes forth in His work, in His will, and in the path of duty, God has promised to go with Him. And if God goes forth with the missionaries, they need never fear the devil nor Hitler along the way. And if men and young men go forth today for their country, **and they should,** should the servants of Christ not be willing to go forth to win the souls for Christ, even those who have never heard of Christ before? And they are dying out there today. Yes, the missionaries should go, and God bless them as they go; and may God help this church and its members to help them as they go.—Uniontown, Pa., Bulletin.

THE DREAMER

"Your old men shall dream dreams, your young men shall see visions" (Joel 2,28).

Dreams are the seeing of visions,
The hearing of golden chimes;
Only a dreamer conquers,
Only a dreamer climbs.

A dream has the lift of a lever;
A dream has the power to drive;
They who have known no dreaming
Have never been alive.

Dare to dream through the lightning,
Though thunder bolts be hurled,
That God will snatch up His children
Out of a rocking world.

Dare to dream of a ploughshare
Beaten out of a sword;
Dare to dream of earth's rulers
Bowing before the Lord.

Dare to fight for your dreaming,
And dare to dream anew,
Knowing the God of dreamers
Will make your dreams come true!

—Martha Snell Nicholson.

The greatest word in the Bible is God; the sweetest, love; the tenderest, come; the longest, eternity; and the shortest, now.

Is Your Church 100%?

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

Name

Address

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The Brethren Missionary Herald

3326 So. Calhoun
Ft. Wayne, Ind.

Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven—Matt. 18 14.



W.M.C. PROGRAM FOR JULY

INSTRUMENTAL MUSIC

PRAYER CIRCLE—Requests as supplied by the National Prayer Chairman, Mrs. Edward Bowman

SONG

BIBLE STUDY—"The Greatest Romance of the Ages" (Eph. 5: 22-33), Study X by Prof. Homer A. Kent.

SPECIAL NUMBER

MISSION STUDY—"Who Being Dead Yet Speaketh" (the life of David Livingston), by Mrs. H. W. Koontz

SONG: "From Greenland's Icy Mountains"

MISSIONARY LETTER—(A last word to our women from Dr. Gribble)

SONG—"Saved to Tell Others"

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In view of the fact that both the mission study and the missionary letter are on Africa for this meeting, you will be able to have much available material to feature your advertising. Maps of Africa, thatched grass huts, colored faces of African babies, and numerous other ideas can be used for posters. Many July meetings are outdoor meetings, and a campfire meeting could be featured to add a touch of something different. The atmosphere of a campfire will add to the effectiveness of presenting both Dr. Gribble's letter and the story of David Livingstone.

Let Your Requests Be Made Known Unto God

(Phil. 4:6)

MRS. EDWARD D. BOWMAN, Buena Vista, Va.

1. Ps. 123:2. Pray for the four home mission churches that are ready to build, that permission may be obtained from the government to go ahead with the construction of their church buildings.

2. Luke 10:2. Pray that Brethren men and young men will be led to enter preparation for the ministry, in order that the great need for home mission pastors may be supplied.

3. Phil. 2:16-18. Pray for your own local pastor, that he may have wisdom to deal with local problems and a greater ministry for Christ in these last days.

4. 2 Cor. 6:2. Pray for the chaplains of the armed services, that they may lead many young soldiers to a saving knowledge of Christ.

5. Col. 2:6-7. Pray for the Christian young men who have been called to service, that they might maintain a true testimony for Christ in their camps.

TITHE YOUR TIRES AND GAS

"You perhaps are worrying about that automobile of yours, and wondering how you are going to get to church and to the denominational meetings which you have been attending. The problem is not a very difficult one.

"Go to your automobile dealer and ask him to give you a conservative estimate of the mileage in your tires, then reserve a minimum of one-tenth of that mileage for the Lord.

"If you have 10,000 miles left in your tires, you will, of course, have 1,000 miles for traveling to and from your church services, and to Bible conferences. It is the same principle as tithing your money.

"By giving the Lord one-tenth of your estimated mileage, you will very probably discover that the automobile man underestimated your tire service, and that the tire situation will be cleared up long before your present tires are worn out."

DO LIKEWISE WITH YOUR GASOLINE AND WE WILL SEE YOU AT WINONA, AUGUST 31 TO SEPTEMBER 6, 1942.

Trains and busses still run and will bring you quickly and economically.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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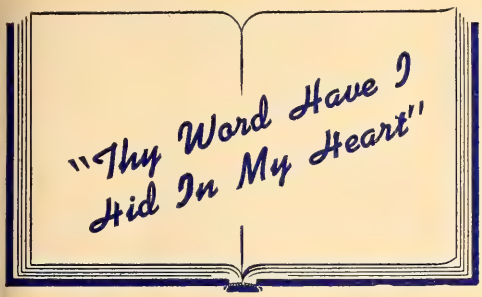
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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.



STUDIES IN TH EPISTLE TO THE EPHESIANS—X

"THE GREATEST ROMANCE OF THE AGES, or THE CHURCH THE BRIDE OF CHRIST"

Ephesians 5: 22-33

HOMER A, KENT, Grace Theological Seminary

Chapter 5 continues the series of practical exhortations which characterizes the second section of Ephesians, namely, chap. 4-6. The walk of the church before the world is set forth in this entire section. In the latter part of chap. 5, which is the subject of this present study, the inspired writer boldly asserts that the Christian life should manifest itself in the home life of believers. Wives should be in subjection to their own husbands. They should recognize that the headship of the home is divinely given to the husband. In a well ordered home there must be a head. God has ordained that this headship should be vested in the husband. See 1 Cor. 11:3.

On the other hand, it is the duty of husbands to love their wives. And the nature of that love is "as Christ loved the church." There should be little difficulty on the part of wives submitting to the headship of husbands who love them as Christ loved and loves the church. This is no slavish submission. It is the submission of love and honor. The bride on her wedding day ought have no trouble with the phrase "to obey" in the marriage ceremony if the groom promises "to love" her like Christ loves the church. Marital difficulties will be erased when God's ideal for marriage is adhered to.

But we have not yet reached the heart of our message. Paul, in enforcing the sanctity of the marriage relations, refers to another relationship, namely, that between Christ and the church. Christ is pictured as the great heavenly Bridegroom and the church as His bride. This relationship we want to study briefly. Since we have been noting in these studies that the **church** is the theme of this epistle, we shall consider the relationship mostly from the standpoint of the bride. Note several things with reference to the bride that stand out in the passage before us.

The Wooing of the Bride

"Christ also loved the church, and gave Himself for it for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery but I speak concerning Christ and the church" (vs. 25,31,32).

When a young man sets his heart upon a certain young woman, and thinks she would make a good wife for him, he attempts to court her and to win her love. If she responds to his attentions all is well, if not there are difficulties to be overcome. In the council of heaven it was decided that there should be a bride for the Son. It meant that the Lord Jesus Christ must come to earth to make preparations for the winning of this bride. Just how was it all done?

You will remember how a bride was provided for the first Adam. "The Lord caused a deep sleep to fall upon Adam and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and with the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man." (Gen. 2: 21-23). Likewise, at the close of His earthly ministry, a deep sleep fell upon Jesus, the sleep of death; and out of His wounded side, by reason of the atonement which He made on the cross, there came forth that from which the church was formed, and to which the Holy spirit gave life on the day of Pentecost.

Thus the bride began to be wooed at the cross. That wooing took definite form on the day of Pentecost. It is continuing to the present hour as the Spirit is abroad in the world calling out believers, prepare the bride for the day of Christ's coming to claim her as His own.

The Submission of the Bride (V. 24.)

"The church is subject unto Christ." The church is called to do the will of her Lord. It was said of Eve, who is a type of the church, that she was to be a helpmeet for Adam. The church is to be a helpmeet for Christ. She is called to evangelize the world, to be loyal to Him Who has bought her with His own precious blood.

The Oriental bride on the day of her wedding says, "I dedicate this heart to love none other but my husband, these hands to serve none but him, these eyes to look upon none other, these ears to hear nothing but his praises". A like loyalty should characterize the bride of Christ, the church, for her heavenly bridegroom, the Lord Jesus Christ. See also

The Beauty of the Bride (Vs. 26, 27).

How marvelously does the Spirit of God picture for us the beauty of Christ's bride! She is sanctified, separated from all others unto Himself. She is to be a glorious bride, without spot or wrinkle, or any such thing. She is to be without fault of any kind, holy and without blemish. Even now Christ sees those whom He has purchased with His own blood as though they had never sinned at all. What will they be when at last He presents them to Himself in the final phase of their salvation? Note next

The Identity of the Bride (V. 30).

"We are members of His body, of His flesh, and of His bones." Someone may ask, How is it possible for the church to be both the body and bride of Christ? We have the answer in the case of Eve, who before she became Adam's bride was a part of his own body. Then there is a oneness between husband and wife which is inseparable so that "he that loveth his wife, loveth himself". They being two are yet one flesh as v. 31 tells us. So it is with Christ and His bride. How vital then is our relationship to Christ! How inseparable! A part of His very body! Finally,

The Marriage of the Bride (V. 27).

"That He might present it to Himself a glorious church".

This has not taken place as yet. At the present

(Continued on Page 12)

"Open Doors" - David Livingstone

"WHO BEING DEAD YET SPEAKETH"

By MRS. H. W. Koontz

Among the great in faith who are privileged to be counted in Heb. 11:4, no modern has a higher place than David Livingstone. As we analyze his life, using this verse as a measuring rod, we find that it falls under four heads: his early training in godliness, his explorations which opened the interior of Africa to the gospel, his evangelization of tribes in Africa, and his battles against the slave trade.

David Livingstone was born on Mar. 19, 1813, in Blantyre, Scotland. His parents were poor in worldly goods but rich in godly living. They taught their children to love the Word of God and to be thankful, thrifty, inured to hardship and dependable. When Livingstone was nine years old he earned a New Testament by repeating Ps. 119.

When he was 10, the poverty of the home forced him to find employment in a cotton mill . With money from his first week's wages he bought a Latin grammar, and studied it in snatched minutes as he worked. Later he attended night school though it caused him much hardship.

Sunday was a day set apart in the Livingstone home for church services, reading and meditation. David's Sunday School teacher taught him to make his religion a part of his daily life, and thus have power to overcome the temptations that came to him. When he was 11 years old he felt the need of salvation, but his feeling of unworthiness to accept so great a gift deterred him for several years. Finally he saw his error in waiting to be good enough to be saved, and joyfully accepted the Lord Jesus Christ as his Savior. The new life immediately changed him and he determined to spend his years for his Master. At first he had no thought of becoming a missionary but determined to support the missionary cause with all his earnings above his meagre wants. But he learned, through reading a missionary article by Gutslaff, of the millions who had never heard of Christ, and of the scarcity of qualified missionaries; and from that time his "efforts were constantly directed toward that object without any fluctuation."

Livingstone felt that he would be more useful as a medical missionary and so he set his heart upon an education. For six months he labored in the mill to earn money so that he might go to school the other six; and by untiring determination he completed both medical and theological studies, and was finally accepted by the London Missionary Society to be sent, as he thought, to China. However, the Opium War then raging closed the door to China, and he allowed himself to be sent to Africa.

We find Mr. Livingstone, then, at the time of his acceptance as a missionary to Africa, a strong young man with fine eyes; a slow, steady swinging way of walking; and a power of will that led him on resolutely and firmly. He found an Africa about which men knew little, and he reached it with a determination to push into the interior away from settled mission stations and to take the gospel to tribes not even known to white men.



When he went to his first mission station he took Mary Moffat, the daughter of a missionary, with him as his wife; and there his first child was born. Not long after he received a permanent injury from the attack of a lion.

Livingstone felt that if his dream of a Christianized Africa was to come true, the continent must be opened to travel. So he set out to find a way across Africa from west to east, having already traveled from south to west. Through almost insurmountable difficulties, problems and disappointments, along bush trails and over unopened country, he traveled with his native bearers and finally had the joy of reaching the east coast. On the way he discovered the Zambesi River falls and named them Victoria Falls. After this journey he went home for a furlough, anxious to see his wife and children, who had been some time in England.

His exact descriptions and scientific data pleased the British government. As a result it financed his return to Africa, expecting more contributions to commerce and science. He took a little steamer with him and used it to explore inland lakes. This time he discovered Lake Nyassa and found a high country where white men could live in health. When he returned to England this time, he sailed the steamer across the Indian Ocean in order that it might not fall into the hands of the slave traders. This was his last trip to England, for on his next great exploration trip he died. After being lost to civilization for two years he was found by Stanley, but refused to give up his journey. He was trying to find the source of the river Nile. By this time he was 60 years old, and worn with fevers and the exhaustion of fearful trips in blistering climates. He had traveled 29,000 miles in Africa, and was terribly tired and ill, but it never entered his mind to give up. One morning he was found at prayer by his faithful black boy, who soon discovered that he had gone to be with his Master.

"How Beautiful are the Feet of Them That Preach the Gospel--"

ANOTHER AFRICAN DAY—December 18

We arose at four. There is always the usual hurry and flurry in getting off, and this time a little more so. We were both busier because of Yasse's **convocation** by the government; and since he had to be there by 7:30 a.m., we really had to hurry. The notice had come too late for him to go otherwise than by car. It was one of the providential "all things" that we were going anyway. Preparation for the journey, lunch, water, chairs, etc., preparation for the twins, preparing their formula for the day, breakfast, private prayer consumed our time fully.

His body, taken to the coast by black boys, was placed on a steamer bound for England. It now lies in Westminster Abbey.

In all these journeys Livingstone took the gospel. He had a little magic lantern set, with which he showed pictures that told the plan of salvation in the tribes where he did not know the language; and his upright life and honest dealings and earnest Christian character gave testimony wherever he went. He was greatly loved by the black people and accepted in their villages as never white man had been before. He found sites for future mission stations, and furnished a never-dying challenge to others to press into the interior with the story of the gospel.

From the very first the slave trade horrified him, and he determined to do his part in stamping it out. His first experience with it was when he rescued a young girl who was about to be sold. Later he freed 18 blacks who were being taken to the coast to be sold. Wherever he went he saw the evidence of the trade in long lines of frightened men and women and in the bones of those who had died on the marches strewed along the trail. His reputation became so great that many times slave traders ran away when they saw him, and he was able to set the captives free.

All these wonderful accomplishments were done in spite of heart-breaking disappointments. He suffered rebuffs from those who did not believe that central Africa should be explored in order to evangelize it; the jealousy of some of his associates hurt him; the British government failed to see him through his expenses; his children were left in England, and his wife died, thus denying him human companionship. He suffered from hunger, thirst and dysentery. Time after time he nearly lost his life from accidents, wild animals and angry chiefs. He bore all these things because he lived so close to God. His Bible was his daily guide and his companionship with the Lord Jesus was continual.

"He believed that God Himself had called him to open Africa; and having opened it, he left it to others, under God's guidance, to take up the task where he laid it down."

We left about 6:45. We put Yasse off near the administration buildings and went on to our Bossangoa chapel. Guilibana was with us. At the chapel we took on gas, and Timothee Onouguili! We then went out on a road where neither of us had been before, the Peabody road. We tried going in the rainy season once or twice but were told it was flooded.

Our hearts were heavy, for we did not know what the call of our native pastor by the Bossangoa administrator might mean. We had conjectured this and that, but all the wrong thing. On the way, Andre told us that he had heard in Bossangoa that our native chief, Bara, was having him arrested for **hindering** the work!! Then our hearts were heavier than ever. Especially does dear Florence suffer at times like this. But we encouraged each other in the Lord.

We preached in eight villages on the Peaboy road. In one we found Joseph Farafe from Archambualt making a visit to friends. In all we interest, and even the slight degree of enlightenment was in marked contrast to the darkness on the Bambia road. We returned to the Bossangoa chapel for our simple lunch: sandwishes, tea, and fruit. Then we had prayer, reading part of I Peter and uniting in prayer for Yasse's deliverance. When our prayer was finished there came a knock at the door. The joyous news of Yasse's release!! How good is our God!! We had to wait until evening when we were going home to hear the story of how God used his simple defense and testimony for his release. God gave him power through the consciousness of his absolute innocence. Home! Everyone came running and shouting. "Yasse asene." Oh, the hand-shakes and joyous congratulations!

We had spent the afternoon in various ways at Bossangoa: revisions of a new song Onouguili has written, doing a bit of shopping, etc. Supper was almost ready when we reached home. There were duties to care for, workmen, twins. Then we had prayer again, did a little accounting, took care of several callers, bought a big fish! The mail came. Will you believe that I laid letters aside until I bathed and retired? Even so, for I had come to the end of my strength, and so had Florence. This morning we are up and at it again!

We are so very glad to know of the arrival of our dear missionaries at Bozoum the 16th.

Dr. Gribble

Remember **"God never looks upon us apart from Jesus Christ."**

What Have You Done?

NOTE: June, July and August are the months in which we want our women to "talk" home missions. Our home missions secretary, Bro. R. Paul Miller presents a challenging message for our consideration this month. This is our last major offering, so let's get busy on it.

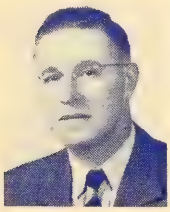
WHAT HOME MISSIONS MEANS TO ALL OF US

R. PAUL MILLER, Sec. of the Home Missions Council

It Fulfills the Great Command of Christ.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Home missions is by very nature truly evangelism. This is the very essense of the life of the Christian faith. We must evangelize or we will fossilize. The congregation or the denomination that is not busy winning souls will soon be led aside into worldliness or denial of faith once and for all delivered unto the saints. Home missions is not merely the building of church structures. This is only a result. The real spirit of home missions is carrying the gospel to new communities.



Rev. Miller

Any church people who have no passion for home missions will soon cease to have a passion for foreign missions. Any foreign mission program that has to depend upon a people who have no passion for home missions is like dipping water out of a cistern. It will soon go dry.

But when you depend upon churches that have a passion for home missions, for the saving of men right in America, it is like dipping water from a flowing river whose supply is never exhausted, but always grows greater.

We must put first things first. Jesus put home missions first in Acts 1:8. They **must** come first. Our Lord very well knew that the gospel would never be carried to the "uttermost parts of the earth" unless Jerusalem, Judaea and Samaria were evangelizd first of all. We must reach men for Christ right here in America as never before, or we are due to lose all.

Home Missions Keeps the Christian Pure.

No one can be a successful soul winner unless his life is clean. It will make the pastor's work much easier in keeping his people separated from the world. Since the very spirit of home missions is essentially winning souls for Christ, it necessarily demands that the congregation live individual lives of purity and separation from the world in order to succeed. The pastor who has a congregation with a passion for reaching lost men for Christ need never fear of finding his members in the movies, the dance, the tavern, or at the card table. The experience of soul-winning breeds the desire in the heart of the soul-winner to be an example of what he is urging others to embrace.

A Passion for Home Missions Keeps the Congregation Free From Internal Strife.

Today the church is suffering from a low state of spirituality. Self-seeking, jealousy, criticism, and lack of confidence pervades Christian work as never before.

It is said of the huskies that draw the heavy loads over the frozen wastes of the north, that so long as they are kept in the harness at their task, that they are very valuable; but just as soon as they are allowed to be idle for a few hours, they start fighting each other and they will actually kill each other if they are not stopped. This is a true illustration of Christians. If they are not kept busy seeking others for Christ, they begin to turn on each other in criticism and jealous ambition. Instead of seeking souls, they begin to seek certain places of honor and service within the church, itself. They will start electioneering and pulling strings in order to get certain positions and offices within the congregation. What a pitiful picture this is, and yet how true it is. View the Christian church with a world of sinners dying on its doorsteps, wholly concerned with the jealousies, contentions and ambitions for little jobs and favors within the church itself. But all this is done away in the church that is stirred to a passion for reaching other people and communities for Christ. A people on fire with the responsibility before God for saving souls have no time for such things. In fact, the soul-winner is so absorbed in the glorious work of bringing souls to Christ that a mere office in a church seems small to him. You can rest assured that those who seek places for themselves in the church are not concerned for lost souls.

The Passion for Home Missions Makes a People Spiritual.

The very nature of soul-winning puts the soul winner to such a sense of helplessness that he is driven to prayer. This, then, casts the entire congregation upon God in utter dependence. This accomplishes the ideal: a congregation that is gripped with a passion for lost souls, not only in America but in the whole world: a congregation that is separated from the world and free from its spots; a congregation that is free from strife and jealousy, but full of love and confidence in each other; a congregation devoted to a life of prayer. This is truly the ideal congregation.

The preacher who neglects or ignores home missions as a passion, as a first concern, is casting aside the one occupation of his ministry that not only will save him a lot of heartaches and disappointments, but which would make his ministry fruitful in the way that God designed it.

Home missions kindles the fires that burn in America, Africa, South America and in every good work for Christ.

JENKS THE JANITOR SAYS—

We've got a couple of women that is going to give the Lord an awful lot of trouble when they get to heaven, if He ever tries to make them work together on the same committee.—Christian Advocate.

The Sisterhood of Mary and Martha

DEVOTIONAL TOPICS FOR JULY

Christ, The Hope of Africa

Hymn—"Send the Light".

Prayer.

Scripture: Mark 13:10; Mark 16:15; Acts 1:8; Matt. 28:19, 20.

Hymn: "We've a Story to Tell to the Nations".

Sentence prayers. Remember especially our missionaries in Africa.

Special music.

Quiz on our mission work in Africa.

Chorus: "Christ, the Hope of the World".

Business session.

Closing prayer.

SUGGESTIONS FOR YOUR MEETING ON AFRICA

Since our topic, "Christ, the Hope of Africa," has not been received, we are suggesting a quiz for your meeting on Africa. These questions have been selected from a list of questions published by the Foreign Missionary Society in The Brethren Evangelist, May 6 and Aug. 19, 1939. Our object in planning such a meeting is to learn some facts about our African work, so we suggest that you have the girls study the questions before the meeting, and have a contest. You may want to give more complete answers than we have given, and then you may add other questions, too, if you wish. We would also suggest that you assign to each girl in your group the name of one of our African missionaries, and ask her to bring in one or two facts about that missionary. Also, don't forget to spend time in prayer for our missionaries, the native workers, and our missionaries who are here in America.

"LAST CALL ! ! ! "

This is your last chance to check your goals for this year. Remember, too, that your regular Sisterhood offering **and** your **dime calendars** should be sent to the financial secretary by July 31!

AFRICAN MISSION QUIZ

1. Who was the pioneer missionary of The Brethren Church to Africa?

Ans.: James S. Gribble.

2. Has the First Brethren Church of Long Beach, Calif., furnished more missionaries from its membership than any other church in the brotherhood?

Ans.: No. The First Brethren Church of Philadelphia has furnished the most missionaries.

3. James S. Gribble remained a member of the church into which he was baptized until his death. Was that church the First Brethren Church of Philadelphia?

Ans.: Yes.

4. Do a Brethren missionary and his wife together receive an allowance of $750 a year for their services in Africa?

Ans.: No. They receive $700 a year.

5. Is The Brethren Church supporting as many as four graduate nurses as missionaries in French Equatorial Africa?

Ans.: Yes. Miss Florence Bickel, Mrs. Curtis Morrill, Miss Elizabeth Tyson and Miss Estella Myers.

6. Are all Brethren missions in Africa located in Oubangui-Chari, French Equatorial Africa?

Ans.: Yes.

7. Was the first Brethren mission in Africa established at Yaloke?

Ans.: No. At Bassai.

8. Does Miss Estella Myers give any of her time to the translation of the Scriptures into native languages in Africa.

Ans.: Yes.

9. Is it necessary, on all Brethren mission stations in Africa, for our missionaries to reduce the native language to writing, before they can be taught to read and write in the native tongue?

Ans.: Yes.

10. Is the African native practically naked because he is opposed to wearing clothing under the hot equatorial sun?

Ans.: No. He usually wears all the clothes he can lay his fingers on. If he doesn't wear them, it is because he hasn't the money to purchase them.

11. Does our African field lie north of the Equator?

Ans.: Yes.

12. Is Roman Catholicism a formidable foe to Brethren missions in French Equatorial Africa?

Ans.: Yes.

13. Has the Kentucky Mission within the homeland furnished a missionary for the Brethren mission field in Africa?

Ans.: Mrs. Hattie Cope Sheldon.

14. Does the Foreign Missionary Society of the Brethren Church support a Bible Coach in Africa?

Ans.: No. The only Bible Coach we have is in South America.

15. Are the African missionaries guaranteed any certain allowance during their term of service?

Ans.: No. They receive an "allowance" which is paid only provided there are sufficient funds. To date, there never has been an insufficiency.

16. What is the length of a term of service, including the furlough year, for an African Missionary?

Ans.: Five years.

17. What caused the death of James S. Gribble?

Ans.: Black water fever.

18. Which of our missionaries wrote home: "If you could hear the village people pleading for us to bring the gospel to them, you would not consider any sacrifice too great"?

Ans.: Miss Edna Patterson.

19. Which one of our missionaries said: "I will not ask for a seat at the right hand or the left hand of Jesus in heaven. I will only ask to sit at the gate and see the redeemed of the Lord come in from those parts —where I have been privileged to be a—missionary"?

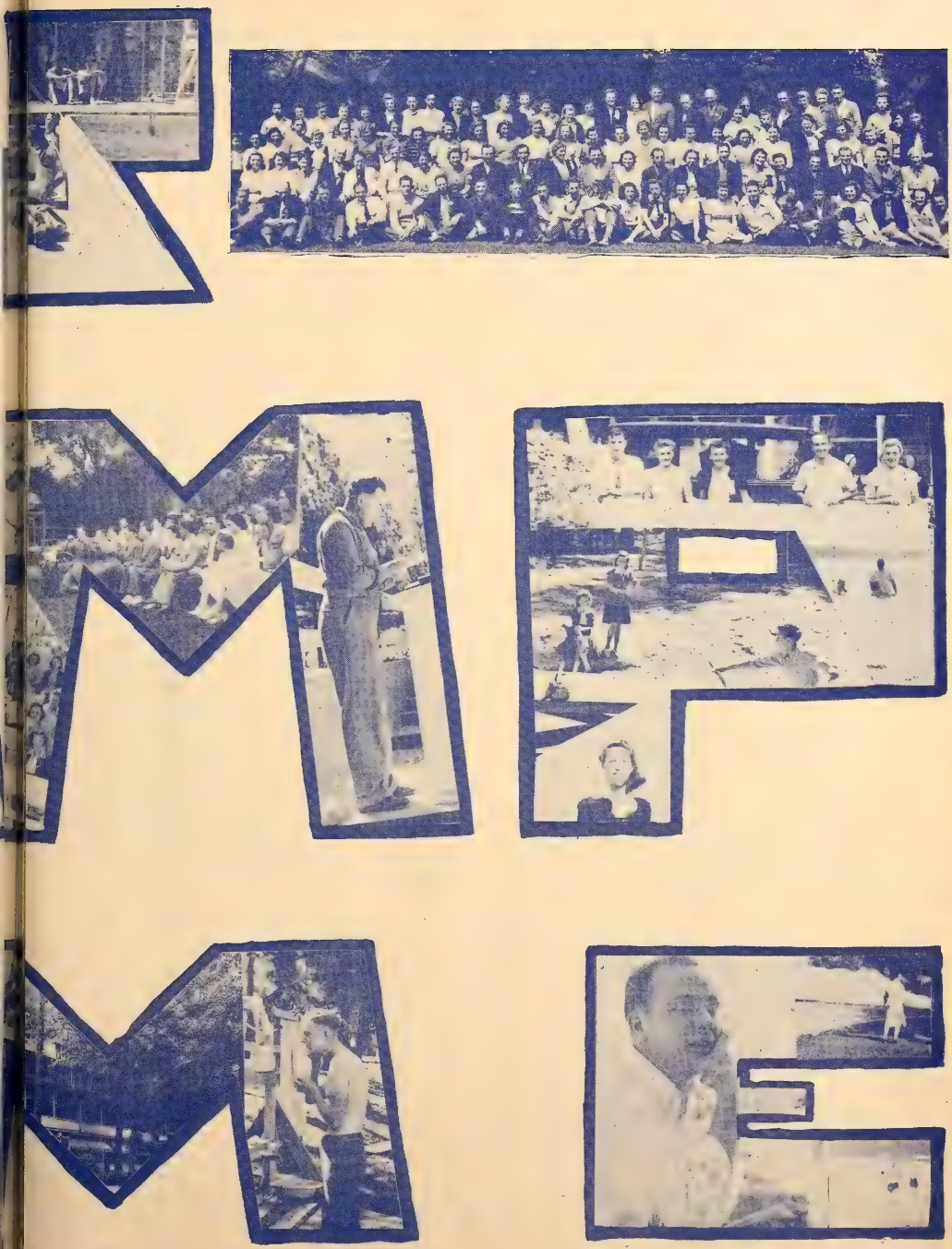
Ans.: James S. Gribble.

20. What is the school called in which the Foreign Missionary Society is training its native African ministry?

Ans.: African Central Bible School



IN EVERY DISTRICT—EAST, WEST, NORTH AND SOUTH—AND NA



AT BETHANY, WINONA LAKE, IND., AUG. 31 TO SEPT. 7

What ARE WE DOING?

MUNDYS CORNER, PA.

Greetings from the Senior S.M.M. Society of Pike Brethren Church at Mundy's Corner.

We have been reading the letters from other societies and would like to tell about our work for the past year.

We have 17 members. At the present time we are working on scrapbooks for shut-ins along with our scrapbook for our national goal. We have divided our groups in two, each group working on a different book, one for grown-ups, and one for youngsters. We send birthday cards to members on their birthdays, and then put the cards in our scrapbooks.

Our society meets the third Tuesday of every month at the home of one of our members. We have a program, then we are served a lunch, and the rest of the time we can work on our scrapbooks.

On Tues., May 12, at 6:30 p.m., we had our mother and daughter banquet, with all four societies represented—the Women's Missionary Council, the Junior Council, Senior S.M.M. and Junior S.M.M. There were 81 present. We had as our guest speaker Miss Ruth Snyder, the Zamzam missionary. As a token of appreciation we gave her a hand made name quilt.

We want to praise the Lord for all the blessings he has given us in these trying times. Pray for our church and all its organizations, that we may influence more of our young people to do the will of the Lord.

Yours in His Service,
Publicity Editor, Deane La Rue Kerr.

Junior News!

Dear Aunt Mabel and Sisterhood Girls:

Since we last wrote to you, our Junior Sisterhood Society has grown to a membership of 30. We are happy to be working for our Lord and Master each day.

We bought crosses at Easter, and sent them to Kentucky, with the box of clothing, cards, and Sunday School material which we gathered from our girls.

For our mission book, we are reading, "A Little Girl's Four Years in Africa" and "A Missionary Penny and How It Brought a Baby". Instead of each girl reading the book, we read a portion at each meeting We have just finished, "A Little Girl's Four Years in Africa." This book contains letters from Marguerite Gribble when she was in Africa with her mother and father in 1918. We enjoyed this book very much.

We have completed our Bible reading, with over half of our girls having completed the whole Bible reading.

We are filling our dime calendars with our birthday money. Each girl brings her birthday offering when she has a birthday, and we put the money in the dime calendars. Several of our girls have their own dime calendars.

At our last meeting, Miss Blough, our assistant patroness, gave a talk on the Covenant Cards, after which each girl signed the Sisterhood Covenant Cards. We also have our own Sisterhood programs, where we can keep our Covenant Cards ever before us, and try to do just what it says.

Each one of us is collecting material for our scrapbook. Soon we are going to have a meeting and finish our scrapbook.

Pray for us that we might live close to our Lord and Savior and let our lights shine for Him, wherever we may be.

Yours because of Calvary.
Junior Sisterhood Girls, First Brethren Church
Johnstown, Pennsylvania

Bible Study

By FLO MELLICK

REVELATION—PART I

If we are Christ's servants (v. 1), this is our book. It is a revelation of our own Lord Jesus Christ. It is an open book (22:10, cf. Dan. 8:26; 12:8, 9), open for our understanding. The signs and symbols, if not found elsewhere in the Bible, are immediately explained to us (1:20). There is a blessing in store for us if we read and study this book (Rev. 1:3).

Who wrote this great book? Where was he when he wrote it? Why? How does he describe himself? To whom is the book specifically addressed?

Notice the interesting picture of our Lord in 1:5-6. V. 7 is a picture of our coming Lord. Can you find other descriptive passages that show the effect of His coming upon those who shall behold Him?

Revelation is divided into three parts (1:19): "Write (1) the things which thou hast seen (1:10-20), (2) the things which are (chaps. 2-3), (3) the things which shall be after these things (chaps. 4-22)."

"The things" in part one which John saw was the Lord, Himself, in all His glory, revealed as the Lord of the churches. (After studying this passage, turn and read again John 19 and Isa. 52, remembering it was for **you**!).

In studying this passage an American Revised Version and a Scofield Bible will help a lot.

"I was in the Spirit" (of Rev. 4:2, 17:3, Ezk. 11:1, II Cor. 12:1-5). "The Lord's Day," cf. the O. T. "day of Jehovah". Alpha and Omega in the Greek alphabet correspond to our own "A and Z". "Seven" is the number of completeness. "Golden" suggests preciousness. "Candlesticks," the churches, are to hold light (cf. Matt. 5:14, 15).

Not only is the Son of God in the midst of the churches, but He is eternally the Son of Man. His clothing denotes royalty and dignity. Cf. Dan. 7:9; Isa. 1:18; Prov. 16:31 with the description of the glorious whiteness of His hair. "Fire" and "furnace" suggest discriminating judgment. (Cf. I Cor. 3:13, Mal. 2-3; Isa. 63:3). His voice was as the sound of many waters (Ezk. 43:2), blessed as soothing streams to the Christians, but terrible as the roaring flood to the lost (Isa. 42:13). Cf. Heb. 4:12; Rev. 2:16; John 12:48 with v. 16 in regard to the two-edged sword. "His right hand" suggests that the messengers (v. 20) are held in the hand of protection. With the description of His glorious countenance cf. Matt. 17:2 and Acts 26:13.

When John saw our Lord, he fell as dead, then the Lord's words were reassuring and revealing. He is the great **I am.** "Beloved—we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure". Girls our most glorious outlook is the up-look!

Radio Messages from Brethren Broadcasts

SIGNS OF THE TIMES IN THE NATIONS!

By L. L. GRUBB, pastor, Hagerstown, Md.

Continuing our series of messages on the signs of the times, this being the third and last, we turn to a consideration of three general signs among the nations!

The Attitude of the Nations Toward the Government

In the attitude of the nations toward government, we find a strong indication of the imminence of Christ's return. The holy, prophetic Word informs us that the last great ruler before the millennial reign of Christ will be a **world dictator!** Describing the rule of this coming Antichrist, Rev. 13:7 says,

"And it was given unto him (i.e. the Antichrist) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

Taken literally, this statement can only mean that no corner of the earth will escape the direct rule and scrutiny of this Man of Sin!

Carefully evaluating the ever-changing governments of this world, the clear thinker must be driven to the conclusion that practically all are either dictatorships already or possess a strong tendency in this direction! Even the widely heralded democracy of the American government is tending strongly toward a greater centralization of power in the hands of **one man!** Government experts are agreed in the main that the iron ruling hand of **one man** would go far toward solving the multiplying problems of a dying world. Thus the tendency of world government today is increasingly toward the **totalitarian state!**

Keeping this tendency in mind, we find a sign of amazing prophetic significance in the fact that this world dictator will arise immediately after the rapture of the church. At this very moment the stage of world government is appropriately set to receive its star actor! But the coming of Christ for His people must precede all of this (II Thess. 2:3-8). No born-again man will ever languish under the cruel and tyrannical rule of Antichrist. for all will be raptured safely into the presence of Jesus Christ before He is revealed! Thus the very attitude of the nations toward government must convince the open-minded individual of the imminency of Christ's return!

The Attitude of the Nations Toward National Boundaries.

In the attitude of the nations toward national boundaries, we find another of God's great prophetic fingers! In interpreting the dream of that magnificent Babylonian monarch. King Nebuchadnezzar, Daniel. the prophet, in 2:36-44 outlines fully the course of Gentile world power. Four great world empires fill its entire scope: Babylon, Medo-Persia, Greece and Rome! All of these have come and receded, but the last or Roman Empire is to be revived in the end of time. and will form the basis of the world rule of Antichrist!

Since the fall of the first stage of the Roman Empire under Augustus. the history of national boundaries has been a checkered one. Kings and nations have made conquests and lost them. Such enterprising militarists as Napoleon and Hitler have tried to rear world empires outside the plan of Almighty God! The one has miserably failed and the other will inevitably meet his Waterloo, we hope, soon! It is assuring to know that no matter who sits in the earthly ruler's chair God is still on the throne of the world; and as the puppeteer maneuvers his puppets, so is God maneuvering the unsuspecting nations and rulers of the world to work out to a consumation His eternal plan. Some prophetic Bible students have noted with dismay the apparent subjugation of Mussolini as an underlord of Hitler, remembering that the man with the iron jaw has repeatedly avowed his intention to revive the old Roman Empire! Must God depend on Mussolini to revive the Roman Empire? Must He even depend upon the nation of Italy to do it? One would have a difficult time proving an affirmative answer to these questions! A single major change in the current world lineup of nations and boundaries might overnight print a complete picture of the revived Roman Empire upon the globe! Time not permitting a full discussion of this subject, what we must see is that the present world chaos and the general attitude of European nations toward national boundaries provide ample bases for the immediate revival of the Roman Empire! All are forerunners of and are setting the stage for the Antichrist who will complete the task.

Thus our Biblical prophetic reasoning is again complete; for before he appears and the empire is revived, another must appear for His Bride—the rapture of the saints must take place!

The Attitude of the Nations Toward the Rights of Others.

The last significant sign we see among the nations is in their attitude toward the rights of others! The prophetic words of Christ in Matt. 24:6, 7 are,

"And ye shall hear of wars and rumors of wars: . . . For nation shall rise against nation, and kingdom against kingdom."

What is war but an encroachment upon the rights of others? No nation has lacked in some degree of guilt in this! The last days just preceding the coming of Christ will see a great intensification of this scourge across the face of the earth.

Since men first learned to fight and murder one another. wars have continually increased in intensity. until today we are admittedly engulfed in the heat of the greatest military disaster of all history. World War I took a toll of approximately 37,000,000 lives directly and cost about $200,000,000,000! The suffering and anguish that came as a direct result were incalculable! World War II has already made the other look like a back-alley snowball fight! Fatalities are certain to run to a tremendous figure before the march of bloodthirsty dictators is stopped. In our own country **alone** war appropriations have reached the staggering figure of $32.000.000,000 already in the first few months of the war! The cruelties and atrocities of modern warfare were not in many respects known even to the medieval warrior who was not supposed to be "highly civilized." The sky is the limit in armament figures! Even Hitler himself was surprised at the future figures of American military might! The prophet Joel throws out God's challenge in preparation for the great war of Armageddon,

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords and your pruninghooks into spears: let the weak say I am strong."

Thus we are faced with a double sign of Christ's imminent return in the greatest intensification of wars the world has ever known, and in at least what appears to be the beginning of the preparation for the war that will end war at Armageddon! This war will not be fought until approximately seven years after the rapture of the church! Need more be said to impress upon the mind of the wide-awake individual the immediate importance of preparing to meet the coming Savior? Every sign of the times cries aloud for the immediate return of the Lord of glory! Are you ready to meet Him? He has graciously provided a plan for your salvation through His death and shed blood on Calvary. By simply believing by faith in that blessed name tonight, you can be saved for eternity and avoid the hot wrath of the Judge of all the earth! Make your decision now!

STUDIES IN THE EPHESIANS

(Continued from Page 3)

time the church is as a virgin espoused unto Christ (2 Cor. 11:2). She is engaged to Him. She wears the ring that assures her there will be a wedding day by and by. In Christ's day an engagement was almost as sacred as a marriage and must not be violated. And so the church today, during her engagement period, has solemn obligations to be loyal and true to her betrothed.

One day the heavenly Bridegroom will come forth with all His attendants to call for His bride. Then He will "present it (her) to Himself a glorious church, not having spot, or wrinkle, or any such thing," and the marriage of the Lamb will take place. We know not when the Bridegroom cometh. Therefore let us be adorning ourselves with the graces of the Spirit, so that we shall be ready for Him when He comes. Then will be consummated the greatest romance of the ages.

Is it Fair?

A brief questionaire, sent out to thousands of people in one large city, asked: (1) Do you attend church? (2) Do you advocate abolishing the Church?

3,000 people answered "no" to the first question. Not a single person of the 3,000 non-church-goers favored abolishing the church!

Show me a place on earth 10 miles square where a man may live in decency, comfort and security, supporting and educating his children, where women are safe and infancy is respected—and I will show you a place where the Gospel has gone before and laid the foundation.

Is it fair to accept all the by-products of Christianity without supporting the church?

We recognize our obligations to everything else. Why not the church? We serve our employers, pay our bills, etc. Is it fair to make our churches suffer because they, unlike other institutions, do not compel our service or our payment for value received?

NEWS BRIEFS From Our Workers

Rev. Kennth Ashman tendered his resignation as pastor of The Pike Brethren Church MUNDY'S CORNER, PA., Sunday, May 31st. Resignation to take effect as soon as a successor can be secured for this work. Rev. Ashman has been pastor of this church since August 1937. He has accepted a call to the MAIN STREET BRETHREN CHURCH, Meyersdale, Pa., filling the vacancy left by Rev. Orville Lorenz who has enlisted in the Chaplain service of the Army.

MUNDY'S CORNER, PA.—Pike Brethren Church will hold its semi-annual communion service Sunday night, June 21st, 7 P.M.

REV. AND MRS. LEO POLMAN were guests at the Brotherhood of Alexander Mack First Brethren Church, Johnstown, Pa., Rev. Archie Lynn, pastor. Rev. Polman spoke briefly on Brethren Publications challenging the men to undertake a more vital and earnest effort in this ministry of the printed gape. The men took an offering for publications and assured the speaker that they would do their part in promoting this missionary work through publications.

From the bulletin of the First Brethren Church of LOS ANGELES, we learn that in the construction of their new building they have had many problems but no delays. All materials needed have come in when the time has come to use them. Almost every week a gift of money has come in from someone who is not a member of the church. Recently a $15 check was received from a family none of the members of the church have ever met, which family expects to place its membership in the First Church and work with them in the new building.

Bro. Earle Peer of the CLEVELAND, O., church writes, "We had a wonderful service last evening (May 31). The Lord blessed in a wonderful way. I think eight or ten young people and two adults confessed that they had been living too close to the world and wanted to live closer to the Lord. Pray for us here that we might reach souls for Christ in our community. We expect to have Dr. Kelford here for a revival in July."

Two record-breakers are reported in two churches' respective bulletins which have come to our desk this week. One was a prayer meeting attendance of 75 at the PERU, IND. church, and the other an attendance of 138 at the last communion service at the Bethel Brethren Church of BERNE, IND. The Berne church is holding Summer Bible School for a whole month this year, and is providing transportation for children living in the country.

Bro. Leo Polman writes during his last week of meetings at MUNDY'S CORNERS, PA., "Meetings good. Have had seven first confessions, four for church membership, and about 12 in rededication."

From the First Brethren Church of SUNNYSIDE, WASH., we learn that the congregation has been greatly enjoying a Bible Conference with Dr. V. C. Kelford.

The war is being brought very close to some of our churches. We have been informed that Bro. A. L. Lynn, pastor of the First Brethren Church of JOHNSTOWN, PA., has asked for an offering of $75 which is needed to purchase first aid and defense equipment for the church. Johnstown has large steel mills, coal mines, and vital railroads.

SPECIAL MEETINGS NOW IN PROGRESS

PRAY FOR THEM

GARWIN, IA.—Revival conducted June 7-21 by Bro. R. H. Kettell of North English, Ia.

News from Brethren CHURCHES

CARLTON BRETHREN CHURCH, Garwin, Ia.

God richly blessed us here on the first day of the week. At the close of the service, one precious blood-bought soul came forward at the giving of the invitation. He was 61 years of age.

At our business meeting held May 12, we planned on painting the parsonage and repairing the furnace. The present pastor was given a unanimous call for another year with a substantial increase in salary. This will make the 6th year as pastor.

We are planning on having a revival the 2d and 3d week of June with Rev. R. H. Kettell of North English, Ia., as evangelist. Please remember us at the throne of grace, that Christ may be exalted, God honored, souls won for Him, and saints brought closer.



Three days, Friday, Saturday and Sunday, a young people's rally was held in the Grace Brethren Church, with Bro. Kettell of North English, Bro. Beal of Waterloo, Rev. Don Moffett, missionary from China, and the writer, as speakers. The attendance was good. The banquet was held in the basement of the church Friday evening with Rev. Moffet as speaker. On the first day of the week, the morning service was blessed of God. Bro. Beal brought the message, at the close of which 15 made their renewal vows and there was one first time decision. The next rally is being planned, and if the war does not interfere, it will be held in the Dallas Center church the last week in June. Please pray for this rally.

H. S. Parks, pastor

GRACE BRETHREN CHURCH, Vinco, Pa.

The Grace Brethren Church just completed one of its most successful evangelistic campaign. Rev. Wm. A. Stefler, pastor of the Third Brethren Church of Philadelphia, served as the evangelist for the two-week period. Bro. Steffler proved himself worthy of his vocation. The services were well attended. We were encouraged by delegations from the Pike Church, Conemaugh, Leamersville, Uniontown, and representatives from the Young Peoples C. E. and the Brotherhood of Alexander Mack of the First Brethren Church in Johnstown.

The membership of the Grace Brethren Church was not only strengthened but increased by 12. In all, the visible results of the meeting were: ten first time confessions, three applications for church membership, and eight reaffirmations of faith. The present membership of our church stands at 112.

It was my happy privilege to receive into our church a very fine family consisting of the parents and their two daughters. I had the privilege of baptizing them on Sunday afternoon and receiving them into the church on Monday evening. I had never before had the experience of receiving a whole family in this manner at one time.

As we pen this news report, we are making preparations to have May 24 as Missionary Day in our church. We will have Rev. and Mrs. Garner E. Hoyt with us in the morning service. We are showing the last two sets of slides of the African Mission work at the evening service. We have enjoyed the other three sets. Our offering for foreign missions, though not large, marks an increase of more than double that of last year's offering. We consider this a real victory for the Lord in this field.

The Lord willing, we shall soon complete our seventh year of labor for the Lord in this field. We believe that there are great possibilities for the Lord here, should the Lord tarry. These seven years of service here have had their heartaches and disappointments, but the Lord has seen fit to bless our feeble efforts to His eternal glory. There have been many wonderful blessings and seasons of refreshing. For all these, we thank Him abundantly.

We wish to thank the Third Brethren Church of Philadelphia for "loaning" us their splendid pastor for these two weeks. He was

GRACE

BRETHREN

CHURCH

—

VINCO, PA.



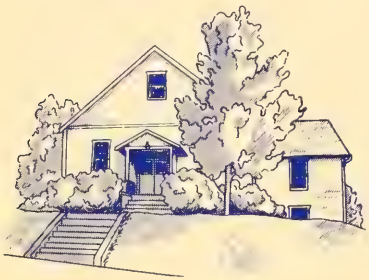
a congenial yoke-fellow. The fellowship between pastor and evangelist could not have been sweeter. We continue to thank the Lord for sending Bro. Steffler to us.

We shall appreciate an interest in your prayers that the Lord's will may be done to His eternal glory in this field.

Yours in Him, 'till He come,

Rev. Ord Gehman

FIRST BRETHREN CHURCH, Rittman, Ohio



Greetings in the name of our Lord! We have not written to the Herald family for some time. The Lord has not been inactive in our midst; and of course, where the grace of God manifests itself in operation, you may be sure the devil also is on the job sowing his seeds. But we have much to be thankful for when we recount the Lord's deeds among us. In glancing over my personal records the other day I noted the following facts. They are a proof of the operation of the grace of God. They cover a period of a year and a half:

Tracts distributed personally	700
Number of calls recorded	402
Number hearing plan of salvation	72
Number of confessions in homes	19
Number of public confessions	67
Dedications of life and service	17
Baptisms and entrance into membership	22

There were many reconsecrations; of these I made no record. The large gap between the number of confessions and the number of baptisms is partially explained in the fact that 27 confessions were made in Vacation Bible School last year, most of these being from other churches. There are several awaiting baptism.

The young boys of the church have distributed approximately 5000 tracts and pamphlets. Other members have also passed out other thousands. The High School C.E. and Gospel Team have been active in the Haven of Rest Mission at Akron. We have had several outside speakers, including Rev. Zimmerman of Los Angeles, the Skinners and Karl Steele the artist, speakers from the Cleveland Hebrew Mission, and the America Back to God quartet. We have noticed and been pleased with the fine growth in grace of some of the newer members of the church. Brethren pray for us.

Since I have recently resigned the work here, any pastor wishing to get in touch with the Rittman congregation should write either me or Bro. Fred Blatter, Rittman, O.

Yours in jubilation over the riches of His grace,

Arthur Carey

MODESTO, CALIF.

Greetings to the Brethren in the name of our blessed Lord. Maybe you would like to hear from the church in Modesto. It has been some time since we sent in a report, so will tell you how the Lord has been blessing us up here in Central California.

We have enjoyed the ministry of several of our Brethren since our last report. Bro. Jobson was with us for a Sunday night, and we surely enjoyed his message and also his presence in our home. The next mountain top experience was with Bro. and Sister Robert Williams (Bob and Lenore to us). Their messages were thrilling, and our people were so glad to hear the personal experience of these servants of God. Then God gave us another real blessing when He sent Bro. Sheldon to us at Easter time. He was with us for two services, and our souls were blessed as we heard of the work in Africa. Then the Polman family gave us three nights, and how we enjoyed them in the church and in the home. Last but not least, our own dear Bro. Paul Miller was with us for one week. So you see we have not been neglected.

God has wonderfully blessed during the year just past. Our membership has more than doubled. Our home missionary offering was $400, and our foreign offering is just about the same. We have purchased the lot for our new building, and will begin our building as soon as we receive an O.K. from Washington. (We expect to be in our new church this fall.) So we are very happy in the work here.

We are just one big, happy family here in Modesto, and how we praise God for the sweet spirit of unity that exists among the members. There has been no outstanding growth, but God is adding to the church such as are being saved.

Ralph Rambo, pastor



REVIVAL AT BUENA VISTA BRETHREN CHURCH

We thank the Lord for His faithfulness in bringing a great revival in the church of Buena Vista. The evangelistic meetings began Tues., May 5 and closed on Sun., May 17. Bro. R. Paul Miller was the evangelist. Bro. Miller delivered powerful and heart-searching messages.

Much prayer went up to the Lord in behalf of these meetings. Consequently the Lord poured out upon us an abundance of His Spirit. During the two weeks there were 63 decisions for Christ. Many of these were backsliders who came confessing their sin, and with tears of repentance desired to renew their fellowship with the Lord. A man and his wife of middle age, who had been out of fellowship for 15 years, came to renew themselves. Now they are happy in the Lord and in His work. There are many others rejoicing because of having been restored in the Lord.

The Lord has abundantly blessed the Buena Vista Brethren Church. At present this church is in better spiritual and financial condition than it has been at any previous time. Many of our good members are cooperating 100% with the pastor, and the work is pushing ahead. This evangelistic meeting with Bro. Miller has greatly encouraged our people. We believe there will be a number of souls reached for Christ as a result of this revival.

The pastor and his wife enjoyed a good time of Christian fellowship with Bro. Miller in our home while he was here. We are vegetarians and so is Bro. Miller (as you have already learned), so we had a good time together.

Brethren, pray for us as we labor in this field.

Edward Bowman, pastor

REAL REVIVAL AT FORT WAYNE

Beginning May 5 and closing May 17, the Fort Wayne church had the privilege of experiencing a real revival under the leadership of Evangelist Michael "Mickey" Walsh of Philadelphia, Pa. Never in our ministry have we heard such plain, challenging, sensible Bible evangelism. For months we had been praying for a real revival in our midst. We had hoped that the Lord would use these meetings to stir up the indifferent ones who have been attending little or none of the services and bring in many unsaved. But such was not the case. From the first night Bro. Walsh brought straight, practical messages to those of us who are regular, showing us our responsibility in Christian living and witnessing. For most of the two weeks he brought this type of message and left the church with many folks really stirred to do a good job of witnessing for the Lord. There were no public decisions in the entire two weeks of meeting. If Bro. Walsh had asked for it, there is little question but that he could have had half or two-thirds of the congregation "down front," but this was not his method. He was used of God to stir those who know and love the Lord to go out and really do personal work with those they contact. We believe that the next six months, and in fact the next six years, will be showing the results of these services if the Lord does not come in this time. In the two Sundays since the meetings closed there have been decisions, one first time, one definite rededication of life. We believe there are going to be many more in the summer months, because the believers in this place are witnessing for the Lord as never before. Pray for the work here and pray for the ministry of Bro. Walsh as he goes from place to place.

J. M. Aeby, pastor

PROMOTED TO GLORY

DOAN, DANIEL T., 52 years old, passed away at Mercy Hospital, Hamilton, O., Sun., May 24. Just when we felt he was getting along fine, he suddenly went home to be with the Lord. This has been a tremendous shock to our church, for Bro. Doan was one of those men that we could depend on. He had been a member of the Brethren Church for about three years and was a member of our official board. We miss him, but heaven is richer by his going.

His funeral was conducted by Rev. S. Lowman, his pastor, and Rev. Brown of the M. E. Church. This service was one of the largest gatherings ever to assemble in our local church.

Rev. S. Lowman, pastor, Camden, O.

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ADVANCE ORDERS NOW BEING TAKEN FOR:

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By LOUIS S. BAUMAN, D.D.

Russia has come boldly into the picture since Dr. Bauman's "Light On Bible Prophecy" started on its meteoric career, in which many thousands of copies have been published. Following the same line in his treatment of Russia, Dr. Bauman, according to his own words, "sticks to the Word of God, no matter though its prophecies may at the time seem to man impossible of fulfillment." In his new study he answers such questions as: In the prophecy of Ezekiel is Russia the nation in view? If so, who are the allies? Is the great northern conference now in formation? He also treats such subjects as Gog and Magog Prepared for Battle, The Cause of the Conflict, Forces God will Use to Overthrow Gog, Gog's Doom, The Bonepile in Palestine, The End of Communism, etc. A book every Christian should read and ponder today.

The book will soon be off the press, and all orders will be filled immediately. Due to increased costs of paper and production, the publisher has notified us that it has been necessary to advance the price to $1.25. Place your order TODAY, and be among the first to receive this timely prophetic book.

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If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—Phillip Brooks.

There are three books needed in worship:

1. God's Book.
2. Hymn Book.
3. Pocket Book.

...PROGRAM...

Central District Brethren Bible Conference

At FIRST BRETHREN CHURCH
1900 W. 3rd St., Dayton, Ohio



Tuesday, Wednesday, Thursday
June 16, 17, 18, 1942

Lodging and breakfast is extended to all those in regular attendance at the conference by members of the host church. We suggest that each take their portion of sugar along to the conference.

Meals may be secured either at the church or at nearby restaurants. Definite decision relative to this will be made in the programs.

Each pastor of the district is requested to secure the number of his members who plan to attend the communion service Thursday night, and notify R. D. Barnard at the earliest convenience.

* * *

Tuesday Night

7:15—Organ Music by Robert E. Kline.
Song Service led by Robert W. Hill, Conference Song leader.
7:30—Foreign Missions Prelude—Russell D. Barnard in charge.
7:50—Announcements, Offering, Special Music.
8:00—Address: **"Religious Hysteria,"** Norman H. Uphouse.

Wednesday Morning

8:00—Praise and Prayer Service led by Russell L. Williams.
8:30—Simultaneous Sessions—Ministerium, Laymen, Women's Missionary Council, Sisterhood of Mary & Martha.
9:30—Conference Organization and Business Session.
10:25—Congregational Song.
10:30—Reaching the Unsaved—Flannelgraph demonstration, Mrs. Henry Rempel.
10:45—Home Mission Prelude, Roy A. Patterson in charge.
11:05—Congregational Song and Special Music.
11:15—Address: **"Israel, the Center of God's Program Both In Salvation and In Government,"** Dr. W. T. Reid.

Wednesday Afternoon

2:00—Congregational Song.
2:05—Brethren Missionary Herald prelude, Leo Polman in charge.
2:25—Special Music.
2:30—Bible Lecture: **"God's Message From the Watch-Tower,"** Homer A. Kent.
3:15—Missionary Session for all—W.M.C. in charge.

Wednesday Night

7:15—Organ Music and Song Service.
7:30—Sunday School Prelude—Committee in charge.
7:50—Announcements, Offering Special Music.
8:00—Address: **"The Permissive and the Directive Will of God,"** William H. Schaffer.

Thursday Morning

8:00—Praise and Prayer Service, led by Henry Rempel.
8:30—Simultaneous Sessions.
9:30—Business Sessions.
10:25—Congregational Song.
10:30—Reaching the Unsaved—Object Lesson Demonstration, Robert A. Ashman.
10:45—District Mission Prelude—I. Wesley Miller in charge.
11:05—Congregational Song and Special Music.
11:15—Bible Lecture: **"The Seven Raptures of Scripture,"** Homer A. Kent.

Thursday Afternoon

2:00—Congregational Song.
2:05—Grace Theological Seminary Prelude, John M. Aeby in charge.
2:25—Reaching the Unsaved—Magic Demonstration, Leo Polman.
2:40—Special Music.
2:45—Address: **"Stand Fast In the Truth,"** Blaine Snyder.

Thursday Evening

5:00—Young People's Banquet and Rally, Norman H. Uphouse in charge.
7:15—Organ Music and Song Service.
7:30—Communion Service, Russell D. Barnard in charge.

Said Robert M. McCheyne: "If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet the distance makes no difference. He IS praying for me." What an important fact to keep in mind these last days!—Buena Vista, Va., Bulletin.

SENDING A DELEGATE

One of the most beautiful sights is a whole family attending services in the house of the Lord. The church's services are not a convention, that a family should merely send a delegate. We need more of the whole families of the church to fight the good fight of faith, to carry on the Lord's work in a greater way. —Peru, Ind., Church Bulletin.

Blaine Snyder
FREEPORT, MICH

TIME IS SHORT

ETERNITY IS LONG

WHERE ARE YOU GOING TO SPEND IT?

Herald Mowsell



IS THIS SATAN'S TRIUMPH?—

Dr. Chaim Weizman, president of World Zionism at a Zionistic Conference in New York City on May 8, declared that one-fourth of the European Jews will be destroyed during this present warfare. He declares that the rest of the Jews of Europe will be so uprooted that they will likely be unable to regain their ability to earn a living in the countries of Europe, after the war is over.

This seems to be a sad picture indeed, for it spells endless suffering and misery for Israel. However, we wonder if it is all bad news after all. Could this be but the breaking of the ties and of the attachments that they have had so long in European countries, to make their eyes to long for Canaan? Will this be God's way of making the wrath of men to praise Him? Will this be God's way of bringing them back into their homeland in spite of their own desires? Could this be the fulfilling of Jeremiah's word?

"Therefore, behold the day is come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whether he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16:14-16).

It is refreshing to read that Dr. Weizman, himself, is looking to Palestine as the answer and solution for this problem of Israel, for he now admits that the land can support twice the present population, which is 1,500,000. It has so long been an objection that the land could not support the people that are supposed to return. Under the pressure of needs, ideas are changing, and it begins to look now like Palestine is going to be able, in the eyes of men who have previously doubted it, to support the people that God wants to return.

How soon may come the real trek of Israel back to their homeland to suffer and to wait for their soon coming Messiah!

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." (Zech. 12:10-11).

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13:6).

What wonderful days God is allowing us to live in, where we can see the fulfilment of the things which Zechariah and the prophets saw. We are living now in the day of the fulfiling of His Word. His Word shall never fail. "Blessed is the man that putteth his trust in Him."

PREACHING THAT PLEASES GOD—

A preacher, whom we know quite well, was called as pastor to a church that was what might be called a religious organization. They resorted to suppers, ice cream festivals, sales of various kinds, and bazaars, to raise the money necessary to keep the church going. The members were generally worldly, with theatre going, dancing, cards, and other forms of worldliness, being habitual in the life of the congregation. Sunday morning service was fairly well attended. The Sunday evening service was very poor, and prayer meeting almost nothing.

The new pastor was called because he was young, energetic and a good speaker. The official board did not realize the difference in the emphasis of his ministry from what they had been getting. As soon as he arrived he began to preach separation from the world. He condemned sin in every form. He did not hesitate to name it. He sallied a spade a spade. He talked plainly of God's way of raising funds to support the church. He began to insist that officials of the church set the example to the congregation by attending prayer meeting.

It was little wonder that in a few months a veritable upheaval occurred in that church. The worldly officials said that the new pastor would have to stop "abusing" them or they would leave. Some well meaning members tried to get a movement on foot to remove the pastor, feeling that anything would be better than losing some of the "leading" members of the church. Nothing succeeded against him. Suddenly a large group of worldly folks asked for their letters and got them. It made quite a hole in the membership.

Then the church enjoyed peace. It began to have a testimony. Souls began coming to Christ. The prayer meetings filled up. Young people began to yield their lives to preach the gospel. Offerings for every cause doubled and trebled. Today that congregation is bigger than ever and it is a credit to the name of Christ.

That is the kind of preaching that glorifies and pleases God. And the preacher says that he has been having the time of his life preaching the gospel; God help every Brethren preacher to so preach Christ and hew to the line, that the worldly crowd will either get converted or get out.

"Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering, and doctrine. For

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.
Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

Two School Busses Wanted

WANTED—Two used school busses at once. The Council has been asked by several pastors for used school busses for Sunday School work. They are greatly needed for our growing churches. We have the cash to pay for them. We have used every means that we know of to obtain more busses this year. Perhaps some of our people know of good used busses that may be obtained. If so, write us at once.

—R. PAUL MILLER, Berne, Ind.

the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:2-5).

HOW CAN AMERICA EXPECT GOD TO BLESS HER CAUSE?—

It is most noticeable the way our public men are so frequently making reference to God in their radio and other addresses, and in the way they are appealing to the people to pray to God for the country in our present time of trouble.

There is no doubt but that America needs help from God. There is no question about the need for the people of our nation to pray mightily to God to save us. There is absolutely no doubt about these facts. But before America can pray to a holy God successfully, she must get on praying ground. There is no use for those who reject Christ to pray to God.

"Jesus saith unto him, I am the Way, the Truth and the Life; no man cometh unto the Father but by me." (John 14:6).

There is no use for those whose hearts are full of rebellion against His will, and whose hands are stained with sin against Him, to hold them up in prayer. It is useless.

"If I regard iniquity in my heart the Lord will not hear me." (Psalm 66:18).

America needs the blessing and help of the God of her fathers today more than all the devices she can devise for her own deliverance from her enemies. No doubt about that.

But if America is to find help in God, America must change her ways. We cannot forsake the house of God and prosper.

"Who hath hardened his heart against Him and hath prospered?" (Job 9:4).

America needs a trip to the altar of repentance more than she needs 1,000 new battleships. The boys out there facing the nation's foes need praying fathers and mothers back home more than they need 1,000,000 mighty bombers. The greatest move that America's leaders could make for the country in her distress would be to send our nation's workers to church on Sunday to think on their ways, get right with God, and learn to pray. And then let our national leaders set the example by putting away their own sins and being found in penitence at God's altar.

But how can we expect God's help at this time when our government rations out food to the people but lets the booze flow on? The edict says only one-half lb. of sugar per week, 1 cup of coffee at a meal, one ball of tea at a meal; but you can have all the liquor you can buy. No loyal American will object to necessary food rationing for the nation's welfare, but why should liquor run free to corrupt our manhood? Milk deliveries are restricted for babies, but no restriction on beer and liquor trucks. Gas stations in 17 states are closed at 7:00 P.M., but many saloons are allowed to remain open till 2:00 A.M. The way the booze business is allowed to follow up our troops and debauch them has made our soul sick. Can God bless a drunken army? Can Christians sincerely beseech God to help a country that flouts His will? Does a country deserve freedom when it only uses that freedom to debauch herself?

All true Christians love their country and faithfully pray for our rulers daily, but how can we sincerely pray to a holy God to help when we as a nation ignore our sins?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14).

We dare say there isn't a boy out in the front lines facing the enemy, that wouldn't rather, than anything else, have a mother and dad back home who really knew God and were praying for him. God help our native land. May our great distress drive us to our knees.

NO CHRIST—NO DEMOCRACY!—

Much is being said today about preserving democracy. But democratic government cannot be preserved by military force. Democracy could never have been truly born but for the influence of the gospel of Christ. It was the gospel that laid the foundation for the democratic principle by declaring that the individual is sovereign; that the life of the pauper is as precious as the life of a monarch; that each man has the right to his own convictions of conscience, that in the sight of God all men are equal regardless of material circumstances; and that every man is responsible to God for his acts in this life. On this foundation of convictions our Puritan forefathers established the first and greatest democracy known to man. Those founders were, in the main, devout worshippers of Christ from the beginning.

Our American democracy can be destroyed only by Americans. No foreign enemy could ever do it. France lost her representative government by her own departure from Christ, not from the armies of Germany. France's doom was sealed when she despised Christ and enthroned the goddess of reason. She is reaping today. German religious and personal freedom were lost, not when Hitler arose, but when materialistic and unbelieving men were made leaders of their churches. When the supernatural character of the Bible was denied, the doctrine of evolution embraced, and Christ reduced to a mere man, that is when the people of Germany lost their liberty.

Loss of liberty and representative government have always been preceded by a forsaking of Christ. American democracy is not in half the danger from the Japanese or German armies that it is from the sinister drifting from Christ in the hearts of our own people.

"Blessed is the nation whose God is the Lord." (Psalm 33:12).
"If the Son shall make you free ye shall be free indeed." (John 8:36).

A real Holy Ghost revival in America is the only victory that will save democracy in America. A nation must be ruled either by fear of God in the breasts of its people, or by the force of a tyrant. One is democracy, the other is dictatorship. God help our people to see where their real danger lies. We can win the war and lose the peace by forgetting God. We must preach Christ in America as never before, or tragedy is ahead.

Across the Nation - - WITH OUR SECRETARY

COIN COLLECTORS NOW BEING SENT OUT

This is the time to circulate your coin collectors in behalf of the Thanksgiving offering for home missions. Why throw away the opportunities of the summertime? Use them for good. These collectors will help you assemble much of your offering long before Thanksgiving time comes along. Send for yours today.

THE BRETHREN HOME MISSIONS COUNCIL
Berne, Indiana

Harold Mayer at Juniata—

It is no doubt well known by now that Ernest Pine resigned his work as pastor of the Juniata Brethren Church, to become a chaplain in the U. S. Army Apr. 1. Bro. Stanley Hauser supplied the pulpit for several weeks until Harold Mayer could arrive to take charge. Bro. Mayer is an able young man, and the congregation feels very fortunate in securing his services for the summer. When seminary opens in the fall, he will return to finish his work there, as he has one more year to complete in his studies. He has already shown real success is stirring up the people to a new devotion to Christ.

The congregation is highly pleased and enthusiastic over the prospect of a real summer of progress. After a heart-searching message on Sunday morning, calling the members to a real life for Christ, practically the entire congregation came forward and knelt at the altar. New zeal has permeated the whole group, and they are now finishing up their basement and painting the interior of the church. The Sunday School almost doubled in attendance the first two week. May our Father God grant that this fine spirit will continue to grow and expand until a mighty testimony for Christ has been established. Arrangements are now being made for a permanent pastor for Juniata. Pray for Bro. Mayer and his people this summer.

Keith Altig is in Covington, Va.—

This field had been without a permanent pastor since the resignation of Arthur Malles last Mar. 1. Bro. Malles has taken the church at West Kittanning, Pa. Bro. Clingenpel of Roanoke has been preaching on Sundays for the Covington church until the coming of Bro. Altig. This meant a drive for Bro. Clingenpel of 130 miles each Sunday. Bro. Altig will be in Covington during the summer and until the fall term of the seminary opens in September. Very favorable reports have already come from the congregation, that real enthusiasm has been started for a large increase in Sunday School and church. Attendance has already shown a large increase and the work is just begun. The congregation has also authorized their trustees to take necessary steps to secure the deed to their property.

North Riverdale Sets a Real Mark—

In a letter from Norman Uphouse, pastor of the new North Riverdale church, we are informed that they have over $600 in their foreign mission offering. That is the first Easter offering this new church has ever taken. No new group has ever made such a record before, if our recollection is dependable. Think of it. This young church was just organized last May. Not a year old yet! They gave $300 to home missions at Thanksgiving time, and now they have doubled that amount for foreign missions. And all the while they are raising money for their new church building that is under course of construction. Why, if some churches paint a class room or repair the roof, they count it a good excuse for reducing their offerings to missions! Churches like this certainly deserve praise. And yet there are some people who are not interested in home missions!

The rafters are now being placed in the new building and they hope to dedicate about Aug. 1. We believe they will. Pray earnestly for this pastor and people, for they are devoted to the glory of Christ. We have some later pictures of the building up to date.

Hagerstown Church is Now Under Roof—

We stopped in Hagerstown two weeks ago to see the progress being made on the new structure, and found that they were just putting the sheathing on the roof. The last rows of brick were being laid, and they will be working on the interior by the time these lines are printed. This pastor and people have overcome almost insurmountable obstacles in continuing their building, but God has answered their prayers and rewarded their faith and sacrifices by raising up friends and help from every side. We were able to get some good pictures of the building up to the time of publication. Dedication is planned for about Oct. 1. This church is going to be a beautiful structure and a real testimony to Christ raised up in these dark days of war and world tragedy. Don't forget to pray daily for them all.

Revival At Buena Vista, Va.—

In August of 1940 we held a meeting in Buena Vista. Since then Bro. Eddie Bowman has come on the field as pastor and made some real changes. Hardly too much could be said of the fine way in which he has raised the standard of Christian life and testimony in this church. We found that the best Christian people of that city were turning their eyes toward The Brethren Church as one church where it meant something to confess Christ. Those members who refused to take their faith seriously and continued to live openly in sin were dismissed, and any who sympathized with them. That was a new thing in Buena Vista. And this separating work is going right on until that church has raised up a real standard for Christ in that city.

Bro. Bowman has faithfully taught the Word of God on responsibility of stewardship, and the finances of the church are at their highest point in history. They are raising greater offerings than ever for all

purposes and they are having the time of their life doing it. I dare say that the Buena Vista brethren are happier in the Lord than they have ever been. The reason is that they are really putting God where He should be in their lives—first.

Our meetings were not heavily attended at any time during this campaign. Shift work in defense plants has surely had its effect upon the people of the whole nation. It affected the people in Buena Vista plenty. But on Sundays the house was full. Many decisions were made, and some of the finest people in that



Ministers of the Southeast District with their wives

city came out wholly for Christ. The pastor has written us that families are still coming to the Lord since the meeting closed, and he is still baptizing folks. They had the largest prayer meeting in their history the week following the close of the campaign. Now they are planning a real tent meeting in the city for next summer, if our Lord tarries. We praise God for having had part in all these wonderful blessings that He showered on this community. We saw it before, and we have seen it now. God has glorified Himself in Buena Vista, and He will glorify Himself again.

Only those who have ever labored among these dear people realize the extent of the warmth of their hospitality. It is a joy to be among a people who seem to love you and want you in their homes. We were privileged to stay with the pastor and his wife during the meetings, and we cannot say too much for their love for Christ, their home life, and their life of prayer. Mrs. Bowman makes an ideal pastor's wife. The Lord surely did that young man a favor when he sent her into his life.

There is a great field in Buena Vista for the faith that we Brethren preach, and we believe that this congregation is now really going to take up their opportunities for Christ. God bless them all.

During the meetings a gathering of the Brethren ministers of that section was held at the home of Brother and Sister Bowman. These folks surely have real fellowship when they get together. We haven't had a picture of our southeastern preachers for a long time, so we got them all out for a picture in front of the house. Take a look at them. Do they seem downhearted? And they all brought their own sugar along for supper that night too! Wotta life!

Wooster Is Forging Ahead—

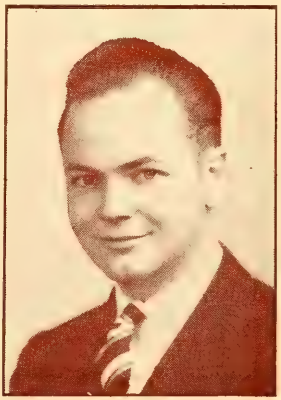
The secretary stopped in Wooster a few days ago, and was delighted to find that the Sunday School attendance has grown to the point where they have to use part of the pastor's quarters for class rooms. This is an answer to prayer. The pastor told us he would have to move soon, the way things were going, in order to make room for the school. We told him we hoped he would have to get out sooner than that! the sooner the better! It was planned that the pastor should live in part of the building as a temporary arrangement until it would all be needed for the church and Sunday School work. It was one way of enabling us to provide for the start of the work when funds were low and the needs for expansion very great. Progress has not been fast in Wooster. Some fields do not respond as readily as others. But we knew there was a field there, and that is the determining factor —not the difficulties.

This new work has met all of its goals set at last annual session of the directors, and has raised its two largest home and foreign mission offerings. God is now rewarding the faith and prayers and hard work of this pastor and people today. We praise God for it all, for without Him we could do nothing.

Ralph Colburn

Now

At Compton



We are glad to present the picture of a new man to most of our readers, as pastor of our Compton, California, church. Brother Colburn comes to us highly recommended from the Southern California District. He is a young man highly favored with talent for the work he has undertaken under God.

Compton is a tremendous field of opportunity for the gospel and presents a challenge that has gripped our brother. He fully realizes the problems of the work but has no fear of them under God.

We ask all of our praying people to remember him daily in prayer that a great harvest shall be reaped there through his ministry.

If Stalin Wins! . . .

By CONARD SANDY
Los Angeles, Calif.

Yes, **"If Stalin Wins,"** is a proper subject. Some would object to it on the ground that Russia does not have a dictatorship. But facts are to the contrary. In many respects the dictatorship of Russia is more in the hands of one man than is the government of any other country. Just a few years ago John Gunther wrote these words, which, if true then, are all the more true now. "Stalin is the most powerful single human being in the world, and one of the very greatest. He is different from other dictators, because he is not only the undisputed leader of a national state but of a movement, the Communist International, which has roots in all countries. Also he differs from Hitler and Mussolini in that he is of the second generation of dictators, having taken over authority from a predecessor, Lenin."

The Russian people look upon him as their leader. They are not mistaken about this idea of dictatorship in their country as are some of the Americans who have made hurried visits there, seeing only such things as the Russians wanted them to see, and then returning to us with beautifully painted pictures of a place of true Communism. The same writer quoted above says this concerning Mr. Stalin: "In the Soviet Press you may find him fulsomely called 'Great,' 'Beloved,' 'Bold,' 'Wise,' 'Inspirer,' 'Genius.' Four cities have been named for him. Celebrations have concluded with these words, 'Long live our dear leader, our warmly beloved Stalin, our comrade, our friend'." So, if Stalin wins, our government will still have a dictator with whom to deal; and in the final arbitration he may prove as difficult as Hitler, should he win. From this angle there is not much to choose with favor to either of them.

What can be said of the religious life within this great country of one-twelfth of the world's population? It is as diametrically opposed to that of our own country as is their form of government opposed to ours.

"Religion is the opiate of the people," declared Lenin, the god and great leader of Bolshevism, which in turn has become the official religion of Russia. Following this assertion of Lenin, the official headquarters has added, "It is impossible for Bolshevism and Christianity to co-exist. It must be a war to the death between them." Such a statement does not hold out much comfort to the Christians of this country, should Stalin win. From the A. B. C. of Communism we learn this additional information, "We hate Christianity and Christians. Christian love is a hindrance to the revolution. We have done with the kings of the earth. Let us now deal with the kings of the sky. This anti-religious campaign must not be restricted to Russia; it must be carried on throughout the world."

As we noted, in our previous article on **"If Hitler Wins,"** Germany is endeavoring to substitute a religion of the state for the Christian faith. But Russia would substitute Communism of the Russian type, while claiming to be doing away with all religion. In either case, Christianity will be openly and defiantly attacked, the Bible will be spurned, and the Lord Jesus Christ will be denied and rejected, should He tarry yet a season in His coming. But Christian, look up, for your redemption draweth nigh.

Recently Martin Dies, the Congressman-leader against un-American activities, said: "Some persons seem to think that the Russians' heroic fight against the invading Nazi hordes is good ground for closing our eyes to the nature and ultimate aims of the Communist Party of the United States. Such a view, in my opinion, is wholly devoid of logic. Hitler's complete annihilation at the hands of the Russian armies would not make Communism one iota more compatible with the American way of life. Now is the time to look the fact squarely in the face. Stalin is not fighting Hitler because he has been converted from Communism to Democracy. He is fighting Hitler because Hitler invaded Russia. The destruction of Hitlerism is the one and only point on which the interests of the United States and the interest of the Soviet Union converge, and we may be sure Stalin himself views the matter in this light."

If Stalin wins, the stage will be set for the fulfillment of the prophecy recorded in Dan. 11:36-45 and Ezek. 38-39. Many people were puzzled at the Russo-German agreement of 1939, but not those who knew the prophetic word of these passages. (Read both passages carefully.) But there was one thing wrong in that pact, or so it seemed to the student of the Word of God and of world events. While that agreement was in effect, Hitler held the upper hand. The Scriptures indicate that the leader of this northern confederacy is to be "the prince of Rosh, Meshech, and Tubal" or the prince of the land of Russia, with Gomer or Germany as an ally. How could the political power be transferred from Gomer to Rosh?

Hitler has little regard for treaties. He eyed Russia with all the envy of a desperate subject of Satan. He invaded the land to the east, either because of necessity or out of pure lust for more of this world's power. And now, if Stalin wins, in this bloodiest of all wars up to this time, the stage will be set for the transferring of the whip from the bloody hand of Hitler to the cruel hand of the Russian dictator. Then will follow an alliance between these two mighty powers that will not be of Hitler's choosing. Indeed, dear readers, we are seeing more prophecy being fulfilled in our day than has been fulfilled in any similar length of time since the days of the Lord Jesus Christ here on the earth. But remember this, everything is coming to pass just as God indicated centuries ago. The day of Christ's return is nearing. Are you ready for it?



My Testimony

By HAZEL RUSSELL

Clayhole, Ky.

Ever since I can remember, I have been attending Sunday school and church. I am thankful that I had a Christian mother, who has always insisted that my brothers, sisters and myself attend Sunday School. During the past eight years we have attended the Brethren Sunday School which is now located at Clayhole.

Jan. 1, 1941, I accepted Christ as my Savior. June 22, 1941, I was baptized and received into the Clayhole Brethren Church. Since then I have been elected president of the Christian Endeavor. I have received many blessings from this work.

Those who were my friends before I became a Christian soon dropped me. They laughed at the idea of my being a Christian and thought it was a big joke when I was baptized. I attend the Clayhole Brethren Sunday School every Sunday. I am thankful we have such a nice church in our community, where we can go to worship the Lord rather than waste our time loafing. Pray that I might be faithful in witnessing for Christ and that I may win others for Him.

We love the Landrums. We also think they are fine people to have in our community.

FINANCIAL STATEMENT

Mrs. Alice B. Vanator, Warsaw, Ind	$10.00
GRACE BRETHREN CHURCH, (radio)	
Hagerstown, Md.	43.20
Mr. G. C. Brumbaugh, Hill City, Kans.	10.00
1st BRETHREN CHURCH, Sunnyside, Wash.	
Mrs. Clara Fuerst	15.00
Stanley Murray	5.00
Mrs. Pearl Shockley	1.30
Miscellaneous	1.55
Total	$22.85

Respectfully submitted,

R. PAUL MILLER, Secretary.

IS THIS STANDARD TOO HIGH?

In a letter from the Board of Foreign Missions of the Presbyterian Church of the United States of America, Ruth M. Babcock gives us the following item and interesting information. While one is reading, one wonders what would happen in the United States if all our churches were to set their standard for church members as high as these Indian "untouchables."

We quote:

"One Christian group among the 'untouchables' (in India) has set up this sevenfold requirement for church membership. Anyone wishing to become a member of the church must satisfactorily fulfill these seven qualifications:

"1. He must conduct family devotions in his own home so that his family may realize what is involved.

"2. He must learn to read in order that he may read the Bible and thereby have personal access to the stories and messages in it.

"3. He must attend all services of his church, during the week and on Sunday.

"4. He must tithe even though he may be able to give only a handful of rice.

"5. He must attend a class in which he studies the doctrines of the Christian religion.

"6. He must break completely with his caste by eating in public with Christians who have originally come from other castes, thereby proving to the non-Christian group that he is really in earnest.

"7. He must win someone else to Christ.

"When he has done these seven things he may become a member of the church."

The next time someone comes into our church and "brags" on us, let us recall these "seven qualifications" for membership in a church in heathen India and bow our heads to pray: "Lord forgive us."

"South America is cursed with a baptized program which has hung like a millstone round its neck for four centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of the most debased character; with its traffic in indulgences, and its exhorbitant charges for baptisms and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood, has reached a depth of ignorance, superstition, and filth which can find no parallel in any other continent."—Rev. Charles Inwood, F.R.G.S.

"By the value of souls, by the shortness of time, by the greatness of the field, **do something definite for South America.** If we fail, will not the millions rise and ask in the great day why we left them unshepherded."—The late Mrs. Karl Kumm.

Which Nerves?

A speaker at the Men's Missionary Congress at Chicago told a story of a certain Christian who said to a friend who was interested in missions. "The subject of missions is getting on my nerves." The friend replied, "I am told that there are two sets of nerves, sensory and motor; on which set of your nerves does this subject bear the harder?—H. S. Lard, Uniontown, Pa., Bulletin.

The Victory of Faith

By RUSSELL D. BARNARD
Dayton, Ohio

"Faith is the Victory!
Oh, glorious victory,
That overcomes the world."

"This is the victory that overcometh the world, even our faith." (I John 5:4).

At Journey's End

In his volume, "Bryggan Holler" ("The Bridge Holds") the Swedish novelist, Sven Lidman tells of the dying words of a good woman who had carried on the work of a little orphanage on faith lines. She lay in a coma, and all those about her bed thought that she had actually passed over. Suddenly she opened her eyes, and looking on her relatives with a smile, said, "Greet the friends and tell them that the bridge holds." Then she shut her eyes and crossed over the chasm which separates us from the next world. He who is **the way** in life, is also **the bridge** in death. Thus another testimony to the victory of faith.

At Life's Beginning

A little child had been sent upstairs by her mother to get a wrap for the baby sister. As she reached the head of the stairs she hesitated, fearful of the shadows. Then her little voice was heard to say, "Fear not, for I am wiv thee." After some hurried steps to the cot and back, she carefully descended the stairs. The Lord Jesus is able to bring wonderful peace and great courage, even to the little ones as they begin the journey of life. Every such simple trust in Jesus is a victory of faith.

God's Daily Care

Faith depends on conscious relationship with God. I will not trust Him if I do not know Him. I will want to trust Him if I know Him. To know Him is to know that I can trust Him, always and ever.

Moody and a friend were standing by a garden gate. Two boys came by. Speaking to Moody, the man said, "Watch the difference in these two boys." Taking one of them in his arms he stood him on the gatepost, and stepping back a few feet he folded his arms and called to the little fellow to jump. In an instant the boy sprang toward him, and was caught in his arms. Then turning to the second boy he tried the same experiment. But in the second case it was different. The child trembled and was afraid to move. The man held out his arms, and tried to induce the child to trust him, promising that he would surely catch him. He would never let him fall. At last the man had to lift the boy down from the gatepost and let him go.

"What makes the difference in the two?" Moody asked.

"The man smiled and said. "The first is my own boy and knows me; but the other as a stranger's child whom I have never seen before."

The faith that gives victory is not a blind faith produced by a resolute will, but a living faith in a Person, born of experience in trusting God.

In a Dense Fog

A converted sea-captain, owing to a dense fog, had been on the bridge of his ship for 24 hours, when George Muller, who was one of the passengers, came to him and said, "Captain, I have come to tell you that I must be in Quebec on Saturday afternoon."

"Impossible," replied the Captain.

"Very well," said Muller, "if your ship cannot take me, God will find some other way. I have never broken an engagement for 57 years. Let us do down into the chart-room and pray."

"Mr. Muller," said the Captain, as they went down, "do you know how dense the fog is?"

"No," replied the great Muller, "my eye is not on the density of the fog, but on the living God who controls every circumstance of life."

Muller knelt down and prayed a most simple prayer, and then rising, said to the Captain, "Open the door, and you will find the fog gone." The Captain arose, and found that the fog had indeed lifted.

God may not lift a fog for us, but one thing is sure —no life will be happy and successful in God's service without the victory of faith. Let's trust God more!

Trusting God Is Practical

Faith gets things done. How much more practical to start the day, acknowledging God's partnership in life's undertaking, than to start it alone! Only a few visitors, or a few telephone calls, and God has wrecked accomplishment for the Christian who is too busy doing things to start the day with God. Every time a certain banker came to church, the preacher's theme was "Faith." Finally the banker said, "Don't you ever preach anything else? Why not preach something practical, once in a while?" The preacher's answer didn't satisfy the banker, and time passed.

One day the preacher heard that there was a "run" on this banker's bank. Going downtown, the preacher saw the crowds milling about the doors of the bank. The banker friend was out in front frantically telling the people—mostly a foreign people—that the bank was sound and everything was all right; that they should not withdraw their money. The banker saw the preacher, beckoned to him, and when he was near enough, said to him, "They've lost faith in our bank and I can't understand it."

"Lost faith?" the preacher questioned.

"Yes," said the banker, "I know what you're thinking, and there's nothing so practical or necessary as **faith.**"

And, if faith is necessary in the business life, it is many times more valuable to the one who is a personal servant of the Lord.

Hundred-Horsepower Christians!

Prof. Rufus Jones speaks of persons in every community who, by their lives, are lifting the moral and spiritual level of the community, as "hundred-horsepower" persons. And there are "hundred-horsepower Christians;" those who by their close walk with the Lord, and their daily confidence in Him, move the mountains of opposition and turn the wheels of service in the Christian church. We ought to be that kind of Christians. Of course, its really not our faith, but God's power that does things. Its illustrated by the woman who said. "I'm a weak woman with a little faith in a **great** God." Truly ours is a great God! We ought to trust Him for every victory.

A Victory Motto for Every Home

Bring the Family to CHURCH

With Brethren Home Mission Churches



per Left—The Young People's Class at Winchester, Va.; Center—Front view of our new church building at North Riverdale, Dayton; upper right shows the interior of the Bible School bus at Waterloo, Iowa, with 48 passengers; The first picture (on left) in the next row shows the "Church of Tomorrow" at New Troy, Mich., with the pastor, Russell Williams; Center is a camera study of Pastor and Mrs. Edward Bowman of Buena Vista, Va.; Right shows two faithful couples from Tracy, Calif., who recently celebrated their 50th wedding anniversary. They are Mr. and Mrs. Wm. Lehman and Mr. and Mrs. A. Q. Hennington; Lower left photo shows our new Sunday School at Haddix, Ky., organized 2 months ago by Pastor Sewell Landrum; the bottom photo is the Sunday School at Compton, Calif., while the picture at the right is the growing building of our Hagerstown, Md., church.

Reports From Our Mission Fields

GRACE BRETHREN CHURCH

By L. L. GRUBB, Hagerstown, Md.

The Hagerstown brethren extend greetings to all others throughout the brotherhood in the name of our mutual Lord! The story of God's miracle workings at Hagerstown is as long as eternity, but we feel it is about time to share some of our blessed secrets with you. Your home mission gifts are working for Christ, 100 cents of every $1.00.

Spiritually we have revelled in showers of blessings! Transformed lives of those steeped in sin for many years; a heart hunger to know more of the revealed Word of God; a resultant dedication of life, talent and material things; are enough evidence. Despite the fact that Hagerstown is distinctly a "defense" community, and Uncle Sam is bleeding the very life's blood from some of our most faithful members, the church auditorium is filled at practically every Lord's Day service. By this testimony of many at the close of our communion service May 17, it was one of the most blessed spiritual events in our experiences. It is our keen delight to see the servants of Christ growing so rapidly in His knowledge.

Numerically we have felt the Lord's blessing in a doubled membership, the total now being 146. We could wish with other pastors that 25% of that number were as spiritual and active as the other 75%! This number represents many who have found Christ for the first time, others who have been searching for a deeper, fundamental knowledge of the Scripture.

Financially we can certainly say that the Lord has opened the windows of heaven upon us! From $15 per week to considerably over a $100 per week in current and building fund expenses; from $20 for home missions to $337; from a similar amount to $514 for foreign missions; is a story that argues the Lord's blessing and sacrificial giving on the part of His people. In addition to this, approximately $25 per month enters the radio fund.

Last August we began formulating plans for financing building operations with the Columbian National Life Insurance Co. through their representatives, Mr. A. E. Hungerford, who has proved to be a very able director. Because of certain local conditions, church financing has become very difficult in Hagerstown. After much prayer and many bitter pills of disappointment, our financing plan was completed and the money secured to continue the building. During this waiting period we decided to step out on faith and purchase 16 tons of structural steel, $1,000 worth of steel casement windows, our pews and heating equipment, and other essential items. One brother loaned us $500 without interest (this has since become a gift), another loaned us $200, and the Lord's people gave heavily. We have actually acquired this reputation in the community: "a group of Christians who build churches without money." Would you be interested in our formula, brethren?

Before the blasts of winter, we were able to complete a beautiful stone foundation and apply the belt course in cast stone. How difficult it was to abide those winter months and be patient in the Lord while needing our new facilities so badly! With spring came an intensified continuance of building operations. Materials became increasingly harder to secure; but each time we seemed destined for failure, the Lord granted some heavenly priorities! Mar. 29 the greatest snowfall in 50 years blanketed the building to a depth of 24 inches. Men of the church promptly went to work with their snow-shovels, and the Grace Brethren Church was resurrected for our contractor. Apr. 19 at 3:00 P. M. the cornerstone was laid with the assistance of R. D. Crees and a fine group in attendance. Today as we write, despite Hitler and all the hosts of hell, the rafters are being placed and the building is taking its final external form.

Last year the Cumberland Valley School of the Bible met in the church. Students and teachers alike received new spiritual blessings. The school was a real boost for the church.

Our radio ministry each Friday over WJEJ at 6:30 P. M. is reaching an increasingly greater number of listeners, as is evidenced by the excellent letters and cards received.

The pastor and people of the Grace Brethren Church of Hagerstown wish to express their deepest gratitude to the Home Missions Council, the Southeast District Mission Board, and every prayer helper and donor everywhere. May the Lord enrich your hearts as you have enriched others!



A recent view of our Hagerstown Church in the course of construction. See Page 9 for another view.



The Chaplain's Corner



MY FIRST TEN DAYS IN THE ARMY

By CHAPLAIN ORVILLE A. LORENZ

On the evening of May 8, I received a telegram from the Adjutant General in Washington, notifying me of my appointment as a Chaplain (1st Lieutenant) in the army, and ordering me to report for duty at Fort Dix, N. J., on May 22.

I do not believe that words can adequately describe our thought when we received the telegram. Mrs. Lorenz and I were both filled with joy and sorrow—joy at the prospects of a new and needy field of service. With reluctance we thought of giving up our wonderful church where the Lord has so marvelously blessed our ministry. Yet, we regarded this call as a definite answer to prayer, for we had asked that only His will should be done in the matter.

May I say that our people at Meyersdale and Summit Mills were most gracious in releasing me as their pastor. Many wanted to give us a leave of absence and it was with regrets that they accepted my resignation. The Lord had been most gracious to us, and we have had many victories for Him; and we feel confident that we leave a united church and one that has grown spiritually under our ministry. I'm glad to report that they have unanimously extended a call to Rev. Kenneth Ashman, who will soon became their new pastor.

On May 22 I started for Fort Dix, N. J. That evening I stayed in Philadelphia. Many of my good friends in the church would, no doubt, be greatly amused at seeing me walk down the street the first day I wore my uniform. All enlisted men are to salute, and it seemed as if I met 1,000 men; and as you might well know my saluting arm was "rusty." However, my saluting arm was soon functioning perfectly. By the city hall someone stopped me. Miss Ella Kimmell was the first Brethren person I had seen.

After having breakfast at the home of Brother and Sister Carl Seitz I proceeded to Fort Dix. There I presented myself to the post chaplain, Lt. Col. Newton, who welcomed me into the service. At Fort Dix I was to await further orders. These came from Washington on Tuesday afternoon. Much of my time at Fort Dix was spent in getting acquainted with army procedure, meeting new chaplains, of which there was a fine group, getting my "shots," baggage etc.

Chaplain Zaldivar, a Presbyterian chaplain, asked me to assist him in his two services on Sunday. I have often heard that some of our people think army chaplains are not allowed to preach the gospel. Investigation before entering the service proved that this statement had no foundation in fact, and my experience these first 10 days has definitely established it as false. We are to do only a spiritual work—such as we would do at our home church. Chaplain Zaldivar spoke on Isaiah's vision recorded in Isaiah 6. He stressed three words—"woe," "lo," and "go." I have never heard a finer message upon this passage. "Woe" is me because of my sin and the sin of my people. "Lo,"—or "Behold, the Lamb of God that taketh away the sin of the world." "Go" and tell others of what Jesus has done for you. His message fed my soul.

Late Tuesday afternoon May 26, I started for Fort Bragg, N. C., where I had been assigned to the 9th Inf. Div. On Friday, I presented myself to the commanding officer, Brig. Gen. Irvin, who welcomed me most cordially to the 9th Division.

Sunday May 31, I assisted Chaplain Achtermann in his services. This also was a very pleasant experience for me. He started a series of messages on the general theme, "Remember Jesus Christ." His main thesis in his first message was—the world's trouble has been caused by men who want the world to forget Christ. Now, as always, it is time for us to go again to the cross and come away never to forget what our Redeemer has done for us.

I have just been assigned to the 70th Tank Battalion and will also work with the 609 Tank Destroyer Battalion. I have just been given my chapel, and I am anticipating a joyful experience when I bring my first message this coming Sunday, June 7, as an army chaplain.

I count it a great privilege to be a Brethren chaplain in the army. We have a great challenge before us. Some folks talk about the evil in the army and forget all about the evil at home. Yes, there is evil in the army. On the other hand, there is real Christianity in the army too—Christianity at its highest and its best, because it is tested daily. And, may I say, to the eternal praise of our government, it is doing its very best to provide the men in the armed forces with real spiritual help. If the men do not get it, it is not the government's fault, but the churches which send the men. The government has built many splendid chapels, and all are well equipped with Hammond organ, etc. Fort Bragg alone has 22 chapels with nearly 50 chaplains, some of whom are assigned to the various hospitals.

This morning, I listened to the Corps Area Chaplain, Col. Linquist. He addressed all chaplains at Fort Bragg and urged us to preach the gospel in all of its power and simplicity. The government is doing its part. You folks on the home "front" should be doing your part in remembering us all in prayer. Too, if there are any of the "boys" of your home church at Fort Bragg, I would appreciate your sending me their names and addresses so that I can contact them. You may write to me: Chaplain Orville A. Lorenz, 9th Div. Arty, Hqs., Fort Bragg, N. C.

THINK IT OVER



Mistakes are not always sins, but every sin is a great mistake.

Pondo Sees The Light

CHAPTER 3

A continued story written for our boys and girls by MISS MARY EMMERT, Missionary in Africa

(Continued from issue of May 2)

PONDO'S ENEMIES

Little Pondo was not sick continually, in spite of the dirt in which he was raised. He was now old enough to ride astride his mother's back or on her hip, supported by a wide leather girdle, which had replaced the bark cloth sling in which he had been carried when a tiny baby.

Often the little fellow fell asleep in this position, as Nana went to hoe in her garden. His little head bobbed back and forth, and finally remained bent backwards as he slept.

Even as she bent over to chop off the persistent weeds with her short-handled hoe, Pondo slept on, made drowsy by the warmth of the sun. When the sun got to its height, Nana would collect a large bundle of firewood, which she then balanced on her head. In her hands she carried a basket of choice leaves, which she would later chop up and cook for greens for dinner. And with Pondo on her back, she made her way to her village; for after the sun shone on the top of one's head, it was too hot to work outside.

As the baby grew older, he could be put down on the freshly swept ground to play, while his mother prepared the evening meal. As she turned to get water from the water jar, the chickens and the dog took the opportunity to get their share of the food she was preparing. Pondo tried to chase them away, in his childish way, but they paid little attention to his gestures.

He was nearing two years of age now, and was getting old enough to eat a bit of the cassava porridge that his mother cooked daily for her family. It was very heavy food for a baby, and it would be a long time before his little system would really become accustomed to it.

The amount of dirt he picked up off the ground and stuck in his mouth, when his mother was not looking, was surprising. That and the difficulty he had in digesting the heavy food accounted for his frequent sickness. Already he was getting a large abdomen, partly from the starchy cassava mush, and partly from the malaria, which is the common affliction of all African babies, and which gives them an enlarged spleen. If he survived these first few years, which were by far the most dangerous of his life, he would become practically immune to malaria, and probably never be troubled again.

Koly, like most men, could not stand to hear the baby cry. "What have you been doing to him that he's sick?" he asked Nana fretfully.

"Nothing," she always answered.

One day Koly came home worried. "You know when Gay's baby died?" he said to Nana. She nodded. "Well, Gay has never acted right toward me since Pondo was born. We used to be good friends. But by the way he acts, he must think I have an evil spirit that caused his baby's death."

"Why, how could he think that?" asked Nana.

"Just because Pondo lived and his baby did not," was the answer. "He quarrels with me all the time. Yesterday he counted up all the presents he had ever given me, and all I ever gave him, and is trying to prove that I owe him one."

"Why not give him one just to quiet him?" suggested the peace loving Nana.

"No," said Koly, "I am not afraid of him. I am as big a man as he is." Nana sighed. Life was so full of dangers for her baby.

One morning there was great excitement in the village. A crowd of men were talking loudly near the chief's door. Others were coming on the run to see what it was about.

"What is the matter over there?" Koly asked his first wife, Kogara, who was just coming with the jar of water from the spring.

"Someone has stolen part of the chief's tax money," said Kogara.

"Who would dare to do a thing like that?" replied Koly as he rapidly made his way over to the group of men to hear the discussion.

"Call all the people of the village," Sambey, the chief, was saying. "This is a big affair. No stranger has been here lately. It is some of our own people."

Soon, several hundred villagers were squatting on their heels in orderly rows before the chief, the women on one side and the men on the other according to African custom.

"Is everyone here?" demanded Sambey.

They all looked at one another. "Gay is not here," said someone. "He went to buy goats two days ago."

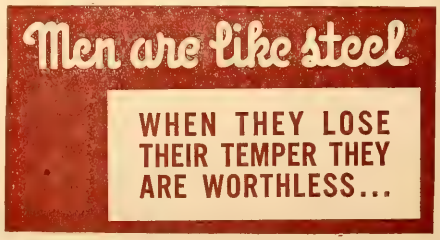
"This money was stolen last evening," said a captain. "He wouldn't know anything about it."

The whole morning was spent in a vain attempt to get information from the assembled crowd concerning the robbery. But no one had seen or heard anything unusual.

"You all know that the white man at the Poste will make a big palaver with me if I do not give him the

Why Not?

It has been said "We are here today and gone tomorrow", but with many it can be said, "We are here today and gone today". Why not yield your life to Christ and His great cause "while it is called today" (Heb, 3:13)? "Now is the accepted time, behold, now is the day of salvation."



tax money," said Sambey. "Most of you have never seen the white man, so you do not know how hard he is. But I tell you that this affair of the tax money is a big affair." The old man sighed. The white man and the white man's money had appeared during his ten years' reign, and had caused him much perplexity.

Finally the people were allowed to go to their homes with the dire threat: "If the money is not found by tomorrow, I shall call Gafo to pronounce a curse upon the thief. You had better all hunt for it."

A gloom was cast over the village. A curse meant that someone would die, and it might be some of one's own relatives, as nearly everyone was related.

The next day, Nana and Kogara were rudely interrupted in the midst of their daily quarrel. A friend came running with the news: "They say that Koly is the one who has stolen the chief's money," she said breathlessly.

"Who says a thing like that?" the two wives wanted to know.

"Why, Gay returned to the village this morning, and claims that he has already found the place where the money is hidden," she said.

The startled wives looked at each other in consternation. Before they could answer, a sudden increase in the clamor around the chief's house drew their attention. They saw that nearly all the men in the village were coming their way. Gay was in the lead.

"Oh, what is going to happen?" moaned Kogara.

The loudly gesticulating Gay led the way around Nana's hut, and suddenly stopped. "There," he said, pointing to some freshly dug ground, "if you look there, I believe you will find the money."

Koly looked dumfounded. Who had been digging in the garden in the dry season? They got a hoe and dug out the loose dirt. There came to light a small knapsack made from the skin of a leopard.

"That's Sambey's money sack!" they all exclaimed. The man doing the digging picked up the knapsack and handed it to Sambey. He opened it. The sack was empty! The crowd gasped. The chief looked quickly at Koly, then at Gay, but said nothing.

"Didn't I tell you?" said Gay jubilantly.

"What did you do with the money?" the chief's brother asked Koly threateningly.

"I tell you I did not take the money," Koly repeated hopelessly. "I do not know how the sack got there."

"Ha, ha!" laughed Gay boisterously. "It is buried behind his own house, and yet he says he did not do it! How is that in your eyes?" He winked at the chief.

Still Sambey said nothing. He was an old man and wise in the study of human nature. He did not interfere, however, when his brother and one of the captains seized Koly and dragged him off to the palaver house. He only whispered something to his most trusted friend.

Nana and Kogara were drawn together somewhat by this common calamity. They were almost certain that Koly was innocent, but they could see that things looked dark for him. They each cooked food and took it to him in prison. That was all they could do to show their sympathy.

The next morning they sat huddled around the same camp fire, an almost unheard of thing for them, looking disconsolately at each other. Suddenly, Yadoly, Nana's little sister, exclaimed: "There comes Koly!"

Sure enough, there was Koly coming toward them with a wide smile on his face.

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"What is it?" they asked wonderingly.

Koly's grin broadened, displaying two rows of sharply pointed teeth. When a youth, he had had the corners chipped off with a chisel to make his teeth sharper. It was also a mark of bravery, and added to the ferocity of his countenance which had been purposely seamed with scars, reaching from the corners of his mouth to his ears, with others across his forehead.

But now the sullen expression of the past few days was gone, and he joyfully explained: "Sambey is a clever one! You can't fool him. He has taken Gay and turned me loose! Gay is the real thief."

"But how did he find him out?" Nana asked.

"He sent a messenger to the place where Gay claimed he had gone for goats, but Gay had not been there at all. He lay in hiding a short distance away, and came in at night to steal the money and put the blame on me. But they have found the rascal out this time."

"Did Gay confess?" asked little Yadoly.

"Not yet, but he will when they put his feet in the stocks and torture him," chuckled Koly. He sat down happily by the fire, picked up Pondo, tossed him in the air, and then blew kisses in his ears. Pondo clapped his hand in glee, little realizing that his father's troubles had been caused by jealousy over him.

Questions

1. Name some of Pondo's enemies.
2. How are African babies carried?
3. What causes them to have such large abdomens?
4. Why do you think the chief suspected Gay instead of Koly?
5. What do the Africans do with thieves?

Answers to Bible Quiz

In issue of May 23: Timothy.



A Message to the Boys in Camp

ED. NOTE: With interest we have read the messages to the boys in or training for military service, which have appeared in the various church bulletins. Feeling that the following, which was taken from the bulletin of the First Brethren Church of Philadelphia, might be an encouragement to other boys in training who are receiving the Herald, we are reprinting it. We know that not only the home churches, but many of the Herald readers are backing up with their prayers the boys—especially the Christian boys—who are serving their country in this emergency.

II Tim. 2:1,3—Thou therefore, my son, be strong in the grace that is in Christ Jesus. Thou therefore endure hardness, as a good soldier of Jesus Christ.

Boys we miss you—Some of you were more regular to services than others, some of you were teachers and officers, and some regular members; but we miss all of you. At every service, with few exceptions, you are remembered in prayer and many times you are named personally.

In these difficult days, it requires much courage to stand for God and country; but we believe you are doing it. To stand for our country reqires definite physical courage, for none of you know when you may be thrust into dangers that threaten your very lives. Do not be surprised if fear grips your hearts. It does not mean that you are lacking in courage. It will cause you to trust the Lord completely.

Your greatest test will be in standing for the Lord and right. Tests along this line will come at unexpected moments and at times when you least expect them. A good soldier is always on guard. Let the training of your church and the convictions of Christians make you strong to stand fast and unwavering under all circumstances. We are backing you and helping all we can from the home base—the church.

COME UNTO ME

Traveling the path of life each day,
Sometimes weary seems the way;
But we can hear the Master say,
"Come unto me for rest."

Weary and worn, with heartaches and pain,
Through the sunshine or through the rain,
We go to Him again and again
For we know we will be blest.

Refreshing rest! How sweet to know
That our dear Savior loves us so
And guides wherever we may go,
Always a welcome guest.

O God, keep us in health and strength;
Make of us patterns true
That those about us we may lead
To love the Savior, too.

And when our work on earth is done
And we come to live with Thee,
May we again hear those welcome words—
"Come, yes, come unto me."

—Jo. L. Morris.

WRITE YOUR ANSWER HERE

"Am I saved or **lost?** Yes or No————————

PRAYER

Prayer is the "outgush" of the soul
Upheaved by mental strife
When pain and grief beyond control
Embitters human life.
Then, "help me Lord!"—those words in flight
Heart-felt may well upleap!
And when in sorrow's darkest night
The soul her vigils keep,
When human help is no avail
And earthly sources past,
The prayer of faith, it will prevail;
God proves our Friend at last.
The prayer may be unspoken thought
Without one uttered word:
Heart yearnings, if to God be brought,
Such prayers by God are heard.
God knows the thought, the wish, the mind,
God knows too what is best;
And those who "seek shall surely find"
God-given peace and rest.

—Joseph Dyson.

BISHOP TUCKER

A young artist named Tucker painted the picture of a forlorn woman and child out in the storm. This picture took such a hold on him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry and for some time worked in the city's slums. At length he said, "I must go to the part of the world where men seem to be most helplessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa. Painting is not enough. We must obey the command, "Go," or help send others instead.—Grace and Truth.

IMPORTANT ! ! *DON'T forget the Lord when you are planning your vacation.*

From A Tither . .



(Please don't Read this if money talk bothers you.)

When the ideal of stewardship is rightly understood, truly wonderful blessings are disclosed. Stewardship is not a method by which God tries to take something away from us, but one of His ways of enriching us with a new and deeper experience of fellowship with Him, as we learn how to administer all His gifts as His partner.

A young couple had a pet cat which died. Living in a section where they had no backyard to bury the carcass, it was planned that the husband would throw it overboard as he crossed the east river the next morning on his way to work. The carcass was wrapped up. He boarded the ferry boat and met a friend, who talked to him the whole way across and gave no opportunity of disposing the cat. He took the bundle to the office and planned to dispose of it that night. Again he was prevented. On the train he placed the package in the coat rack and began reading his evening paper. Going to the house, he placed the bundle on the table and sat down to finish his reading. He heard a laugh from the kitchen. Feeling a bit peeved because of his failure in disposing of the cat, he called out, "You needn't laugh, I'll take care of that cat tomorrow." "I wasn't laughing at you my dear. When I opened that bundle, I found a leg of lamb in it."

There's a geunine surprise awaiting all those who undertake God's plan of stewardship. "Prove me now herewith, saith the Lord of hosts, if I will not open you then windows of heaven, and pour you out a blessing " (Mal. 3:10).

A DIVINE INSTITUTION

Eddie Cantor, the Jewish entertainer, said "The church must be a very strong and righteous thing, for it has survived every enemy it ever had." Jesus said that the gates of hell could never prevail against His church. Yes, friend, the church will survive Hitler and Stalin and Hirohito and every enemy that it has today. "Christ loved the church, and gave Himself for it." What, my friend, is your attitude toward the church?

SURVEYING NATURAL RESOURCES!

When every nation on earth is making an accurate survey of its natural resources, when it is registering its man-power, when it is building up its morale, when it attempts the seemingly impossible—why shouldn't the Church be taking stock of its unlimited energies?

Less than 10% of the Church does 90% of the actual work. More teachers and officers and leaders-in-the-making are on the side-lines than are in the ranks. Only about 1/7 of the tithe is coming into Church agencies. About 6/7 of the tithe we're using for ourselves. Less than 50% of our membership comes to Sunday School, 30% to Morning Worship, 15% to Evening Worship, and 5% to Prayer Meeting. Let's tap our resources! We are not pleased and certainly He is not pleased with our small dedication. Marvelous what God has done with our small offering but, **let's tap our resources!**—Ex.

THE GOSPEL

—John 3:16

For God, the Lord of earth and heaven,
So loved and longed to see forgiven
The world, in sin and pleasure mad,
That He gave the greatest Gift He had—
His only Son—to take our place,
That whosoever—Oh, what grace!—
Believeth, placing simple trust
In Him, the righteous and the just,
Should not perish, lost in sin,
But have eternal life in Him.

—Barbara Ryberg.

VITAMINS FOR CHRISTIANS

Recently, we saw a picture of some Japanese who, at the point of their bayonets, were compelling some Chinese to dig their own graves. The graves being dug, the Chinese were shot, tumbled in and covered over.

We thought, what a terrible, terrible thing it must be for a man to be compelled to dig his own grave. However, after all, are not many people all around us digging their own graves? The cigarette fiend, the drunkardf, the sexual devotee—all, slowly but surly, are digging their own graves! However, there is One Who is able to save from death. "Believe on the Lord Jesus Christ, and thou shalt be saved."—Bulletin, First Brethren Church, Long Beach.

Remember **The praying Christian moves the hand of God! !**



Roger Babson said several years ago: "If the tithing process were in operation it would give the churches of this country an income amounting to about $4,000,000,000 a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than 1% of their income to the church and missionary work. If this were increased to 10%, the church could come into its own in a great big way that heretofore it has been able only to talk about."—Meyersdale, Pa., Bulletin.

RECEIVING OR GIVING

There is the story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service, and seeing the beggar, called on him, whereupon the beggar haughtily replied: "I solicit alms, I do not run errands." Is not this the practical reply of thousands who claim God's grace and yet refuse to have a part in carrying His urgent message to the lost?—Unknown.

"WHY DOESN'T GOD DO SOMETHING?

There seems to be an inclination on the part of humanity today to blame God for the mess in which civilization finds itself today. From time to time we hear folks ask, as they survey the mess in which "civilization" finds itself "Why doesn't God do something?" Perhaps that question could be easily answered to any reasonable mind. There is a reason! However, without stopping to give the reason, may it not be pertinent for us to state that **God has done something?** "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." One would think that **that** ought to be enough for God to do. When once man is ready to accept and thank God for what God has done for him, perhaps then God will undertake to clear up the mess in which the world finds itself today. Why should this world expect God to do more when it rejects what He has done?

Who is Responsible?

"We thank Christ for every devoted missionary the cross of Christ who, since the divine commiss was given, has gone forth at His call to preach gospel, and for those who have laid down their li in this glorious work. We thank God, too, for ev missionary now on the field, and for those at ho truly doing their utmost to fulfill the obligation re ing on them. But we must face the **fact,** that, af all, **the work for the most part is left undone,** and by day **thousands** of precious immortal souls are pa ing away beyond our reach into eternity without kn ing Christ, the Savior of the world."

"Who is responsible for this state of affairs? Scar ly, should we think the unconverted men and wom who know not Christ as Lord, nor heed His co mands. Unable to understand the love of Christ the selves, how could **they** proclaim the story of the cro Angels are not responsible, for surely, had the privil been entrusted to them, long years ago the gos message would have been sounded forth in every p of the globe! No! **we alone,** as members of the chu of God, are responsible, and what are we each doing fulfill the sacred obligation?"—From "The call Christ to His Church." By Miss Agnes M. Boys.

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"Remember Brethren Home Missions In Your Will"

The Brethren Missionary Herald

Blaine Snyder
FREEPORT, MICH. 4-6-43

Vol. 4 - No. 24 EDUCATIONAL NUMBER June 27, 1942



Grace Theological Seminary

THIS EDUCATIONAL NUMBER OF THE MISSIONARY HERALD WAS PREPARED

By HOMER A. KENT



BRITISH-ISRAELISM

One of the courses of study pursued during the past semester at Grace Seminary was a course in Modern Cults and Isms. In addition to the regular work each member of the class was required to make careful research under the writer's direction of one particular cult, and write an exposition of it. Of outstanding interest was the article prepared by Curtis G. Morrill on the subject of British-Israelism. As is well known, this cult seeks to identify Britain and related peoples with the ten lost (?) tribes of Israel. "The Anglo-Saxon nation and company of nations, and the United States branch of the same people, constitute the national basis of the kingdom of God in the earth."

Following the last war this system of error received great impetus. It will likely increase in popularity in connection with the present war. For this reason it is thought that Bro. Morrill's timely article will be of helpful interest at this time. Thus we are including it in this issue.

SUMMER BIBLE CONFERENCES

Pres. McClain left Winona Lake June 3 for a month of Bible Conference work. His itinerary will take him to the following places: The Brethren Church, Dauville, O., June 3-7; Pittsburg, Pa., Monthly Bible Conference, June 8-9; Callendar Memorial Church, Pittsburg, Pa., June 10; Pittsburg, Pa., Bible Institute, Baccalaureate sermon, June 11; First Presbyterian Church, Norristown, Pa., June 14-19; Summer Bible Conference, Hawthorne, N. J., June 21-28.

Prof. Hermon A. Hoyt at this writing is in the midwest in several meetings. He has already spent a week in Dallas, Tex., at the Winnetka Congregational Church, of which Rev. Floyd Shiery has been the pastor while attending Dallas Seminary taking his doctor's degree. His other ministries will include meetings at the Brethren Church, Portis, Kan., and the Brethren Church at Dallas Center, Ia. A detailed account of the above ministries will doubtless appear later.

The writer has recently returned from a two weeks' ministry in Brethren churches in Roanoke, Va., and vicinity. May 21-24 he was at the Ghent Brethren Church of Roanoke, of which Rev. Hermon W. Koontz is the pastor. It was a joy to note the fine work being done by this church. Truly it is a church "beautiful for situation" and giving forth a valiant witness for the Lord in these days. This church has about the finest illuminated **"Jesus Saves"** sign on its belfry one will ever see. It witnesses to the saving gospel in all the surrounding vicinity. Bro. Koontz and his fine family have the love and confidence of a splendid congregation and of the community as well.

May 25-26 we were with Rev. J. E. Patterson at the Mountain View Brethren Church, Hollins, Va. This was our first visit to this beautiful country church and the first time we had enjoyed the hospitality of the Patterson home. Here is a church that is known up and down the valley for its stand for the truth. And it was gratifying to note the esteem in which Bro. and Sister Patterson are held after their long ministry of over 25 years in this one place.

On the evening of May 27 we were at Buena Vista with Rev. Edward Bowman and his people. The Bowmans are recent graduates of Grace Seminary, and of course it was a pleasure to fellowship with them in their home and to see how the Lord is blessing them in their work. Surely the Lord is doing great things for them and with them. A fine crowd was present for the evening service.

We spent May 28-31 at the Covington Brethren church, of which Rev. J. Keith Altig, a student at Grace Seminary, is the pastor for the summer. We found the Covington parish a veritable beehive of activity. Bro. and Sister Altig are willing and capable workers and will be used of the Lord in a fine ministry this summer. In addition to its regular work, like the Roanoke church, it carries on a weekly radio ministry, and it cares for a mission work each Sunday afternoon at Moss Run. The attendance at our services was splendid and we shall not soon forget the fellowship enjoyed.

MAPS FOR A NEW WORLD

In Collier's magazine of June 6, there is a most interesting article, with accompanying colored maps, on the new world after this war is over. The article is by George T. Renner, professor of geography, Teacher's College, Columbia University. This learned professor presents the picture of a world designed for lasting peace, in which all war-breeding frictions are

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.
Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

gone, where all nations will live secure and unafraid. He shows how Europe must be divided on a new basis and suggests a United States of Europe with nine strong nations constructed from existing cultural groupings of small nations, each with its own special culture carefully safeguarded. Colonialism must be abolished in the American hemisphere as also in Asia. Africa must be repartitioned. A round-the-world British Empire must cease to exist. And so on. But how does the Word of God fit into this scheme?

This is all very significant to the student of prophecy who reads of a kingdom which God shall establish upon the earth when Christ shal come. His kingdom will fill the whole earth and will be the answer to the ages-long dreams of men for a golden age.

THE TWENTY-THIRD PSALM

A leading English actor was being banquetted on one occasion, and after the dinner was asked to recite for the guests. He asked if the audience had anything special they wanted him to recite. There was an old clergyman who spoke up, saying, "Could you, sir, recite the 23rd Psalm?"

"I can, sir, and will on one condition; and that is that after I have recited, you, my friend, will do the same."

"But I am not an elocutionist," replied the clergyman. "However, if you wish, I will do so."

Impressively the great actor began the Psalm, holding his audience entranced. As he finished, a great burst of applause broke from the crowd. After the applause ceased, the old clergyman arose. The audience sat in tense silence as the Psalm was recited. When it was finished, there was not the slightest ripple of applause; but those in the audience whose eyes were yet dry had their heads bowed.

The great actor, with his hand upon the shoulder of the white-haired minister, his voice trembling, exclaimed, "I reached your eyes and ears, my friends, this man reached your hearts; I know the 23rd Psalm, this man knows the Shepherd."

SUMMER MINISTRY OF GRACE SEMINARY STUDENTS

The undergraduate students of the seminary are now engaged in service for the Lord in various ways and places. Included in these ministries are the following: Herman Baerg, preaching at the Pleasant View Community Church near Warsaw, Ind.; Donald Hare, preaching at two churches in Monon and Milroy, Ind.; John G. Balyo, preaching in a Baptist church in Three Oaks, Mich.; Irvine Weyhe, preaching in a Baptist Church at Bremen, Ind., and engaging in evangelistic work; Harold O. Mayer, preaching at the Brethren Church in Juniata, Pa.; J. Keith Altig, preaching at the Covington, Va., Brethren Church; Clarence R. Nida, preaching at the Talma, Ind., Christian Church; others are engaged in manual labor during the week, seeking to provide themselves with the necessary finances to complete their school work, and preach on Sundays as opportunities are offered. And, of course, the members of the recent graduating class are all busily engaged in the Lord's service and two of them, Garner and Myna Hoyt, are looking forward to an early sailing to our African mission field.



SAVED FROM AN EASY CHAIR

Some years ago a sweet refined lady got converted. After a while, in testimony meeting, there were those who were thanking God for what He had done for them: saving them from drink, gambling or worldly pleasure. This refined lady got up and said: "Christ gave me a bigger salvation than any of you. He saved me from an easy armchair." Yes, it takes a big Christ to save us from ease and make us willing to toil and suffer. **But He is able if we are willing.**

Have you been saved from your easy chair of indifference and carelessness? from your radio and friends on Sunday nights and prayer meeting nights, when so much is at stake at **your** church? Your empty pew is a vote for the devil and an insult to your Lord. —Sel.

"We can't be blind to other's faults, but we can be infinitely tender, comparing their worst with our worst, and not their worst with our best."

A study reveals that 39% of the members of the average church regularly worship, serve or give; 14% occasionally worship, serve or give; and 47% are names only.—Sel.

A NEW DAY BORN

The morning breaks, a new day born.
We rise to greet the day;
And as we pause to seek God's will
We hear our Savior say,
"Come unto me, ye weary ones,
Ye know I am the way."

Do we, as Christians, heed that call
As each new morn we greet?
Or do we turn aside from Him
Who makes our day complete?
We cheat ourselves each time we fail
To kneel at His dear feet!

O, let us not neglect to seek
The face of Christ our Lord.
As each new morning dawns, may we
Look into God's own Word,
And there behold the peace and love
He only can afford.

—Emogene McCann.

ISN'T IT TRUE?

Most people are carrying more luggage than they will ever get through the pearly gates. How about you?

British-Israelism

By CURTIS G. MORRILL

The purpose of this paper is to define and examine the movement known as British-Israelism. Since there is quite serious disagreement among those who adhere to the tenets of this cult, if such it may be called, it will be wise to confine our attention to the most widely accepted form of the movement. Quite a number in the past have examined British-Israelism in the light of reason and historical evidence. While some reference will naturally be made to these, yet our main concern here is to examine the cult and its claims in light of Scripture. For the Christian, a failure to stand the test of the Word of God would be the most serious of all. Of course, we must recognize that the adherents of British-Israelism refer a great deal to the Bible—when such reference serves their purposes. However, it should equally be remembered that by taking isolated Scriptures out of their context, and by the process of warping and twisting, almost any theory can be "proven" from the Bible. One need only glance at the literature of almost any "ism" or modern cult to realize the truth of this statement.



Rev. Morrill

ADHERENTS TO THE MOVEMENT

Strange to say, there seems to be little hint, in most books dealing with the cult, as to the origin and founder of British-Israelism. While as a cult it has had few prophets or great leaders, nevertheless there are at least 2,000,000 people who endorse its claims today. Among them are many distinguished people, mostly British or Anglo-Saxon in origin, including members of royalty, members of Parliament, and leading clergymen in the Church of England.

One thing which makes it rather difficult to deal with as a system of error is that a great many people who firmly believe in its teaching are staunch believers in the Lord Jesus Christ, and would, no doubt, die for Him if need be. As a matter of fact, British-Israelism claims to cast its lot with the pre-millenial coming of Christ. How it does so in the light of its comprehensive teaching is, indeed, a bit difficult to see. This brings us to an important characteristic of the cult; that is, that British-Israelism deals almost exclusively with the prophetic element in the Bible, and neither denies nor affirms the great doctrines about the atonement or person of Christ. In all fairness we should admit that the essential truth and inspiration of the Scriptures are assumed, if not stated, by most of their writers. Yet it must be recognized that these elements of orthodoxy make it the more difficult to deal with as a false system of teaching.

The purpose of this paper is not to hold up the adherents of this system to ridicule nor rob the British people of any of their rightful place or glory, but to attempt to show that the system of Biblical interpretation is contrary to the plain teaching of Scripture and therefore not worthy of our acceptance.

THE TENETS OF BRITISH-ISRAELISM

The scope of this paper is much too limited to attempt to present each claim of British-Israelism and to attempt to refute each claim. Instead, a bird's-eye view will be given, together with a few of the really crucial claims and the Scriptural refutation. In brief summary the tenets of British-Israelism are as follows:

(1) They claim that: The Scriptures clearly distinguish between Israel and the Jews.

(2) The Ten Tribes of Israel inherited all the promises of Abraham while the Jews received all the curses.

(3) The Ten Tribes were lost through the captivity and never returned to the land of Palestine.

(4) These "lost" tribes were promised that they would be a great nation, possess the islands of the sea, hold the gates of their enemies.

(5) When nine of these tribes were lost, they wandered through central Europe and finally into the British Isles.

(6) The tribe of Benjamin later left the Jews and went northward also, and appeared as the Norman conquerors, and thus were reunited with their fellow countrymen.

(7) A daughter of Zedekiah, the last of the kings of Judah, accompanied the prophet Jeremiah to Egypt and later by ship to Ireland. In Ireland this daughter, Tea Tephi by name, met the contemporary Irish prince Heremon. Now Heremon was a direct descendent of Judah, the patriarch, through Zarah the twin brother of Pharez. The two were married, of course, and reunited the different lines from Judah.

(8) This dynasty was later transferred to England, and the long line of British rulers is the continuation of the throne of David.

(9) When Jeremiah and Tea Tephi came from Egypt to Ireland they brought with them the stone on which Jacob slept at Bethel. This is called the "coronation stone;" in fact it is the same stone which Moses struck in the wilderness in order to obtain water. Today this stone rests under the coronation chair in Westminister Abbey.

(10) The British people, together with the United States, constitute the lost (?) ten tribes of Israel today, and are God's chosen covenant people, which explains the great world empire and power of these people. Some say that England is Ephraim and the United States is Manassah.

(11) They interpret the stone cut out without hand referred to in the book of Daniel as being the British

Empire instead of Christ, and go as far as to say that the empire today is the kingdom of God on earth.

These are the main claims and tenets of British-Israelism. Of course, with such a vast program there are other secondary details, which could hardly be mentioned in a brief summary such as this.

Without attempting to deal with all the corollaries of this system, I will attempt to prove their main propositions to be anti-Scriptural. But first let me say that their writings and arguments are filled with such statements as, "no doubt," "in all probability," "tradition says," "legend," "myth," "doubtless," "that we may guess," "can there be any doubt," "may we not infer," "there were probably," "it is not hard to believe," "we venture to think" etc. The whole system seems to be a bit of wishful thinking.

"ISRAEL" AND THE "JEW"

The first important claim of this cult is that "Israel and the "Jew," are always spoken of and considered as two separate peoples, as well as nations, from the separation after Solomon to the present time. This may surprise most students of the Bible upon hearing it for the first time. The obvious meaning of both Old and New Testaments is against such a teaching; yet is dogmatically declared by all the apostles of this new movement. Notice one quotation from one of their writers (Rev. Seth Gordon, President Emeritus of Tulsa University, in "Prophecies and Fundamentals"). He says on page 354 of this book, "I was thoroughly convinced that here were 'three classes of people in the world: the Gentile, the Jew, and the Israelite.' In history and prophecy, in theory and in fact, these three are separate and distinct races." These advocates of British-Israelism cause a great deal of confusion throughout the Old Testament by applying every Scripture where the name "Israel" occurs to the nine or 10 tribes of the northern kingdom. This, of course, quite easily can be proven untrue. There are many places where the word "Israel" did refer to the division, but also many more where it obviously does not refer to this division but to the whole 12 tribes.

For example, the British-Israelites claim that only Jews returned from the Babylonian captivity; yet in the book of Ezra this remnant is called "Jews" only eight times but called "Israel" no less than 40 times. In the book of Nehemiah they are called "Jews" II times and "Israel" 22 times. Another significant fact in this connection is that British-Israelites claim that the Jews returned to Palestine, while the ten lost (?) tribes remained in the Persian Empire. In the book of Esther, written subsequently to the partial restoration under Zerrubbabel and Joshua, these people are called "Jews" 45 times and not once mentioned as "Israel." In addition to these facts, the post-exilic prophets speak of them as one nation. Malachi, for example, prophesies to Israel or Jacob, and distinctly refers to the people in the land almost a century after Ezra.

Josephus, the Jewish historian, might be cited here also in proof of the same thing, but we must pass on to the New Testament. Here we find that the same people referred to as "Jews" 174 times are also called, "Israel" no less than 75 times. Paul is a fine example of this. He said, "I am a man which am a Jew of Tarsus" (Acts 21:39). Yet he also said, "I also am an Israelite" (Rom. 11:1). Another shining example is Rom. 9:4-5. Paul here says that his kinsmen according to the flesh were Israelites but continues to say, "of whom as concerning the flesh Christ came." Even the British-Israelites' adherents admit that Christ's earthly ancestors came from Judah and were called Jews.

These references from the Old and New Testament are sufficient to disprove this claim, which is one of the most vital tenets of British-Israelism.

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THE "LOST" TEN TRIBES

Another equally important claim of this cult is that the 10 northern tribes were lost. They claim that the northern tribes were entirely lost in the Assyrian captivity and that at most, only a very few isolated individuals came back with those who returned after the Babylonian capticity. Now we do not admit for a moment that such is the case, as we shall soon see; but even if it were true, the present Jewish nation would still be composed of members from all 12 tribes. With the gross idolatry which immediately engulfed the northern kingdom, it would only be natural to expect that many of the godly inhabitants of those tribes would rebel against this and resort to the kingdom of Judah, where Jehovah was still at least outwardly worshipped. We are not left to mere supposition, for at least three different passages in the Word of God tell us that on three different occasions just such a thing happened. In II Chronicles 11:13, 16, 17 we read,

> "And the priests and Levites that were in ALL Israel resorted unto him (Rehoboam) out of all their coasts . . . And after them out of ALL the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice to the Lord God of their father. So they strengthened the kingdom of Judah.'

Again, in the reign of Asa, king of Judah, we read in II Chron. 15:9:

> "And he (Asa) gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him OUT OF ISRAEL IN ABUNDANCE, when they saw that the Lord his God was with him."

The third notice of such a migration from the northern tribes to the kingdom of Judah is found in II Chron. 30. The whole chapter deals with this subject,



YOU ARE BEING WATCHED!

"The eyes of the Lord are in every place, beholding the evil and the good."

but we can quote only a few verses here. In 11 we read,

"Nevertheless divers of Asher and Manasser and of Zebulon humbled themselves, and came to Jerusalem."

The tribe of Issachar is added to this list in v. 18. That these who came out of Israel remained in the southern kingdom of Judah is shown in v. 25, which we quote,

"And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that DWELT in Judah, rejoiced."

This verse is very significant as it shows the three main waves of migration from Israel to Judah. As we have seen, first the Levites came, then others out of all Israel under Asa's reign, and last were the more recently arrived "strangers" out of Israel. In other words, in Hezekiah's day all those who had come down to Judah in previous centuries still remained, and these made no small multitude of people. Thus, even if the northern tribes which went into captivity were lost yet the Jews which were in the southern kingdom were a truly representative group of all 12 tribes. They were always considered so after the captivity of Babylon.

However, we do not admit for a moment that the tribes of the northern kingdom were lost. As pointed out in a previous paragraph, the books of Ezra and Nehemiah mention Israelites as well as Jews returning from the captivity. In addition to this, Josephus tells us just where the majority of the 10 tribes were located in his day so that they were not lost. There is abundant evidence also from the New Testament that Jesus and his disciples ministered unto all 12 tribes of Israel. He sent His disciples to preach to the "lost sheep of the house of Irael." He also told the Syrophenician woman that he wes "not sent but to the lost sheep of the house of Israel" (Matt. 15:24). The British-Israelites tell us that this proves that the tribes were lost; but it is evident that Jesus meant "lost" **spiritually,** not geographically. Jesus said virtually the same thing when He visited Zacchaeus. It would hardly be argued that Zacchaeus was "lost" geographically when perched on the limb of the sycamore tree! We might also mention Peter's congregation on the day of Pentecost and the recipients of the books of James and I Peter, in proof of the same contention.

OTHER CLAIMS

These two claims of British-Israelism are the two major stones in the arch by which they attempt to bridge at least 1000 years of history and build a fabulous, imaginary structure. The other claims can be dealt with in the same fashion, if space permitted, and could be shown to be similarly false. However, we must rest the case by merely adding that the whole program is out of harmony with sound Biblical dispensational teaching, and that it robs the nation of Israel of the promises of a glorious millennial kingdom, and similarly seeks to rob Christ, their coming King, of much of His glory. A couple of examples will suffice.

In Joseph Wild's book, "The Ten Lost Tribes," pages 196-197, he clearly states that Messiah's throne of righteousness and peace is to be identical with the throne of England, and the English people are "the saints of the Most High," to whom all the kingdoms of the world shall soon be given. Another quotation from another author in one of their publications called, "The Banner of Israel," reads as follows: "During their wanderings in the desert His presence was manifested by the pillar of cloud by day and the pillar of fire by night . . . The same Lord still watches over the Ten Lost Tribes of Israel in England and if a gigantic panoramic view of England could be taken from an elevation above the center of the island at midnight, a temporal pillar of fire would be as remarkable from the blazing furnaces, the gas, the steam-engines, as the pillar of cloud and smoke arising from the same sources in the daytime, marking the chief position and prosperity of Israel." The Shekinah glory of God is made out to be the glow of British furnaces and steam-engines.

We close this part of the discussion by citing one more rather amusing proof, which is typical of dozens of others which time and space forbid. Quoting again from Dr. Gordon's book, "Bible Studies," page 317, we have the following: "In Judges the 12th chapter we have an account of two nations getting mixed up, the one with the other. And the time came when it was necessary to know who was a Gileadite and who was an Ephraimite. So a test was put upon them. They were told to say 'Shibboleth'. When they were brought before the commander of the day, about one-half of them said, 'Sibboleth'. They left out the 'h'. 'For they could not frame to pronounce it aright'. Do you know any people across the water that cannot handle the 'h'? That is characteristic of the English people This is conclusive evidence to my mind that the English people are descendants of the Ephraimites."

THE EFFECTS OF THE TEACHING

In conclusion, let us consider for a moment the effect of the teaching of this strange movement or cult. First, it distorts and disarranges the entire prophetical picture; second, it abrogates dispensational truth in the Bible; third, it seeks to rob the true Israel of God, of her promises, distinction, and future glory, fourth, it fosters national pride on the part of the British people; fifth, it abrogates the dispensation of grace and seeks favor for a select few under the law; and last, it robs the Bible of its solemn warnings for the future for both individuals and nations.

The seriousness of the teachings of British-Israelism can hardly be overstressed at present. Recently, I talked to a man who said that he had formerly been a member of a Christian church. He now belongs to a new church founded wholly upon the tenets of British-Israelism. If and when Britain and the United States win the present world war, the movement of British-Israelism is almost certain to spread like wild fire among our churches. Therefore, we should be prepared as ministers of the true gospel of Christ to combat such heresy.

Pure Patriotism

By MILES TABER

Patriotism is defined as love of one's country. Manifestly, there is a spirit abroad in the world today, commonly called patriotism, which is not pure. It may be known by its fruits: lust for power, aggression, exploitation and oppression. It can only serve its country by destroying others. Over against this false patriotism, we who know Christ should demonstrate a pure patriotism. But wherein lies the difference?

The difference is not in the country loved. There is false patriotism in America and Britain, as well as in Germany, Italy and Japan. And there still remains a pure patroitism in some German, Italian and Japanese hearts.

Clearly, the difference must be in the kind of love. The New Testament recognizes two kinds of love, and uses different Greek words to denote them. The first is natural affection, the second is Christian love. The first is common to all men, the second is possible only to the Christian (I John 4:7). The first is selfish, grasping, cruel; the second is an interest in the welfare of the one loved. The first seeks material and temporary advantage, the second seeks the spiritual and eternal good of the one loved. The first is a blind emotion; the second is a deliberate choice, an act of the will.

Now we need only to apply these two kinds of love in the field of patriotism to see the difference between the two kinds of patriotism, false and pure.

Since the second kind of love is possible only to the Christian, then he alone is a patriot in the highest sense. So far from being a slacker, the real child of God is the only one who has a love like God's love for his country, and he is the only one in a position to render that spiritual service which is the supreme need of every nation under God's heaven.

Natural affection is selfish, so false patriotism is selfish. Christian love seeks the welfare of the one loved, so pure patriotism seeks the true welfare of one's country. At no point is the contrast more clear. Much that is called patriotism is merely a looking out for one's own interests. We ask, what will happen to us if we don't win this war? The answer is so bad that we decide it is best to make some sacrifices now to avoid that alternative. Our actions are prompted by that same greed and selfishness, found in every human heart, which activates the dictators of the world. But Christian love for one's country seeks to make that country what, under God, it ought to be, not by dominating others, but by serving them.

A false patriotism is concerned primarily with material and temporal things, colonies, raw materials, markets, and natives who can be exploited. Christian patriotism is concerned with making one's nation strong within, "physically strong, mentally awake, and morally straight," and with helping that nation to make the most of its spiritual heritage. Since the one thing that really and ultimately exalts a nation is righteousness, Christian patriotism concentrates on this, its peculiar field. Greed can build empires, but only righteousness can make them last.

Since natural affection is an emotion, depending on the attractiveness of its object, false patriotism is an uncertain thing. The nation may become so vile that it is no longer loved. But the durability of Christian patriotism is founded on the rock of a deliberate choice of the will. The Christian will go on loving his country, and trying to make it what it ought to be, no matter what it has become. Paul loved his own nation deeply, even when that nation was fast ripening for judgment. Their sin seemed only to increase the love in this great patriot's heart for them. And the abounding iniquity in America today is only a challenge to Christian patriotism.

Two more remarks must be added, both of which are seen so clearly in Paul's own terse statement of his attitude toward his nation, found in Rom. 9:3. "I could wish that myself were accursed from Christ for my brethren, my kinsman according to the flesh."

There is no limit to the Christian's willingness to sacrifice and suffer personal loss for his country. That is because he loves as God loves—and gives, without counting the cost. Paul says in effect, if it were possible, if it were right, I would be willing to be treated as one separated from Christ forever, if by doing that I could serve my country. Here is the true "supreme sacrifice" which only a Christian like Paul could fully understand. Brethren, let there be no hiding from danger or loss of income under the guise of religious conviction; let there be no "chiseling" in tires and gas because a kind government recognizes that a part of our regular work is essential. Our country is passing through its darkest hour. Sacrifices are called for. Let Christian patriots lead in making them.

But Paul did not say that he did wish to be accursed from Christ for his nation's sake, he said he could wish it. He was willing to make that sacrifice, but he knew that that was a sacrifice contrary to God's will for him. The only limits to the sacrifices that a Christian should make, and the services he should render, are the limits placed by God's revealed will. The Christian's willingness is without limit, his actual service is limited only by God. For every sacrifice he does not make, when called upon, he must have a "thus saith the Lord."

Pure patriotism, then, is Christian patriotism, loving our country as God loves us, and has taught us to love. It is seeking the highest moral and spiritual welfare of our country to the end, regardless of its condition at the time. It is a willingness to make personal sacrifices absolutely without limit, yet to be limited in practice by the revealed will of God. May God help us all to find the path in these dark days, the path of love for our beloved America, and of obedience to our heavenly Father.

NEW BIBLE CLASS AT INDIANAPOLIS

A Bible class has been started in Indianapolis, Ind., with Bro. Robert Ashman, pastor at Peru, Ind., as teacher. Pastors and others are requested to send to Mrs. Forrest Black, 1135 N. Lynhurst Dr., Indianapolis, the names of Brethren and others who might be interested in this class.

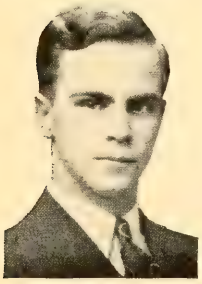
Radio Messages from Brethren Broadcasts

Weekly Broadcast over WINC, Winchester, Va., Each Sunday at 4:00 P.M.

HOW CAN I PLEASE GOD?

By PAUL E. DICK, pastor, Winchester, Va.

In I Samuel 8, we find the nation of Israel demanding a king to rule over them like the other nations had. Previous to this time Samuel had been the judge of Israel. The fact that Samuel was getting old and well up in years led him to appoint his two sons as judges over Israel. The nation of Israel would by no means consent to these two sons ruling over them, because they walked not in their father's ways, but turned aside after lucre, and took bribes, and perverted judgment. The elders of the nation came and petitioned Samuel to give them a king that they might be like other nations. However, the real reason for wanting a king was that they might worship idols. This request displeased Samuel, who, being a man of God, prayed and asked the Lord what to do. The Lord spoke to Samuel, telling him to "hearken unto the voice of the people in all that they say unto thee: For they have not rejected thee, but they have rejected me."



Rev. Dick

The Lord gave a vivid description to Samuel of the man who was to rule over all Israel. The man appointed would not be beneficial to Israel, but nevertheless they said, "We will have a king over us." **Saul** was the one appointed as king. In I Sam. 9:2 we read that Saul was "a **choice** young man, and a **goodly**: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was **higher** than any of the people."

A CHOICE YOUNG MAN

Now back to our thought, "How can I please God?" If ever a man could please God **in the flesh**, Saul was that man. He was a **choice** young man. The nation was proud to choose Saul because he was the best: yes, in our world of sports the best that can be found are chosen to represent their teams.

GOODLY AND NOT A GOODLIER PERSON

Not only was he a choice young man, but a goodly, and not a goodlier person was to found in all Israel! There was a reason for God allowing such a man to be Israel's king. God in His omniscience realized Israel would later say, "You didn't treat us fair," etc.; so God gave them the best in the land. He was a goodly person.

In Ps. 45:2 we read "Thou art fairer than all the children of men." God gave us the best in the person of Jesus Christ. Never can we say to God, "You haven't given me an opportunity." His best was given for us. If we reject Him, then we have no further accusation to make against God. Abraham was the "friend of God," but there was a spot on him. Peter was a lovable character and gave us two books, but he was not perfect. Many other characters in Scripture are examples of God's grace, but none are without spot. The Lord Christ is fairer than all the sons of men. In Him is no sin, no fault.

You see, radio friends, God gave Israel the best person in the land to rule over them, but this does not necessarily say that he pleased God.

HIGHER THAN ANY OF THE PEOPLE

Saul was higher than any of the people from his shoulders and upward. The people were proud of him, the biggest and best in all the land. Little wonder that the nation rejected a theocracy in favor of a king!

SAUL WAS HUMBLE

In I Sam. we find that Saul was **humble.** He was from the smallest tribe of Israel. How many Christian people are humble enough today to give God all the glory due Him? We boast of our accomplishments and forget that it is God working through us. Paul said in Eph. 3:21 "Unto Him be the glory;" and when we depart therefrom we are not pleasing God. If ever a man in the flesh could please God, it was Saul. But we read in Rom. 8:8, "So then they that are in the flesh cannot please God." There you have it my friends. You, too, may be pleasing everyone around you because you are partaking of the things of the flesh, but remember that God says, "They that are in the flesh cannot please God." Pleasing God should be our highest aim. Paul said, "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men I should not be the servant of Christ" (Gal. 1:10).

EARLY LIFE OF SAUL

Saul's early life gives a description of the unsaved man. First of all, Saul was sent out to seek something he couldn't find. It was not until after he met the man of God, Samuel, that he found his father's animals. Are you, too, seeking something that you cannot find? Maybe you are looking for a home, happiness, peace, joy, and possibly salvation; but these will never be found without the Man of God, The Lord Jesus Christ. In Matt. 6:33 we read, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

In Saul's early life he was:

1. Seeking lost and unclean animals when God wanted him to be king. How many people today are seeking lost and unclean things as a means of salvation? Partaking in lusts of the flesh has never provided salvation. You may enjoy the pleasures of sin, and stumble around in ungodliness seeking something that is worthless, but remember God wants you for His kingdom.

2. Saul lived a short distance from the man of God; yet he never knew him. Many today are like

that. People today are living in sight of churches that preach the gospel, a short distance from the Man of God, the Lord Jesus Christ; yet they do not seek Him and pour out their hearts to Him! "He was in the world, and the world was made by Him, and the world knew Him not. But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name" (Jn. 1:10-12). The day of grace will soon be over. Whose fault will it be that **you** are not a Christian? Why not openly confess Him as your personal Savior, and you, too, will become a child of God.

3. Saul discovered someone was praying for him. It was Samuel to whom God had spoken concerning Saul. In Jn. 10:16 we read, "And other sheep I have, which are not of the fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Eph. 1:4: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Romans 5:8: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Someone is praying for you, praying that you may accept the Lord Jesus Christ as your personal Savior. Years ago I never realized I would be in the ministry, but someone was praying for me. Thank God we still have a few left who are interested in the souls of men and women!

4. When God wished to crown Saul, he was hiding among the stuff. Today God would be willing to crown many with the helmet of salvation, but human nature would rather hide among the sinful pleasures of this world. If salvation is not in your possession, it is not because God has not made it possible. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

Saul had his enemies, the same as other people. The Ammonites meant a loss of vision, which was external. The Philistines meant a loss of the sword, which was internal. The sword is an emblem of the Bible and Christian service. When we give place to self, or compromise with a worldly church system, we lose the cutting edge of the sword. Saul couldn't wait seven days for Samuel, and as a result God said, "Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever, but now thy kingdom shall not continue."

Yes, friends, the secret is at the **cross.** Saul's conscience could wait seven days for Samuel, but it took faith to wait until the end. Now the question: if **Saul** could not please God in the flesh, who are we that we can please Him in the flesh?

How can I please God? Heb. 11:6 "But without **faith** it is impossible to please God." Saul was a choice and goodly young man; yet he could not please God. You, too, may be the most respected person in your town; but if you are living in the flesh, and if you are without faith in the Lord Jesus Christ as your personal Savior, then God is not pleased with your life. It was Jesus who said to Nicodemous, one of the most learned and respected men of Israel **"Ye must be born again."**

Radio friends, this day is your life: (1) an inn thronged with busy traffic? (2) a library which is being steadily filled with increasing stores of knowledge? (3) a counting house dedicated to money making? (4) a pleasure house used for no higher purpose than pleasure seeking?

God grant that we may please Him by having **faith** in the **Lord Jesus Christ**, and by living in the Spirit.

THINK IT OVER



By God's help little men can do big things; and without His help even big men can do but little.

From A Tither..

(Please don't read this if money talk bothers you.)



What would you think of a Bible School superintendent who might proclaim loudly through the church bulletin each Sunday, the need of every church member attending the Bible School, and yet seldom attend himself?

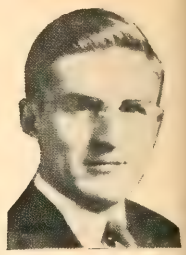
Or what would you think of a pastor who constantly admonished his people to bring their tithes and offerings to the church each Sunday, "upon the first day of the week"—yet he himself very seldom brought his, reasoning that his time was given in the Lord's service, therefore he was not obligated to have any part in giving of his tithes and offerings through the church? He preached and expected others to do what he is not willing to do himself!

God's word says, "Bring ye **all** the tithes into the storehouse, that there may be meat in mine house. . . ." Does that mean that we should tithe, and then put the tithe into the bank, or some tin can, pitcher, glass, drawer, or sock, or even use it for any other cause, worthy as it might be, that we might choose above that of God's storehouse? The storehouse is the church —"mine house" (Mal. 3:10).

I know a preacher who has been educating his children in college from God's tithe. In other words, that father has taken God's money and has been misappropriating Another's funds! If those funds were the property of some bank, have you any idea where he would be now?

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

How to Grow in the Christian Life



By REV. NORMAN UPHOUSE

Pastor North Riverdale Brethren Church, Dayton, Ohio.

(Lk. 9:23) And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily and follow me.

INTRODUCTION:

The command of the text is based upon the great principle of the imitation of Christ. I take it that Christian growth is living after Jesus, not that we enter the Christian life in this manner, but that we grow in grace unto perfection. Could we attain perfection at any time apart from Christlikeness, then the Jesus way of living would not be necessary, and Christianity would lose an outstanding peculiarity.

The ultimate aim of the text, viewed in its broadest or narrowest sense, is Christlikeness. As astonishing as it may seem to a world that sneers at Christ, and to psychologists who stumble over the new birth, the Christian life is an evidence of a complete transformation. It certainly is complimentary to Jesus that every transformed life is a standing testimony to His integrity.

The great primary fact lying back of the text is that God became strangely inconceivably connected with pain—that He in Whose nature is inherent happiness, by some mysterious process entered the regions of suffering, crossed the whole diameter of existence, to find Himself incapable of moral pollution; yet was apparently subdued by the apparent conquerer sin and was clad in the weeds of the servant death.

From His words that we know; and positive life and death proceeds conditions of discipleship, presupposing an unquestionable identification with Christ.

SELF DENIAL

Self-denial means to lose sight of oneself. This is asking a big thing, especially since some are puffed up. But unless the Holy Spirit is so disposed to break down the stubborn will of man, and man unconditionally yields himself, he is retarded in his Christian growth and fails on the very first step of Christian conduct, which is obedience.

Confession of sin and acknowledgement of Christ are noble and have special significance, but we are asked to yield to His sweet and holy will. To crown our Savior as King of kings and Lord of lords, demands a dethronement of self will. Violence is being done to the Scriptures when professing Christians say that they will read and hear preaching of the Word, but choose to follow their better judgments. There is but one position, and that is that God's will be done. I reckon that many unkind words would never have found expression, and many unkind deeds never found action, had God's will been done.

"Just as He wills, so let it be,
Whose hand shall mark my path for me;
Just what I need, His eye can see;
Just as my Father wills."

Think of the self-surrendering Christ. In Gethsemane, he said, "Not my will;" and sweat appeared as it were great drops of blood. On the cross, he hurled the same back into the face of evil and the dark abyss. All that we may be asked to give up, He gave up. There is not one crisis of conduct that He did not meet triumphantly. "All the way, before He's trod, and now the flock proceeds."

"I will" is the final statement that bridges the gulf between the mortal and immortal. The believer who says, "I will," to God in all the scenes of life—at work or at play, in love or in truth, for beauty's sake or for the sake of duty, in words of ambition or in words of service, or in the victor's shout of faith—will become the possessor of the fulness of life which is the fulness of God!

"Would you live for Jesus and be always pure and good?
Would you walk with him within the narrow road?
Would you have him bear your burden, carry all your load?
Let him have his way with you."

CROSSBEARING

After one hard announcement comes another. We are apt to wonder, "What occasion can there be for our crossbearing?" Yet the staggering question is, "What did Jesus have to do with crosses?" As for redemption, His death stands alone. As for suffering for righteousness' sake, it is the highest instance of a universal law, according to which all who live a godly life must suffer hardships. Plato had a glimpse of the law when he wrote, "The just will be scourged, racked, bound; will have his eyes put out; and after suffering many ills will be crucified." Jesus choose the most effectual method of keeping this truth prominent before the mind of his followers, when he announced the first doctrine of His own death.

In effect, He declared that only such as were willing to be crucified with Him should be saved by His death. There is a sentence inscribed on the door of a certain school, "Let no man who is unwilling to deny himself and take up his cross, enter." Our crossbearing today is influenced by our willingness to be crucified with Him, the reality of which is history.

In discipleship, the cross signifies all the trouble that comes to those who earnestly endeavor to live after Jesus. Not only did our Lord die by the unjust, but for them. His appointed cup was filled with all possible ingredients of shame and pain, mingled with bitterness. And not a few of the most honored servants have come near in the manner and measure with their afflictions. But the hardships of the Christian host are ordinarily less severe. Jesus stands at the head with a great cross; the martyrs approach it, while we are at infinite distances with lesser crosses.

While our daily cross-bearing is remote from what it might be, let us take care not to manufacture crosses, as the monks did. It was when Christianity was in its infancy, and through a reformation, that fidelity actually meant death for all too many. Those

days are much lost sight of in peaceful times, but still the principle is here.

"I walked one day along a country road,
And there a stranger journeyed too,
Bent low beneath the burden of his load:
It was a cross, a cross I knew.
I cried, "Lord Jesus," and He spoke my name;
I saw His hands all bruised and torn;
I stopped to kiss away the marks of shame,
The shame for me that he had borne.
"O let me bear Thy cross, dear Lord," I cried,
And, lo, a cross for me appeared,
The one forgotten, I had cast aside,
The one, so long, that I had feared,
My cross I'll carry till the crown appears,
The way I journeyed soon will end,
Where God himself shall wipe away all tears,
And friend hold fellowship with friend.

FOLLOWING JESUS

Jesus left a model that we should follow in His steps. He told the disciples how He would go, and that they should come after him. The first tone shattered the air: "I must go;" but the second was gentle, "If any man will come after Me."

Following Jesus in a world that has rejected Him and remains unchanged up to the present time, means that we must share in His rejection and in every varied circumstance of his earthly life.

The stature in Eph. 4:22 expresses the idea in terms of growth. Christ is the standard, not in size or age but in moral character. We grow in grace until we become like Him. The measure of the fulness means the full measure, that we should advance in piety and knowledge as to become like Him, which thing will be realized when we are saved in conformity to His will at His second appearing. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him even as He is (I Jno. 3:2).

The battlefields of Europe are dotted with white crosses as daisies dot our meadows. They tell a grim visaged war story. They tell of the choice youth that fell before the formidable war machinery. They tell of the selfish aims of greedy capitalists, and they tell of the countless broken hearts in every clime.

One day three visitors arrived in France in a special car: a preacher, a business man and a woman, and of course the driver. The car stopped and the preacher and woman left. Then the business man said to the driver, "I can't see anything of interest here, let's move on to the place of the great battle where numerous crosses are." The driver pointed to the poor woman who had stopped by a tree and had fallen to the ground, bathing the soft velvet carpet with her tears. "There," he said, "lies her husband and son—all that she had to love. I tell you, she has interest here."

You may be like the business man and have no interest in discipleship, no interest in the cross; but when Jesus becomes real, then I tell you your interest will center around the cross.

Why is it that some people are so contemplative, so apt in self denial and crossbearing? It's because they choose to follow the Jesus way of living and dying.

Bible Vitamins

By MRS. KATIE I. CRAIG

On every hand, over the radio and elsewhere, we are hearing a great deal, these days, about vitamins. We must have vitamin this, and vitamin that, in order to keep our bodies physically fit. Bread is being enriched with vitamins; programs over the air are telling which kinds of fruits and vegetables have the most vitamins; there are advertisements telling us that vitamins can be had in tablet form—all this for the building up and for the maintenance of our physical bodies.

If these vitamins are so important and so necessary in keeping up our physical bodies, how much more important it is that we be supplied with **Bible** vitamins for our spiritual welfare.

So far as I know, there is no mention made of Bible vitamins. In Gal. 5:22-23 we read of spiritual vitamins, although these two words are not mentioned. The spiritual part of man needs these vitamins of love, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. We need all these vitamins to help us to be the kind of persons Christ would have us to be. If we have really been born again, we should have these vitamins already abounding in us.

Vitamin love: we will love Jesus; our brethren; yes, and sinners also—not the things that they do, but their souls. Christ died to save us from our sins.

Vitamin joy: we will have that gladness or happiness in our hearts. There are many ways and degrees of expressing it; but if it abounds in our hearts, it will naturally overflow in some form or another.

Vitamin peace: that state of quietness and contentment. We are reconciled to God, or brought back in harmony with God.

Vitamin long-suffering: we will patiently bear injuries or offenses for a long time; we will not be provoked easily.

Vitamin gentleness: we will be refined in our manners, not rough, but mild and tender—a quiet disposition.

Vitamin goodness: we will possess desirable qualities, such as being useful, virtuous, and pious.

Vitamin faith: that substance of things hoped for, the evidence of things not seen. We must believe in God, in the Scriptures, and in the person and work of Christ. It is trusting and being loyal to Him.

Vitamin meekness: the state of not being haughty or resentful; to be mild of temper, unassuming and humble.

Vitamin temperance. Temperance is divided into two parts: (1) the habitual moderation of the appetites; (2) of passions. We should exercise control over our eating, both in quantity of food and kind of food. Certain kinds of food may not agree with us; then we should be careful and choose what agrees with us, and should not over-indulge in the food which tastes so good. This is also true of drink. A Christian will not only be temperate pertaining to alcoholic beverages, but will abstain from them entirely. Passion is a state of mind when powerfully acted upon; a controlling emotion, whether of love, anger, or worldly desires. One can also have a passion for dress, music, etc., as passion is the result of any feeling or emotion completely mastering the mind. We are warned to be temperate in all these things.

Now we have these nine Bible vitamins itemized. We believe that we should study them, and as Christians, we should feast upon these Bible vitamins; for they are very essential in building up and maintaining our spiritual life, and we are in no danger of consuming too many of them.

I AM THE SUNDAY EVENING SERVICE

"I am being assailed on every hand today. My enemies are many. I am being beseiged by mighty forces. I am fighting for my very existance. In many churches I have been thrown out, dismissed, expelled, driven out permanently. In others I am dying a slow and painful death. My worst enemies are those of my own house, the members of the churches. The war has added new foes to my life and service. Who are my enemies? I will name just a few:

.1 **Enemy Wanderlust.** So many folks today have become religious wanderlusts. A wanderlust is one controlled by "an impulse toward wandering". So many folks today are like the Athenians who "spent their time in nothing else but either to tell, or to hear some new thing". So they go a-wandering here and there, hither and thither, seeking some new voice. I, the Sunday evening service, suffer because of their irregularity or habitual absence.

2. **Enemy Oncer.** There are many folks today who seem to believe that if they have attended one service on the Lord's Day, the morning, that they have discharged their duty for the day. I have no criticism of those who, because of age or ill health do not feel it best for them to venture out after dark; but many who absent themselves from the evening service have no justifiable reason for their absence. Every absence not justifiable is a vote to drive me out of the church.

3. **Enemy Entertainer.** Some people have formed the habit of entertaining their guests on Sunday evening. Some have the habit of making their calls on that night. Thus social entertainment is taking its toll from my audience.

4. **Enemy Indifference.** I guess that this is the worst enemy of all—just plain **indifference,** just plain **carelessness.** The words themselves tell the story —indifference and carelessness to Christ and His church.

My Only Hope

My only hope for my continued existance and ministry is in those who are and will be "steadfast, immovable. always abounding in the work of the Lord". The **faithfuls!** The **regulars!** The **stand-bys!** I believe that they will keep me alive until the Lord comes. Praise the Lord for these! Will you be one?"

—Selected.

? ? ? THREE GREAT QUESTIONS

How Would You Answer Them?

1. Did you invite someone to church today?

2. Have you spoken to another about Christ the past week?

3. Do you rob God by holding back the tithe? (Mal. 3:10).

JUST THE THING!

In dealing with those of the **Roman Catholic Faith**—a **Gospel of John (Douay Version)** translated out of the Latin Vulgate. Sixty cents a dozen. Buy them by the hundred at $4.50. **Order from**

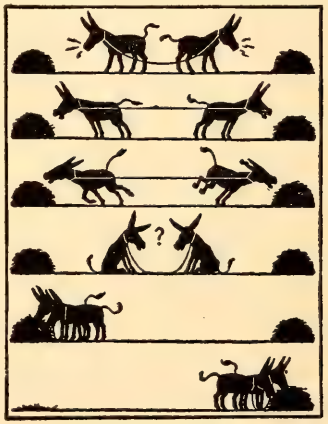
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Co-operation

Two donkeys, so the story goes,
Were tethered each to each,
When, lo, they neared two cocks of hay
That seemed within their reach.

Each sought his own; the rope grew taut,
As though each would apply
His utmost strength to take his share
Or know the reason why.

They pulled and scraped and pawed and kicked
As though indeed insane.
But not by such fool stunts could they
One single bite obtain.



Till, wearied, turning face to face,
They talked the matter o'er
And mutually agreed that they
Would thus behave no more.

At peace, they soon one cock devoured,
And ate the other too.
How good the joint refreshment seemed
None but the donkeys knew.

Ye humans, crude and stubborn willed,
Respect the common tether.
Be wise, confer, agree, co-work
And take your joys together.

Someone said to a young Christian: "Converted! that's all moonshine!"

Said the young Christian: "I thank you for the illustration; the moon borrows its light from the sun; and we borrow ours from the Sun of righteousness."—D. L. Moody.

NEWS BRIEFS From Our Workers

NEW ARRIVALS IN OUR BROTHERHOOD: A third Elias is in the land of the living. He took up his residence with Rev. and Mrs. White in Lynwood, Calif., around May 20. Another "he-man" by the name of Danny Hammers made his arrival very welcome at the home of Rev. and Mrs. Tom Hammers of our Tracy, Calif., church

June is a great month in the lives of the members of the WHITTIER, CALIF., church. It will be known as Loyalty Month and Tithe Month. Special emphasis will be laid on faithfulness in attendance and faithfulness in prayer. Tithing includes not only money, but tires, time, and talent in this special month.

Any church group or family group is welcome to the use of a fine barbecue in the rear yard of Bro. Charles Ashman. This recreation place has been dedicated to the work of the Lord in Christian fellowship for the members of the WHITTIER church.

"Expect to hear great things from Compton under God, they will be accomplished." We are happy to hear that Bro. Ralph Colburn has accepted the pastorate of this home mission church. Let's hear the great things soon! May the Lord richly bless this work.

"Singing through the hymn-book" has been a special feature of the prayer meetings in the church of WAYNESBORO, PA., were R. D. Crees is pastor. This is a good idea for all of us to get better acquainted with our hymnal.

The mid-week prayer meeting in CLEVELAND, O., has grown to the extent that it can no longer be held in the Prayer Room. This Home Mission church is really doing things for the Lord. Let us pray with them that they may soon outgrow the church auditorium.

June 7, six brethren were baptized after the Sunday evening message, reports Dr. J. C. Beal. Now they are in the midst of Daily Vacation Bible School with an enrollment near the 100 mark. It is great to note that the interest in the work in WATERLOO, IA., is growing.

It has been a privilege for the LAVERNE, CALIF., Brethren Church to have the Sheldons in their congregation during this past year. We now understand that they will be returning to the East soon to make preparations for their return to the field.

Bro. Paul Bauman has been acting as "Professor Quiz" on the new Christian Endeavor Hour, which comes over station KPAS, Pasadena, every Saturday evening, 7:15-7:45 o'clock. In case you would like to listen in—as all good C.E.'rs should—turn in on your dial to 1110 Saturday night.

Bro. H. O. Mayer and family are now in JUNIATA, PA., where Bro. Mayer is serving during the summer months. At a recent service 30 members stepped out and made decisions of dedication. Bro. Mayer was told afterward that it was "the first thing of that kind that has ever taken place in the history of the church." Bro. Mayer is in a difficult field, but, as he says, "Our God Whom we serve is able."

$3245.76 is a cause for rejoicing! It is not only the largest offering in the history of the Second Brethren Church of LOS ANGELES, CALIF., but it also represents an increase of $1333.43 over last year. This foreign missionary offering is the largest offering in the history of Brethren foreign missions that has ever been given by any single church with the exception of the First Brethren Church of Long Beach, Calif. But the best thing about this offering is not its amount, but rather the fact that there is coming into the fellowship of that church a young couple, who have dedicated their lives to the African mission field, and who, the Lord willing, will join the many others who have gone forth to the fields of service, both in the homeland and across the sea.

BRO. ROBERT D. CULVER of Ankenytown, O., recently completed a week of meetings at the First Fundamentals Church, in Bremen, Ind., of which Rev. Irwin Weyhe, a middler in Grace Seminary, is pastor.

The NORTHWESTERN BRETHREN CAMP ASS'N has been busy preparing Clear Lake Camp in the Snoqualmie National Forest for their young people's camps in July. The government has granted them a permanent permit for this beautiful site in pine and fir timber, where there is ice cold spring water, and excellent facilities for boating, fishing, hiking, and many other attractions. Improvements have been made on the camp, which was first opened last year.

DR. PAUL R. BAUMAN has tendered his resignation to the Second Brethren Church of Los Angeles, having accepted a position as full time professor at the Bible Institute of Los Angeles. His resignation takes effect as soon as another pastor can be procured, which it is hoped can be arranged by Sept. 1. Bro. Bauman has been teaching Archaeology and Old Testament in the Bible Institute for the past two years.

A Jester once asked a man while he was walking along, "Where is the road to hell?" The man, a little deaf, misunderstood him and answered, "Keep right on the way you are going and you will get there."



Only a few months left to attain our goal of 5,000 subscribers to The Brethren Missionary Herald. Do you know that it would take only about 1,200 new subscribers to accomplish this goal this year? Our actual subscription list now stands at 3,378. If all expirations would be renewed now, these would help considerably towards our goal. Send your new subscription or renewal now.

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News from Brethren CHURCHES

PORTIS BRETHREN CHURCH

When one enjoys the reports from other churches probably he should report more often. It has been our pleasure here, during the past year, to enjoy the fellowship and services of a number of the Brethren. Bro. Orville D. Jobson and family were with us and spoke at the church. They were on their way to California. This church always welcomes our foreign missions representatives and raises an offering for their expenses. We were pleased and profited with his visit.

Some weeks after last National Fellowship Conference, Bro. Leo Polman was with us for a two weeks evangelistic meeting. That meeting was reported, we believe, some time since. The results of that meeting are yet felt in our midst. Later, as the Polman family were on their way to the Pacific coast, they stopped off with us over the week end. The music, messages and fellowship were enjoyed very much.

During the week of May 24-30 Bro. Herman A Hoyt was with us in Bible Conference. It was a busy time among the farmers, and there were not as many present at the meetings as would like to have come. We had representative audiences each night, and a very pleasant and profitable time together.

This church has been strengthened and encouraged through the ministry of each of those whom the Lord has seen fit to send our way.

In many ways, this our eighth year with this congregation has been one of the most blessed of them all. Souls have been saved, believers strengthened, and the work carried forward. Not least is the fact that the home missions offering was larger, the foreign missions offering larger, and at the end of each quarter all bills paid and money left in the treasury. May the Lord bless each church and each worker. May He lead each into the field where His workers may be most effective for Him.

— Geo. E. Cone, pastor.

NO ATHEISTS IN FOX HOLES

Lieut. Col. Warren J. Clear, who left Corregidor shortly before its fall, in a recent NBC broadcast describing a particular bombing said, "There was a sergeant in the fox hole, and he squeezed to one side to make room for me. Then all hell broke loose and I wasn't surprised to find myself praying. The sergeant was praying too, and almost as loud as I was.

"When the attack was over, I turned to him and said, 'Sergeant, I noticed you were praying.'

" 'Yes, sir, I was,' returned the other. 'There are no atheists in fox holes.' "

ANSWER THESE QUESTIONS!

1. Does my life please God?
2. Am I studying my Bible daily?
3. Am I enjoying my Christian life?
4. Am I truly walking in the Spirit daily?
5. How much time do I spend in prayer?
6. Do I pray in faith believing that God will answer?
7. Am I **really** burdened for the unsaved?
8. Have I ever won a soul to Christ, or even tried?
9. Have I given out any tracts, or spoken to someone about the Lord today?
10. How many things do I put before my Christian duties?
11. How does my life look to those who are not Christians?
12. Can others see Christ living in me?
13. Is there anything I cannot give up for Christ?
14. Am I giving at least one-tenth of my income to the Lord?
15. Is the world being made better or worse by my living in it?

How about it? **DO YOU pray for your church and pastor daily?**

MEDITATIONS ON CHRISTIAN LIVING

"O taste and see that Jehovah is good." Ps. 34:8.

The fruit of the Spirit is love, joy, and peace. Since the Spirit's indwelling can be limited in no way by circumstances other than our own heart condition, it follows also that the expression of His nature, love, and joy, and peace, is likewise independent of circumstances. We always blame discontent and unhappiness on poverty, bad luck, ill health, mistreatment and the conduct of others; when in reality the trouble lies with us. We need the Spirit in our hearts to fill us with the oil of gladness; and when His brightness illuminates our hearts, we will realize that circumstances and rest of spirit can be independent.

Therefore, if we are distressed by jealousy, envy, malice, resentment, unhappiness, or melancholy; if we are restless, unsatisfied, troubled and worried; or, if in any other way we fall short of God's desire for us, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self control, we can go to our Father "Who hath blessed us with every spiritual blessing in the heavenly places in Christ;" and if we pray to him patiently and trustfully, seeking to have our lack met out of the riches of the personality of Christ, He will delight, because He is a gracious and a merciful God, to put into our hearts His love, and His joy, and His peace. And, though circumstances may be against us, they cannot dim the light of His Spirit; but rather, they cause our rest of heart to shine brilliantly, set off by adversity.

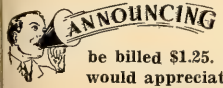
—La Verne, Calif., church bulletin.

Russian Events and Prophecy

By LOUIS S. BAUMAN, D.D.

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Spirit Filled—Eph. 5:18.

—L. T. Talbot.

ONE DAY A WEEK FOR GOD

One day a week for God,
To Whom we owe all days;
One holy day to honor Him
In worship, prayer and praise.

One day a week for God—
'Tis needful for your soul
That Christ might touch the wounds of sin
And say to you, "Be whole."

One day a week for God—
Your body, too, needs rest,
Without relief from labour's strain
No man can do his best.

One day a week for God—
The nation needs the day.
The powers of darkness will prevail
Unless the people pray.

One day a week for God—
Only one in seven,
That every other day may be
A little more like heaven.

—F. W. Pitt.

Jesus—Lord and Savior—
O, how sweet the name!
Yesterday, today, forever
He always is the same!

—Audrey Randall.

Remember

Two talents well used made two more. Five talents well used made five more. One talent hidden in the earth brought judgment. Where are your talents?

Attention Pastors!

About the time you read this notice, you will be receiving the annual statistical blanks for your church from your district statistician. Do not lay these blanks aside and forget them! Please fill them in immediately and send them BEFORE JULY 15 back to your district statistician. If any church has not received statistical report blanks, write me and I will send them to you. Let us all cooperate so that we shall have a 100% complete report this year. Thank you ever so much.

R. D. Crees, Statistician for the National Fellowship of Brethren Churches
17 W. Fourth St., Waynesboro, Pa.

HELP ME TO CEASE MY DREAMING

Help me to cease my dreaming
And live today for Thee,
O Savior, Who hath promised
To ever walk with me.

Help me to now be faithful,
Nor let the moments fly
Unheeded, while I'm dreaming
Of things for which I sigh.

Help me, O Lord, to serve Thee
Today, ere fades the light;
So many now are passing
From earth to death's dark night!

Help me to cease my dreaming
And live today for Thee.
I trust Thee with my future;
O, live today through me!

—Angie Garber.



Don't Complain about the wickedness of your neighbors, or of the troubles you have to bear, or of the meanness of Hitler, nor yet of length and dryness of the pastor's sermons UNLESS YOU ARE DOING SOME DEFINITE PRAYING FOR GOD'S BLESSING UPON THEM ALL.

PRESENCE

About, above me, evermore,
Christ's gentle presence broods,
He shares with me my silence,
He fills my solitudes.

His face, His form, I can not see,
No spoken word can hear,
But with some finer sense of soul
Do I perceive Him near.

Oh, how my heart within me burns!
What ecstasy is mine
That He thus vouchsafes unto me
His comradeship divine!

Are not these joys too sweet to last?
May He not soon depart?
"Lo! I am with you—all the days,"
He answereth my heart.

—T. O. Chisholm.

GROW IN GRACE

God's command: "Grow in grace and in the knowledge of our Lord and Savior, Jesus Christ" (2 Pet. 3:18).

How to Grow in Grace

1. Confess Christ with mouth before men every opportunity you get (Matt. 10:32,33; Rom. 10:9).

2. Be baptized and partake regularly of the Lord's supper (Acts 2:38-42; Luke 22:19; I Cor. 11:26).

3. Study the Word daily (I Pet. 2:2; Acts 20:32; Acts 17:11).

4. Pray daily and every time you are tempted (Luke 11:9-13; Lk. 22:40; I Thess. 5:17).

5. Put away out of your life every sin and everything that you have doubts about, and obey every word of Christ (I Jn. 1:7; Rom. 14:23; Jn. 14:23).

6. Seek the society of Christians (Eph. 4:11-16; Acts 2:32-47; Heb. 10:24, 45).

7. Go to work for Christ (Matt. 25:14-29).

8. When you fall into sin, don't be discouraged, but confess it at once, believe it is forgiven and get up and go on (I Jn. 1:8; Phil. 3:13, 14).

Earnestly desiring to grow in grace, according to God's command, I purpose to openly confess Christ, to observe all His words, to study a portion of His Word daily, to pray regularly, to seek the society of His people, and to seek each day some work that I can do for His sake.

Signed

—Long Beach, 1st, Bulletin.

HOW TO LIVE **"Live as if Christ died yesterday, rose this morning, and was coming back tomorrow!"**

FOREIGN MISSIONARY NUMBER

The Brethren
Missionary Herald

Vol. 4 - No. 25 July 4, 1942



Time for the Great  Bell to Ring Again

By Dr. L. S. Bauman, Editor

This picture of the old Liberty Bell is very fitting for this Foreign Missionary Number of The Brethren Missionary Herald, as the publication date falls on July 4. It is the 177th anniversary of the ringing of this old bell that true to its encircling prophecy, rang on that day to **"proclaim liberty throughout all the land and unto the inhabitants thereof"—Lev. XXV, 10.**

The old bell needs to ring again, even though its side be wounded and its tone be not as sweet as it was 177 years ago. This time—"to proclaim liberty throughout the **entire world** and unto all the inhabitants thereof." If ever such a proclamation is in order, it is now.

The Editor of this magazine is of old Dunker extraction. He still believes in the doctrine of non-resistance in the true interpretation of that doctrine as it is set forth in the Word of God. He still believes that within the will of God it is for those who have been born again to "let the dead bury their dead" while they "go and preach the kingdom of God" (Luke 9:60). The Editor is not a pacifist. He believes that the Word of God teaches that under certain circumstances war is justifiable. Otherwise, it would never have been written on any king or nation that "he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4).

However, we are frank to say in the face of the awful outrages being inflicted upon humanity by a monster who is driven by an innate blood-lust, as is Adolf Hitler, that if ever even a born again child could claim justification for taking the sword, that hour is now. Men who bear the sword **may** be needed in the world of men. Assuredly men who bear the Word of God **are** needed when we are face to face with death and despair on every hand.

The crown of the old Liberty Bell is wreathed with the Word of God. We offer no apologies for presenting it in our magazine today. One hour of real liberty is worth an eternity of serfdom, especially under a monster such as Adolf Hitler has proven himself to be. Little, if any, better are the Japanese war lords. Moreover, we have no hesitancy in including the name of Josef Stalin. In the **Boston Gazette** on the 3rd day af October, 1788, there was written an "Appeal" by Mr. Josiah Quincy, Jr., which might well have been written for the present hour:

> "If there was ever a time, this is the hour for Americans to rouse themselves and exert every ability. Their all is at hazard, and the die of fate spins doubtful! In vain do we talk of magnanimity and heroism. In vain do we trace a descent from the worthies of the earth, if we inherit not the spirit of our ancestors. Who is he, who boasteth of his patriotism? Has he vanquished luxury and subdued the worldly pride of his heart? Is he not yet drinking of the poisonous draught and rolling the sweet morsel under his tongue? He, who cannot conquer the little vanity of his heart, and deny the delicacy of a debauched palate, let him lay his hand upon his mouth and his mouth in the dust.
>
> Now is the time for this people to summon every aid, human and divine; to exhibit every moral virtue and call forth every Christian grace. The wisdom of the serpent, the innocence of the dove, and the intrepidity of the lion, with the blessing of God, will yet save us from the jaws of destruction.
>
> Oh, my countrymen! What will our children say, when they read the history of these times, should they find we tamely gave away without one noble struggle, the most invaluable of earthly blessings? As they drag the galling chain, will they not execrate us? If we have any respect for things sacred; any regard to the dearest treasures on earth; if we have one tender sentiment for posterity; if we would not be despised by the whole world—let us in the most open, solemn manner, and with determined fortitude, swear we will die, if we cannot live free men!"

Nevertheless, let us all, as the children of God, remember that apart from Jesus Christ there **is** no freedom for the children of men. It is written: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Once again, we repeat, it is the supreme business of all serious-minded, liberty-loving, peoples of the earth **"to know Jesus Christ and to make Him known!"**

PRAISE YE THE LORD!

As the copy for this issue of The Brethren Missionary Herald leaves our office for the printer, the Easter Offering has reached the total of $60,060.33, which is far above any previous high water mark. The total for the fiscal year beginning July 1, 1941, as it sums up to date is almost $69,000. This is the largest offering by far that we have ever received in the Brethren Church for foreign missions. In fact, we doubt if a similar cash sum was ever received in the history of our denomination within any single year for any cause whatsoever. We are inclined to doubt whether a larger sum was ever received in cash **and pledges** combined. Assuredly the Lord is looking with favor upon the foreign missionary work of the Brethren Church.

Of course this may be an exceptional year. However, we have had some exceptional expenses, due to

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.
Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

a very heavy loss of about $8,000 in the sinking of the steamship Zamzam with six of our missionaries and two children aboard. But, since not a single life was lost, the financial loss can be forgotten. The Lord has abundantly provided for the loss "and then some!" The Board cannot lay its plans for the future basing them upon this income. We wish we might. There may be some lean years ahead, as all the business world knows. We hope that, in the years ahead, we shall never fall below that figure; and, if we don't, we will have to be asking the Lord for more missionaries rather than more money. The fact of the matter is, that just now offerings of flesh and blood are more needed than anything else. No matter what the future may be, our offering this year justifies us in adding materially to our missionary staff. For this we praise the Lord and take courage.

THE EASTER OFFERING REPORT

We are very sorry that we are unable to publish the complete Easter Offering report in this issue as we fully expected to do. Could we have had one more week of time, it could have been done. But as it is, the complete report will now have to be held over for our August issue. We have had two secretaries at work in our office compiling this report. However, nearly $60,000, all coming in within several weeks, to be acknowledged, properly segrated into so many various funds, entered upon our books, with both secretaries new at the job and with the "boss" necessarily absent from the office a part of the time—well, it just didn't get done. However, we are presenting in this issue a report of the total amount given by each individual church, showing the total Easter Offering. The detailed report as to individual or organization gifts will be in our next issue, together with the Treasurer's annual report. May we say here that it would have been possible to have printed the complete report in this issue had those who are in charge of making up the reports in our local churches been a bit more careful in making out the reports. An enormous amount of work is caused every year by numerous errors in reports from local chrches which have to be straightened out by correspondence before we can proceed to tabulate said reports.

WE TAKE! GOD UNDERTAKES! JOBSONS SAFE IN AFRICA!

While missionary statesmen and missionaries themselves in our sister denominations have been telling us of the seeming impossibility of getting missionaries across the dangerous seas in this time of world stress, the Lord has marvelously undertaken for us. We are but an insignificant denomination as far as numbers and money go, and yet the Lord seems to have undertaken for us **proportionately** in a more wonderful way than any other society we know. Last September, when the government was clamping down on giving passports to American citizens for travel to foreign lands, and when steamship companies were loath to take civilians, especially women, on board, three of our lady missionaries at home on furlough secured passports and returned to Africa. After bombarding the "citadels" for four months of the present year, reservations and passports were secured for Brother and Sister Jobson. A cable just received (June 21) informs us that they are now safe at Matadi, on the lower Congo. We have also received word from the Passport Division in Washington that the passports for Brother and Sister Williams are awaiting them in New York. They have secured passage and will be off probably ere this editorial is in print. We have also received what amounts to practically a promise from the State Department that passports will be given to Brother and Sister Garner E. Hoyt. Reservations likewise have been promised them by a steamship company, and probably ere another thirty days rolls around they too will be out upon the high seas—off for Africa. Brother and Sister Williams and Brother and Sister Hoyt are new missionaries. Thus the Lord Who gave us the funds is also providing the way for these new recruits to the work. Verily God has answered prayer. Keep on praying for the early return of the Sickels, the Sheldons, Miss Snyder, and others—others—others. Never forget that "to know Christ and to make Him known" is the supreme business of the Church. In the fulfilling of this mission, we shall be blessed!

A SERMON FROM A STORY!

And this story is not fiction! The pastor of this Church is afflicted with two hobbies. First, from a child he has had a mania for gathering old and rare coins. His collection is rarely seen, inasmuch as he keeps it in a safety deposit box in the bank. Secondly, a more profitable hobby is keeping in memory, or on record, the birthdays of his friends and relatives, and sending them cards on their birthdays. Nor is this a merely formal transaction that he goes through by having his secretary or some other person get the cards, make the selection and the connection, while he does nothing but sign. When he sends out a card, he thinks of the person, and then personally selects a card which is a genuine expression of his regard—a truly personal message. Then he has a few choice verses which he uses in connection with the signature of himself, or of himself and wife. (Parenthetically, he had better say that once in a while, some more familiar friend or relative gets a card that isn't exactly on "expression of regard," inasmuch as the pastor has a "funny bone" which the Lord Himself placed in his "make-up" and which he sometimes uses.)

But, now for the story. Last Sunday morning, a good sister came to the pastor and wanted to know what he meant by the verse he indicated on the birthday card she had just received. Not recalling for the moment just which verse he had placed on her card, the pastor readily assured her that whatever the verse said, it was a real expression of his heart. "Well," she said, "I have been trying to figure out just what you meant by it!" Seeing that she wasn't particularly happy over it he asked her which verse it was. She said it was "John 2:4." Not recalling just what that verse might be, he instantly assured her that that was not one of the verses he uses. He said: "The verse must have been III John 2:4." She said, "No! It was John 2:4!" When he asked what that verse says, she replied: "Woman, what have I

ISN'T IT TRUE?

Heaven is dimmer than earth to our vision because we are more concerned with cleaning our windows than our skylights.

to do with thee?" The pastor immediately assured her that there was a mistake—she must have misread the verse—that it was III John 2:4 which he often uses in sending birthday cards to his members, and which reads:

> "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in truth. I have no greater joy than to hear that my children walk in truth."

Then the pastor told her to go home and look at that card again. She did. Last Wednesday night she admitted at the prayer meeting that the pastor had not made the fatal error, but that the "III" was rather mixed up with his "flourishes" and that it was overlooked!

One friendship was saved! And that is something! What a gulf between those two verses! How little has the pastor dreamed of the danger to which he has been exposing himself in the use of that passage—and he likes it so much. He wonders if some others have made a similar mistake! He wonders if this may account for several faithful members to which he could truly and sincerely send "III John 2:4" several years ago; but, now—!! Any way, some to whom he could once write "III John 2:4," seem now to say: "Preacher, what have I to do with thee?"

But what really saved this friendship? The fact that this sister followed the advice of her Lord: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:1). How easy it would have been for her to have quit coming to hear the pastor preach, or to have anything more to do with him, because of a seemingly cruel, unkind, and unjustified thrust! And the pastor might never have been "the wiser." How often have such cruel misunderstandings or misinterpretations of words or actions separated otherwise the best of friends. If only we all would make it a rule to go to the one seemingly offending and talk it over, and try to understand, how the clouds might disappear and the sun shine forth gloriouly once more!

A true friend is one of the rarest possessions any man on this earth can have! If you have one, God grant that no evil suspicion or cruel misunderstanding shall cause the loss of the jewel. Anyhow, be assured, that one pastor shall never forget the relation (or, un-relation) of those two passages of Scripture, and will be sure hereafter that his "flourishes" shall not hide the "III."—From the Calendar of the First Brethren Church of Long Beach, Cal., June 21, 1942.



SAID THE ROBIN TO THE SPARROW,
"I SHOULD CERTAINLY LIKE TO KNOW
WHY THESE ANXIOUS HUMAN BEINGS
RUSH ABOUT AND WORRY SO."

RUSSELL GREENE WEST

SAID THE SPARROW TO THE ROBIN,
"FRIEND, I THINK THAT IT MUST BE
THAT THEY HAVE NO HEAVENLY FATHER
SUCH AS CARES FOR YOU AND ME."

Premillennialism Or Amillennialism

—WHICH IS SCRIPTURAL? WHICH IS NOT OF GOD?

By WALTER W. STRONG

(Written out of my love and concern for certain ones who have been ensnared by Amillennialism as taught by Satan-inspired professors.—W. W. S.)

What do these two beliefs involve? For the sake of those who may not be sure, it seems well to state at the outset that the Premillennial belief, briefly, is that the Lord Jesus Christ will return and rule the entire earth with His saints for 1,000 years prior to the great white throne judgment, as well as afterward. This is clearly shown in Zech. 14, and Rev. 19-22, as well as in other Scriptures.

While Amillennialism (No-millennium-ism) is the belief, born of "interpreting" these and other Scriptures, that there will be no millennium or other period between our Lord's return to the earth and the great white throne judgment, and, consequently, no millennial reign over the earth; but that the eternal state will be ushered in immediately following the Lord's return and said judgment. These beliefs are presented in more detail hereinafter.

This subject is dealt with, in the conviction that the hour is near when it will be of especial importance to know and to be guided by the correct answer as to which of these beliefs is true.

If Amillenialism were only a queer, harmless belief, without any clear Scripture to nullify it, and free from any far-reaching implications, it properly might be disregarded by its opponents, or laughed off on the ground that most of us at one time or another have done some queer thinking. But such a course will not do in this case. The doctrine of Amillennialism is of a character which requires that it be forced and thoroughly examined. If it is as unscriptural as now appears, then it is exceedingly important to establish that fact before it is too late, for the sake, and if possible to the satisfaction, of its adherents, especially because it is in opposition to the final warning in God's Word, in Rev. 22:19.

The foundation Scripture of Premillennialism (though by no means the only clear Scripture supporting it) is Rev. 20, which is so simply, clearly and understandably written that even an average eighth grade child readily may understand it.

Typical of the attitude of the Amillennialists toward Rev. 20, the celebrated Amillennialist, Abraham Kuyper, in his treatise on "Chiliasm" (the Greek derived equivalent of Premillenialism) says: **"If we take it for granted now, that these 1,000 years are to be taken literally, that these 1,000 years are still in the future, and that this resurrection was meant to be a bodily resurrection, why then we may say that, at least as far as Rev. 20 is concerned, the question is concerned, the question is settled. Then we must admit that Rev. 20:1-7 is a confession of Chiliasm with all that it contains."**

It is now submitted that this, in other words, is to say that, **taken as it reads, Rev. 20 is a confession of Premillennialism with all that it contains;** for, in quite sufficiently clear terms, Rev. 20 does express exactly those things. Since God has spoken of the 1,000 years in each of six of these seven verses, it would appear past the slightest doubt that He intended to convey the meaning of exactly 1,000 years. One mention of it would be enough; six certainly demand belief; and if such mention of a thing is not to be taken literally, then it would seem that nothing in the Bible must be believed just as it reads.

That the 1,000 years are still future is definitely known from the fact that the resurrection preceding them has not yet taken place; and that the resurrection will be a bodily one is certain from the fact that there is no other kind of resurrection of the dead. The word "lived", in v. 4, very clearly indicates that those whose souls John saw were given bodies. But after Kuyper makes the statement above quoted, he, in an Origenesque manner, proceeds to "interpret" Rev. 20 to mean something atsonishingly different from that which its clear words state, incidentally doing away with the 1,000 years between our Lord's return to the earth and the great white throne judgment, in order to make Rev. 20 agree with some equally arbitrary "interpreting" of certain passages in the gospels and elsewhere, which will be referred to later.

What Are Premillennialism and Amillennialism?

Now, in order that we may face our original question intelligently and without misunderstanding, let us recount in detail these opposing beliefs.

Premillennialism may be said to be the belief that, prior to the revealing of the Antichrist (2 Thess. 2:7, 8) and the commencement of the tribulation period (the seventieth "week" of Daniel 9:27), the true church ("that which restrains . . . be made "incorruptible" (I Cor. 15:51-57) and caught away from the earth ("taken out of the way") (2 Thess. 2:7), to meet the Lord in the air ever to be with the Lord (I Thess. 4:13-18); that near the close of the tribulation period the saints will be gathered together from one end of **heaven** to the other (Matt. 24:31), and will come with the Lord back to the earth, where Jesus, as the Word of God, will destroy the forces of the Antichrist (Rev. 19:11-21). Then, with the devil confined in the bottomless pit for 1,000 years (Rev. 20:1, 2), the judgment of the nations, in preparation for Christ's millennial reign, will take place (Matt. 25:31-46); after which, with the "children of Israel", the Jews (saved through the sight of Christ's pierced hands—Zech. 12, 13; Rom. 11:26) returned to the land that God gave to their fathers (Jer. 30:1-3; Ezek. 37:21. 22), the Lord will set up His Messianic kingdom, the "kingdom of heaven". With the saints assisting Him (Ps. 149; Rev. 5:10; 20:4), our Lord will reign as "King of kings and Lord of lords" over the earth, and cause its affairs to be run in complete accord with His will. At the conclusion of 1,000 years, (which will be but the first 1,000 years of the endless kingdom Christ will have established), and after the devil shall be loosed and shall gather a host to battle, and his adherents are destroyed by fire from heaven before accomplishing their purpose (Rev. 20:7-15), the "rest of the dead" will be raised. Then will occur the great white throne judgment and the final judgment of the unsaved, and also the glorious events of Rev. 21, 22.

Amillennialism (No-millennium-ism) may be described as the belief that Rev. 20 must not be understood as teaching literally all that it states, but that it should be interpreted in the light of other Scriptures (which will be referred to later), which, it is claimed by the Amillennialists, show that there is not to be a millennium between the return of the Lord and the great white throne judgment; but that that judgment is to occur immediately following the Lord's return to the earth. Amillennialists also believe that the Jewish people are not to be restored as a nation and established in the land which God gave to their fathers, but that today the true church of Christ is the true, spiritual Israel; and, as such, is heir to all unfulfilled

promises to the children of Israel! Amillennialists also declare their belief that the holy city of Rev. 21 is not an actual place; but are silent when challenged to explain the meaning of the holy city's parts as described in said chapter.

Why Amillennialists Deny a Millennium

The reason given by Amillennialists for their position that Rev. 20 must not be taken literally is, that (as they assert), Matt. 13:24-30, 35-43, Matt. 25:31-46, and John 5:28, 29, all show that there is to be a very different order of events from that which the Premillennialists believe in; and that the final judgment is to take place immediately following Christ's return. Therefore, the Amillennialists say, there will not and cannot be 1,000 years or any other length of reign between Christ's return and the final judgment; and Rev. 20 must be "interpreted" so as to be in accord with the Matt. and John passages last above mentioned, which they proceed to "interpret" also.

Now, let us examine the position of the Amillennialists with regard to Matt. 13:24-30, 35-43. Matt. 25:31-46, and John 5:28,29, all show that there is to be a very different order of events from that which the Premillennialists believe in; and that the final judgment is to take place immediately following Christ's return. Therefore, the Amillennialists say, there will not and cannot be 1000 or any other length of years' reign between Christ's return and the final judgment; and Rev. 20 must be "interpreted" so as to be in accord with the Matt. and John passages last above mentioned, which they proceed to "interpret" also.

Now, let us examine the position of the Amillennialists with regard to Matt. 13:24-30, 36-43. Here we have the parable of the tares, in which it is taught that at the end of this age, the Son of man "shall gather out of His kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire". The Amillennialists claim that that proceeding is the great white throne judgment; and that, as nothing is here said about Christ's reigning on the earth before it takes place, the belief that there is to be 1,000 years, or other period, when Christ will reign on the earth prior to the final judgment is, they say, in error. They assert that the establishment of the kingdom is to come after that judgment, according to the parable of the tares.

The Parable of the Tares—What Does It Teach?

In considering this parable, it should be remembered that a parable involves an allegorical or figurative method of imparting teaching, and that when a parable concerns future matters, it is not to be taken as the equivalent of direct prophecy.

In this parabel, Jesus said that "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire;" and that "then the righteous shall shine forth as the sun in the kingdom of their Father". But just preceding this, Jesus said: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world (this age); and the reapers are the angels."

In considering this parable, it should not be overlooked that the utterances of Jesus' as recorded in the gospels are very largely enigmatic, and, therefore, hard, if not impossible, to understand fully—a fact which constitutes one of the great mysteries of the Scriptures. The parables of Matt. 13 contain much that is peculiarly baffling, and Christ chose to explain only parts of two of them. That they all, however, concern Christ's Messianic kingdom (though eminent scholars disagree as to this) appears clear to th writer. That the "kingdom of heaven" is not compos of the saints of the true church, the members of t body of Christ, readily may be seen by turning Matt. 8:11, 12 for its light on the identity of "t children of the kingdom," mentioned in v. 38 of t parable of the tares. Matt. 8:11, 12 reads: "And I s unto you that many shall come from the east and t west, and shall sit down with Abraham, and Isa and Jacob, in the kingdom of heaven. But the chi dren of the kingdom shall be cast into outer dar ness: there shall be weeping and gnashing of teeth

In the original Greek, the identical wording is us for "children of the kingdom" (showing that the sam kind of persons is being referred to) in both Ma 8:12 and Matt. 13:38, some of which, according Matt. 8:12, are to be **"cast into outer darkness".** B that no members of the body of Christ are to be ca into outer darkness, no Bible student will be likely deny.

Then, who are "the children of the kingdom"? Do it not seem clear that they are the Jews, Christ brethren in the flesh, who will not have accepted Hi by faith; and, therefore, will not be members of H body? It appears evident that in the parable of t tares, we have a view of conditions and events im mediately preceding the establishment of the Me sianic kingdom, incident to which very appropriate will be a separating out and disposal of unworthy an objectionable persons and conditions. These perso who are cast into outer darkness possibly (if n probably) are those obscurely referred to in Ro 9:6: "For they are not all Israel which are of Israel and those referred to in Jude 8:13. That there will b in that day of Israel's triumph, some or many who wi falsely claim to be entitled to share in that triumpl and who will be excluded from so sharing, it appea in order to believe.

The Judgment of the Nations (Matt. 25:31-46).

Regarding the Amillennialists' interpretation Matt. 25:31-46, (which they say is one of the passage that makes it impossible to believe Rev. 20 as it reads they assert that here we have another account of th

Fourth of July

From a Letter of John Adams to his wife.

"I am inclined to believe that this day will be celebrated by generations to come as the great anniversary of the nation. It should be kept as the day of deliverance by solemn thanksgiving to the Almighty. It should be kept with pomp, to the sound of cannon and of bells, with games, with bonfires and illuminations from one end of the continent to the other, forever.

You will think me carried away by my enthusiasm; but no. I take into account, perfectly, the pains, the blood, the treasure we shall have to expend to maintain the declaration, to defend and uphold these States; but through all these shadows I perceive rays of ravishing light and joy. I feel that posterity will rejoice over this event with songs of triumph, even though we should have cause to repent of it, which will not be, I trust in God."

final judgment; and that as this judgment is here again shown to take place immediately following the return of the Lord. This proves they say, that there is not to be a millennial reign by the Lord prior to the final judgment; and therefore, that Rev. 20 must be interpreted and must not be understood as teaching that there is to be such a millennial reign.

To discern the truth concerning this passage, one should note two things particularly:

(1) If the judgment of Matt. 25:31-46 were the final judgment, some mention of the resurrection which is immediately to precede it (see Rev. 20:12-13) surely would have been made; and,

(2) While, at the final judgment, all of the sins of the wicked are to be taken into account (see Rev. 20:12), the basis of the judgment of the "goats" is their failure to minister in six certain ways to Christ's "brethren," the Jews.

The judgment of the nations of Matt. 25:31-46 appears quite clearly to be the same judgment which is referred to in Joel 3:2, of which we read: "I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with (execute judgment upon) them there for my people and for my heritage Israel." Note that in Joel 3:14 is the statement: "for the day of the Lord the millennium is near (or is about to begin) in the valley of decision." Very evidentally, it would appear, we have in Matt. 13:46-43, Matt. 25:31-46, and Joel 3, simply different aspects of the judgments which the Lord Jesus Christ will bring upon the world in preparation for the establishment of His Messianic kingdom at the threshold of the day of the Lord—the millennium. Therefore, it would appear that the interpretation of the Amillennialists, which would make the judgment of Matt. 25:31-46 the final judgment, is wholly mistaken and untenable.

Regarding John 5:28, 29

The Amillennialists assert that, as John 5:28, 29 shows the resurrection of all the dead, both saved and unsaved, is to take place in a single "hour", (which they evidently consider to be an hour of 60 minutes); and, therefore, (they say) it cannot be that, as Rev. 20:5 indicates, there are to be 1,000 years between the resurrection of the saints (the first resurrection) and the resurrection of "the rest of the dead". But to see the error of this position, one needs but to refer back to John 5:28 (which is on the same subject), where Jesus is recorded as saying: "The hour is coming, and **now is,** when the dead shall hear the voice of the Son of God: and they that hear shall live." Note that, since the "hour" **then was,** and already has proved to be almost 2,000 years in length (for the promised resurrections are still future and the "hour" obviously is still continuing), this "hour" cannot be an hour of solar time, but clearly is a period of great length amply long to embrace both resurrections, with 1,000 years between, as stated in Rev. 20. Again the Amillennialist's reasoning is seen to be in grave error.

The above mentioned "interpretations" of the Amillennialists are typical of their attempts to justify their strange position, and form probably the best (or, rather, the least irrational part) of their argument. Why anyone, on such grounds, and in the face of the clear, definite recitals of Rev. 20, should be disposed to try to prove or to believe that the Premillenial belief is not true, it is impossible for this writer to understand, except that they have become convinced that their interpretation of the aforesaid Matthew and John passages is correct, and they must strive by some means to get Rev. 20 and Premillennialism out of their way.

A careful examination of the argument of the Amillennialists discloses the fact that it consists of a more or less cleverly woven tissue of false assumptions and assertions, which they put forward as valid premises, and upon which they proceed blandly to erect their amazing structure of doctrine, declaring out of their false reasoning that the clear words of Rev. 20 (and also of Zech. 14) cannot mean what they say, but teach something entirely different. Lacking so much as a verse of clear Scripture to support them, the Amillennialists have to depend upon involved, circuitous argument, which, though lacking merit, is so phrased in the language of scholars that it easily may confuse, if not mislead, those not well founded in the Scriptures concerned. (And, as is well known, all too few of the saints are given to doing as did the Bereans—seeing from the Scriptures whether the things they are told are so.) Reading their devious presentations makes one wonder if the Amillennialists think in their secret hearts that God poorly expressed Himself, and sorely needs their help to make clear what He desired to say and failed.

The Book of the Revelation is the one book in the Bible which contains at its opening a promise of blessing to those who read and who hear it, (which must infer that the book is susceptible of understanding by all who believe and study it), and at its close carries a warning neither to add to nor take away from its message. If the Amillennialists would but believe and humbly study this enthralling book, and cease spending so much time in talking about what other men have had to say about it, perhaps they soon would realize that their present position is a false and a foolish one.

One would think that all who regard the Bible as God's Word would be very careful, in the light of the aforesaid promise and warning, to accept the Revelation and to believe it, instead of "interpreting" and twisting it into teaching something other than that which it says and would recognize that God must expect such clear declarations as those of Rev. 20 (this third chapter from the end of the Bible) to be accepted as controlling and final on the subjects concerned, including particularly the millennial reign of Christ over the earth.

Was Amillennialism Held by the Early Church?

Amillennialists assert that their view is not new, but that it was held by the leaders of the early Christian church, and that Premillennialism was held to by only a few obscure individuals. However, of this they appear unable to offer any convincing evidence. They are forced by the undeniable record of history to admit that the Premillennial view was held widely during the 100 years from 150 to 250 A.D. And not only this, but the voluble Amillennialists seem to lack any proof that the early church ever adhered to Amillennialism, and their sole reason for alleging that Amillennialism was the prevailing belief of the early church is the entirely negative one that the recognized church leaders of those days **did not declare for Premillennialism in their known writings!**

The writer submits that, since the early Christians must have believed without mental reservation what the clearly written Scriptures declare, they must have believed that there is going to be a 1,000-year period

THINK IT OVER



You will never win the world for Christ with your spare cash.

of righteous rule of the earth by the Lord between the time of His return and the resurrection of the wicked dead, just as Rev. 20 so clearly states. And it is submitted also that since to consult many "recognized church leaders" of today as to what devout Christians now believe would be a rather poor means of learning the full truth, just so the stand of the "recognized church leaders" of olden times should not be taken as binding upon us in deciding what the Bible-believing members of that day believed. Most church leaders of today have little or nothing to say regarding the return of Jesus Christ; but, their silence does not change the fact that He will come, or the belief of a multitude in that fact.

While the opinions of men, in comparison with the declarations of God's Word, are of small importance and should not be cited as being more than that, it is interesting to note as against the negative assertions of the Amillennialists, the following statement by Edward Gibbon, the renowned historian, with respect to the Premillennial belief in the early church:

> "The assurance of a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers."—P. 547, Vol. I, Decline and Fall of the Roman Empire.

On the same subject, Johann Lorenz Von Mosheim, the celebrated author of "The History of the Christian Church", indicates that the opinion prevailed in the early church that Christ is to come and reign 1,000 years before the final judgment, and that this belief had met with no opposition previous to the time of Origen, the commencement of the third century. On Page 185 of Book I of his said work, Mosheim says:

> "That the Savior is to reign 1,000 years among men before the end of the world had been believed by many in the preceding (the 2d) century, without offense to any. In this (the 3d) century the millenarian doctrine fell into disrepute through the influence especially of Origen, who strenuously opposed it, because it contravened some of his opinions."

Writing of Origen, in Page 180 of said work, Mosheim says:

> "He taught that the words in many parts of the Bible convey no meaning at all; and in some places, where he acknowledged there was some meaning in the words, he maintained that under the things there expressed, there was contained a hidden and concealed sense which was much to be preferred to the literal meaning of the words. And this hidden sense it is that he searches after in his commentaries, ingeniously indeed but perversely, and generally to the entire neglect and contempt of the literal meaning."

It would appear from what Mosheim here says, with regard to Origen's method of interpreting Scripture, that the Amillennialists must have adopted a somewhat similar course in their "interpreting" of the Scriptures which stand immovably in the way of their queer doctrine.

The Reason for This Article

As has been clearly shown, Amillennialism depends for its foundation upon the denial of some of the clearest and most easily understood Scripture, and upon the arbitrary and unwarranted interpretation of unclear Scripture. And while Amillennialists generally may be sound with respect to the fundamental doctrines, such as the deity of Christ, of His virgin birth, and of His vicarious atonement, **it is submitted that, with Amillennialism tolerated in a church pulpit, the danger constantly will exist of the injection of Amillennial reasoning into their preaching and exposition by Amillennial-minded ministers, with the result of opening the door, even without their desiring it, for their hearers** (if not for themselves) **to tend to disregard the actual Bible wording; and, by "interpreting" it, to declare that Scripture teaches whatever one may come to desire to say that it teaches.**

In Rev. 22:18, 19, God has placed His final warning. That it is of great importance cannot well be doubted. It must be meant for all persons who, God foresaw, would accept the Bible as God's Word; but who, for reasons of their own, would "interpret" Rev. 20 insteal of accepting it as it states, and believing it. Regardless of their sincerity, the warning definitely stands, and God is no respector of persons.

The conviction long has gripped this writer that the Amillennialists, taking from Revelation 20, as they do, the millennial reign of Christ over the earth (to say nothing of their taking from Revelation 21 the holy city as a place—evidently the place which our Lord said He would prepare for His own) and particularly those who teach, and endeavor to persuade others to accept, the Amillennial view, and continue therein, certainly will be among those upon whom the penalty of Revelation 22:19 will fall. This conviction today is deep and moving; so much so that there is nothing that this writer would not gladly do to help those who have espoused this satanically-inspired doctrine to awake to its true nature.

While the said penalty for holding to Amillennialism will, of course, not involve the loss of eternal life (as some have thought it might from the words in the King James version, "book of life," but which the Revised Version shows to be in fact "tree of life") that the penalty will be a grievous one cannot well be doubted. From the text it appears that it will involve the loss of one's otherwise obtainable allotment among the mansions in the unimaginably glorious holy city of God, and of one's share of the fruits of the tree of life. (See Rev. 22:2.)

To spare the great deprivation that otherwise will be as certain to result to them as that God's Word is true, this article has been written with the fervent desire to win Amillennialists from their dangerous and untenable position, as well as to save others from espousing Amillennialism. It is the writer's earnest prayer that it may so result before it is too late.



"How can you reconcile these two admissions: 'I am a Christian' and 'I am not interested in missions'?"

Where There Is No Vision the People Perish

By Elder Claude H. Pearson, San Pedro, Calif.

Perhaps there never was a time in the history of our great commonwealth that the praying and Bible-instructed people of God were any more concerned than they are at the present hour. Notice, I say, the praying and Bible-instructed people of God. Our nation is in dire spiritual need. Everywhere, every hour of the day, we see America's finest youth going off from homes, churches and companions, into military training. This training will be excellent in discipline for them, but along with it they are being prepared to face not only the latest scientific mechanism of destruction-instruments that will send thousands of men into eternity—but they also face the great enemy of man's soul: the world, the flesh, and the devil.



Elder Pearson

The sad thing is that most of these boys do not realize their lack of preparation for such a spiritual foe. They are ignorant of the strength of their enemy and also ignorant of the strength of our great Captain, Who can and would give victory, but they do not know Him. The enemy has gone on ahead and sown tares (false doctrines) all around them. Wild beasts lie in ambush to attack soul and body. Overhead are the crows cawing their noises of no uncertain sound. Buzzards soar over the half-dead and dying carcasses of those fallen and falling, while the woodpeckers peck away and bore holes into their tiny thin-skinned barks already full of doubts.

Oh for men, men surrendered to the Lord, sane and sensible, with a vision and burden for their comrades! What can you and I do for these, our boys, the choicest of American youth?

Our government is supplying chaplains to look after spiritual welfare, but there are so many demands on their time, we feel they are handicapped. The government has to be cautious of saboteurs who would creep in under the garb of helpers, then do a lot of damage; so it is hard for civilians to get much contact with the men, especially in the camps.

What can we do? Personally, we feel that prayer, consecrated correspondence, and fellowship centers (parlors), with as much as possible a home-like atmosphere, is one way to help. We have established such a parlor in San Pedro at Fort MacArthur. It is located just two doors from the hospital, and right outside one of the main entrances to the Military Fortress, and also within the restricted area. Men can come in without getting special passes. Each week we are having new boys come in and use the parlor, talk over their problems, and study the Word. One dear fellow has been in almost every night for prayer and instruction on how to win men for Christ. Others have become established and know what they believe and why they believe it.

Many of our boys have been raised in professedly Christian homes, in church, Sunday School, etc., but they haven't grasped their opportunities while there, and even now are not conscious of their own need and the value of a lost soul. We are making no apology when we ask the Brethren to pray and take real concern about this. We feel that we Brethren ought to concentrate on some definite enterprise or effort for the service men.

One organization has already partially invited us to come under their wing; but after 12 full years in the life of faith, shipwrecked on God, and then too with doctrinal convictions rooted in The Brethren Church, we feel we cannot unite with them.

Bro. Bauman has suggested that we write this article. Beloved, we feel to help train and instruct key men is the most effective method. If we could get one man in every battery, he in turn will reach others. Our Lord spent His time training the few. We need your prayers.

If you have any relatives in military service, we will be glad to write them and send them choice literature; but be sure you send us complete address: battery, or ship division, etc.

Let the Brethren people pray and take this thing seriously. God bless you. Address us: 624 38th Street, San Pedro, Calif.

Here is one soldier's testimony: "I was in deep despair and struggling to find peace of mind and soul. Friends at the Christian Fellowship Center enabled me to find Jesus as the living Christ revealed in the living Word of God."

WHY?

Why should I give for the heathen,
Dying without the true light,
Which brought me out of my darkness
And banished forever my night?

Why should I pray for the heathen,
That He, Who alone is the Way,
Might visit them with His salvation
And turn them from darkness to day?

Why should I go to the heathen
To tell them of His dying love,
To tell them that He Who is risen
Is coming again from above?

He came from the mansions of glory;
He cared for me dead in my sin;
He prayed for me, then went to Calv'ry
Because I was precious to Him!

Is such love not power constraining
To tell of a Savior from sin?
Of all that I am, have, or hope for,
Is there aught that's too precious for him?

Then why should I not tell the story?
Why stay when He bids me to go?
Why hoard my poor perishing treasure,
Or waste it on mere worldly show?

Today is the day of salvation.
Tomorrow the harvest is past.
Oh, be not "ashamed" at His coming!
"Approved" stand before Him at last.

—G. E. T.

Works, Wine and Wool

By R. I. HUMBRED, Martinsburg, Pa.

God has ordained that harvest follow sowing; that reward be given for labor; that a man reap what he has sown. God is no exception to this rule, for we are His workmanship created in Christ Jesus unto good works. That is, He redeemed us, expecting us to bring forth "good works".

God also desires wine. It takes grapes to produce wine, so He planted a vineyard. Christ is the vine and we are the branches; and every branch that brings forth fruit, He purges it that it may bring forth more fruit. God is interested in "fruit" and "more fruit".

Christ is also a Shepherd, and is interested in wool; for wool is the profit from sheep raising. There are three aspects to Christ's work as Shepherd.

1. As the good Shepherd, He gives His life for the sheep. He also gives life **to** the sheep.

2. As the great Shepherd, He arose from the dead and is now interested in perfecting His sheep. That is, He is feeding them and perfecting them so they will become fat and produce a perfect fleece of wool.

3. As the chief Shepherd, He will come again and inspect the wool and reward both the undershepherd and the flock according to the wool produced.

The Good Shepherd

"I am the good Shepherd; the good Shepherd giveth his life for the sheep. I am come that they might have life" (John 10:10, 11).

The first thing in the wool business is sheep life. You may hang a fleece on a fence post, but a post does not produce wool. It takes sheep **life** to produce wool. A post may look like a sheep from a distance; and indeed there are many in the church that look like sheep, but are merely posts with the wool of church membership tied about them.

The good Shepherd gives life to the sheep. They now have sheep life, and it is natural for them to produce wool.

The Great Shepherd

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep —make you perfect in every good work to do his will" (Heb. 13:20, 21).

My father used to buy a carload of sheep in the fall, and turn them in the cornfield to fatten and get them ready for market. And so with the great Shepherd: He is feeding His sheep and leading them on to perfection, so that in the last day He can present them to Himself with out spot or blemish (Eph. 5:27).

There are several things that can prevent a perfect fleece of wool. A sheep may slip through the fence and get into a patch of thorns, and its wool will be torn and ragged. Or it may jump the fence and get into a patch of burs. It is thus with Christ's sheep. Ofttimes they jump the fence and get their wool so full of burs that their life is rendered almost useless.

Another thing to hinder the production of good wool is ticks. Now ticks are lice. It doesn't take much to feed a tick—just a very small portion of blood—but good rich blood is what makes wool; and every drop of blood that is lost means just that much less wool, and hundreds of ticks may render the sheep utterly unprofitable.

It is thus with many of God's sheep. They have ticks. True, they are just little things, but these little things are what drain the pocketbook and make it impossible for the sheep to give $100 to foreign missions.

One of these little enemies is called "the lust of the eye", and another is "the lust of the flesh"; and the little drops that satisfy their cravings so impoverish the sheep that they become unprofitable.

They enter a super-market grocery store. The shelves are lined with bright boxes and cans that appeal to the lust of the eye. A closer examination brings into operation the lust of the flesh, and several packages are purchased. These may contain food; but a more simple diet would be healthier and cost much less. Thus a dime here and a quarter there is spent to please the little ticks that suck the life out of the pocketbook and make the Christian so useless.

Watch the Eats

The great Shepherd has given ample warning of the latter day rage on eating. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank" (Luke 17:27). "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (over-eating)—and so that day came upon you unawares" (Luke 21:34).

If the wool from the Brethren flock will total $50,000 for foreign missions in 1942, no doubt another $500,000 will be used to feed the unnecessary ticks of the food store and tobacco trade.

True, it is only a dime here and a dollar there; but if those little blood suckers could only be caged, they would enable many of Christ's sheep to give $100 to foreign missions this year. The missionary society has anticipated this need and has provided little "louse" catchers; and anyone who has difficulty in holding these little wastes can secure a barrel. Thus when he denies himself the pleasure of fulfilling the lust of the flesh, he can put the profit in the barrel.

The Chief Shepherd

"The elders—I exhort—feed the flock of God—and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4).

The chief Shepherd will reward the undershepherds that are faithful to their trust. Let them preach Christ, warning every man (what not to do), and teaching every man in all wisdom (what to do), that they may present every man perfect in Christ Jesus (Col. 1:28).

And it is up to the sheep to "obey" their shepherds "and submit yourselves: for they watch for your souls, as they that must give an account (sometime the pastors must lead their sheep in for inspection), that they may do it with joy (in seeing their sheep all perfect), and not with grief in seeing their sheep suffer loss): for that is unprofitable for you" (Heb. 13:17). That is, the undershepherd will be given a crown of glory if he is faithful. Also, the sheep will be re-

Remember **The longest chapter in the Bible (Numbers 7, nearly 2000 words) is about giving!**

warded according to the amount and condition of their wool. If their wool is poor, it will be unprofitable for them, for they will suffer loss of reward.

Alone at the Beautiful Gate????

Verily it was no idle dream that led James Gribble to look forward to the time when he could stand at the pearly gates and see the redeemed of Africa come sweeping through the gates into glory.

If we are coming up for trial, and could know just what is in the mind of the judge, we would try to make things acceptable to him. Soon we will stand before the great Judge; and if we can only get word from Him as to the standards of His judgments, we will do well to order our lives according.

"And I (the judge himself) say unto you, make to yourselves (for your own profit) friends by means of the mammon of unrighteousness (use your money to lead people to the Lord); that, when it shall fail (when you die), they (the souls you have saved) may receive you into the eternal tabernacles" (Luke 16:9 R.V.) How sad to be "alone at the beautiful gate."

May 10,000 years hence find 10,000 members of the Brethren church rejoicing with unbounded joy because they gave a liberal offering to foreign missions in 1942.

From A Tither..

(Please don't read this if money talk bothers you.)



A Salvation Army officer tells of an old Maori woman who had won the name of "Warrior Brown" by her fighting qualities when in drink or enraged. She was converted and gave her testimony at the open-air meeting, whereupon some foolish person hit her with a potato, a nasty blow. A week before, the cowardly insulter would have needed to have made himself scarce for his trouble; but what a change!

"Warrior" picked up the potato without a word and put it in her pocket. No more was heard of the incident until the harvest festival came around; and then "Warrior" brought a little sack of potatoes, and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase!

Non-Combatant Service for Brethren Churches

Because of the many inquiries coming to us concerning the nature and privilege of non-combatant service under military, we present the definition of noncombatant training and service as declared by Franklin D. Roosevelt, President, Dec. 6, 1940.

The Executive Order reads as follows:—

I. By virtue of authority contained in section 5 (g) of the Selective Service Training and Service Act of 1940, approved September 16, 1940, whereby it is provided:

"Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land and naval forces under this Act, be assigned to noncombatant service as defined by the President, or shall if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be assigned to work of national importance under civilian direction! . . . "

I hereby declare that the following military service is noncombatant service:

(1) Service in any unit which is unarmed at all times.

(2) Service in the Medical Department wherever performed.

(3) Service in any unit or installation the primary function of which does not require the use of arms in combat, provided the individual's assignment within such unit or installation does not require him to bear arms or to be trained in their use.

I further declare that noncombatant training consists of training in all military subjects except marksmanship, combat firing, target practices, and those subjects relating to the employment of weapons.

II. Persons inducted in the military service under the above act whose claim to exemption from combatant training and service because of conscientious objection has been sustained will receive noncombatant training and be assigned to noncombatant military service as defined in paragraph one.

The White House
December 6, 1940
(No. 3606)

FRANKLIN D. ROOSEVELT

(Printed by request of Charles H. Ashman, Secretary to National Fellowship Civilian Service Committee of The Brethren Church).

Just Think!

At every breath we draw four souls perish, never having heard of Christ.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH PRESENTS A PRELIMINARY EASTER OFFERING REPORT



NOTE—This report covers all money received by the Treasurer from February 1, 1942 to June 25th, 1942.

This report is only a preliminary report showing the total gifts from each Church. All gifts that could not be listed under the name of a local Church are listed as coming from a District. The complete detailed report will be published in the August F.M. issue of The Herald—being our next regular issue.

The amounts given total with our bank deposits to the penny. If any Church does not appear to have been given its full credit, before writing the Treasurer, inquire of your Church Clerk or Treasurer as to whether it was sent to us.

Dallas Center, Iowa	$223.91
Garwin, Iowa	5.00
Lanark, Illinois	175.00
Leon, Iowa	211.89
Milledgeville, Illinois	77.00
North English, Iowa	267.36
Udell, Iowa	15.00
Waterloo, Iowa	583.69
Central District	68.00
Ankenytown, Ohio	101.86
Ashland, Ohio (Park St.)	25.00
Ashland, O. (W. 10th St.)	721.28
Canton, Ohio	397.69
Clayton, Ohio	196.50
Cleveland, Ohio	707.25
Danville, Ohio	203.02
Ellet, Ohio	544.04
Fremont, Ohio	140.44
Glenford, Ohio	4.00
Homerville, Ohio	280.50
Middlebranch, Ohio	202.45
Rittman, Ohio	551.68
Sterling, Ohio	605.00
Wooster, Ohio	347.21
East Central District	56.60
Berne, Indiana	2023.87
Clay City, Indiana	64.30
Elkhart, Indiana	109.00
Flora, Indiana	610.09
Fort Wayne, Indiana	1157.88
Lapaz, Indiana (County Line Church)	29.00
Lake Odessa, Mich.	357.00
Nappanee, Indiana	51.00
New Troy, Michigan	100.76
Osceola, Indiana	71.60
Peru, Indiana	499.71
Peru, Indiana (Center Chapel)	20.00
Sharpsville, Indiana	50.50
Sidney, Indiana	25.50
Warsaw, Indiana	50.00
Warsaw, Indiana (Dutchtown Church)	18.00
Indiana District	15.00
Beaver City, Nebr.	145.65
Falls City, Nebr.	77.00
Hamlin, Kansas	10.00
Portis, Kansas	345.52
Morrill, Kansas	38.00
Midwest District	3.00
Lathrop, California	6.20
Manteca, California	9.86
Modesto, California	458.00
Tracy, California	293.09
Turlock, California	350.00
Harrah, Washington	335.91
Spokane, Washington	98.03
Sunnyside, Wash.	1286.46
Camden, Ohio	37.00
Dayton, Ohio (I)	2282.00
Dayton, Ohio (North Riverdale)	618.12
Louisville, Ohio	10.00
Mansfield, Ohio	227.28
New Lebanon, Ohio	66.00
North Georgetown, O.	15.00
Pleasant Hill, Ohio	35.00
West Alexandria, Ohio	10.00
Ohio District	25.00
Allentown, Penna.	33.00
Altoona, Penna.	149.49
Aleppo, Penna.	89.92
Conemaugh, Penna.	1377.40
Grafton, W. Va.	160.00
Johnstown, Penna.	2446.84
Juniata, Penna.	221.52
Kittanning, Penna.	186.64
Leamersville, Penna.	319.25
Listie, Penna.	754.00
McKee, Penna.	547.00
Martinsburg, Penna.	400.35
Meyersdale, Penna.	460.36
Mundy's Corners, Pa.	654.85
Palestine, W. Va.	10.25
Philadelphia, Pa. (I)	2575.31
Philadelphia, Pa. (III)	849.17
Pittstown, N. J. (Fellowship Class, Calvary Ch.)	65.25
Summit Mills, Penna.	138.08
Uniontown, Penna	584.97
Vinco, Penna.	39.87
Waynesboro, Penna.	1298.31
Yellow Creek, Pa.	38.10
Pennsylvania District	51.00
Buena Vista, Virginia	172.31
Clayhole, Kentucky	46.25
Covington, Virginia	286.31
Dayton, Virginia	15.00
Hagerstown, Maryland (Grace Brethren)	479.00
Hagerstown, Md. (I)	10.00
Hollins, Virginia	219.16
Limestone, Tenn.	304.59
Roanoke, Va. (Ghent)	1064.65
Roanoke, Va. (Red Hill)	118.71
Seven Fountains, Va.	13.00
Washington, D. C.	1714.75
Winchester, Va.	446.09
Southeast District	26.00
Bellflower, Calif.	243.01
Compton, Calif.	236.50
Fillmore, Calif.	263.59
Glendale, Calif.	855.32
LaVerne, Calif.	1020.74
Long Beach, Cal. (1)	11,335.74
Long Beach, Cal. (II)	661.70
Los Angeles, Cal. (1)	463.31
Los Angeles, Cal. (II)	3170.36
Los Angeles, Cal. (III)	374.46
San Diego, Calif.	679.94
South Gate, Calif.	353.60
Whittier, Calif.	2500.22
Southern California Dist.	15.00
National Misc.	841.04
Total	**$60,127.98**

LOUIS S. BAUMAN, Sec'y-Treas
GERALDINE JUDD, Office Sec'y.

This list of all churches having an Easter Offering of $1,000 or more:

Long Beach, Calif. (I)	11,335.74
Los Angeles, Calif. (II)	3,170.36
Philadelphia, Pa. (I)	2,575.31
Whittier, Calif.	2,500.22
Johnstown, Pa. (I)	2,446.84
Dayton, Ohio (I)	2,282.00
Berne, Indiana	2,023.87
Washington, D. C.	1,714.75
Conemaugh, Penna.	1,377.40
Waynesboro, Pa.	1,298.31
Sunnyside, Wash.	1,286.46
Fort Wayne, Ind.	1,157.88
Roanoke, Va. (Ghent)	1,064.65
LaVerne, Calif.	1,020.74
Total	**$35,254.53**

Pondo Sees the Light

CHAPTER 4

A continued story written for our boys and girls by Miss Mary Emmert, missionary in Africa.

Continued from issue of June 20.

PONDO SEES A WHITE MAN

A distant relative had come to visit Koly from his mother's village. He had brought a chicken along as a present, for of course, there must be an exchange of gifts according to custom. But what made his visit even more welcome was the account he had brought with him. Having been sent on an errand to the government post, he was able to tell many things he had learned about the white man.

"I just saw him once," he told Koly,, "but that was enough. It scared me to see his skin so white. His face was like the palms of your hands, and even the backs of his hands are white. He had reddish hair. It was terrible! It was just like seeing a devil. If I had not been a grown man, I should have run."

For long hours they discussed the strange new man who had come to their country. What he ate, what he wore, and what he had in his house were all front page news for this African reporter. The neighbors had joined the camp-fire and the conversation, each adding his bit.

"They say he doesn't eat white ants, nor locusts, nor caterpillars," said one.

"No, nor rats, nor dried fish, nor snakes," said another.

"Then what does he eat?" Koly asked.

"He will eat fresh fish, chickens and eggs, and certain animals. He has some goats from which he gets milk. Think of a grown man drinking milk!" Koly's cousin added disgustedly. "But as far as taboos are concerned, it seems to me that he has more taboos than we do."

"I hear that he has salt to eat at every meal," a neighbor remarked.

"Is it salt like we make from the ashes of marsh weeds?" asked Nana.

"No, it is very white. He says it comes from the big water that is full of salt."

"I hear that the white man, himself, came here in the big water like a fish."

"Yes," said another, "and when he wants something new, all he has to do, they say, is to speak to a fish in the water, who goes with the message. After a long while the fish comes back with whatever the man sent for."

Pondo, who was already a good sized lad, was a very interested listener to this conversation. He had often heard of the white man, and shuddered at the very thoughts of such a strange being. Suppose he should meet one all by himself some day! What would he ever do?

"How long has it been since the white man came to our country?" one of the men wanted to know.

"We first heard of this one at Babar the year that Pondo was born," Koly said. "Of course, we all know that there are many more of them beyond in the city of Bangui. How long they have been there no one knows."

They all looked speculatively at Pondo. No one could say how old he was, for it was too difficult to keep track of ages after the first two or three summers. Perhaps he had seen seven or eight hunting seasons. At least, the answer was accepted as definite.

"Why did we ever start paying taxes to that man?" asked one of the younger men. "We shall soon be his slaves."

"It started the year that Sambey lost his fight with Babar," was the answer. "Babar was already paying tribute to the white man at Bangui. So when Sambey had to take a chicken to Babar, he was really taking it to the white man, too."

"Yes, but why did Babar ever take presents to the white man in the first place?"

"Because he thought it was wiser to make friends with him, of course. The white man gave Babar many gifts. That is why he is such a great man today. Could he have bought 30 wives without help? And how did he gain the victory over Sambey in our war with him, if it were not because of magic he had received from his new friend?"

"Do you mean that the white man has powerful magic?" ventured Pondo.

"Why, of course, silly!" spoke up his father. "How do you suppose that one stranger would dare to come and live in our midst if he did not have very strong medicine?"

"Medicine! I should say he has!" answered the visitor. "He sent my brother to tell Gangou to give up his fighting and pay tribute before the next moon died, or else he would go and get him. My brother told the white man that he was afraid to take such a message to Gongou, as he was a very bad man and had very powerful medicine."

"What did the white man say to that?"

"Why, he said, 'See! my medicine is very powerful, too!' And can you believe it? He took his teeth right out of his mouth and put them back in again. My brother saw it with his own eyes. Then he gave him a queer flat stone that was holding down his papers on his table. It was a very shiny stone: you could see through just like water. He told him to put it tightly under his arm like this, and to hold it there when he went to see Gangou. 'You go and deliver the message to Gangou,' he said. 'He will not hurt you as long as you keep this charm under your arm pit.'"

"And how did it turn out?"

"Just as the white man said. Gangou never touched my brother, and what is more, he sent a present back to the white man. I tell you he has strong magic!"

They were all very much impressed, and especially Pondo. So, several weeks later, when the news was tapped out on the drum from the neighboring village that the white man had passed by on his way to Sambey's village, he was much excited. He was curious to see such a strange new creature, but he was also terror-stricken before the unknown and the frightful being of whom they had heard so much. He and his little friends with one mad impulse ran for the bush. Most of the women, too, and even many of the men,

disappeared from the village as if by magic. Silently they fled in all directions, and were soon swallowed up by the tall grass and bushes which surrounded the village clearing.

An hour later, Pondo and a half dozen of his comrades crept back to a friendly bush where they could see without being seen. Everything looked peaceful, except that several strangers were sitting around one of the houses not far from Sambey's, and there was a carrying chair attached to two long bamboo poles leaning up against the house.

"Let us go and take a look at him," suggested Pondo. Quietly they slipped out of their hiding place. Their bare feet made no noise on the dusty ground. They neard his voice once, and turned and ran back to the edge of the village. Then they gathered new courage and crept back to the doorway, as if attracted by a strong magnet.

After several false starts, the foremost of them became bold enough to peek into the open door; then all took a look. Just then the white government official raised his eyes from his papers, and looked absentmindedly toward the door. All he saw was the white soles of some small feet rapidly disappearing around the hut.

"Oh my mother!" gasped Pondo when he finally stopped running in the vicinity of the stream, where they all sank down exhausted.

"Did you see those long red whiskers?" panted Kombilly, one of Pondo's best friends. "We've seen a devil; that's no man!"

Back in the village, the white man was telling Sambey through an interpreter: "We want to make a road through here. I shall send you an overseer or guard, as we call him, and your people are to make the road as he tells you."

The outside world was gradually penetrating into the farthest and most hidden nooks of Central Africa. Once the road was built, civilization with all its curses and blessings would sweep into the grass land like a prairie fire, producing great havoc and yet preparing the way for the tender grass to spring up.

Questions

1. What are some of the things eaten by the Africans?
2. What does the African most frequently give as a gift?
3. Does the African have salt to eat? If so, what kind?
4. What queer ideas did they first have about the origin of the white man and his possessions?
5. Why did they think that the white people had powerful magic?
6. What did the official probably use to give his messenger courage? (Paper weight).

NEWS BRIEFS From Our Workers

A Daily Vacation Bible School, the first ever held by the First Brethren Church in CLEVELAND, OHIO, opened June 29, for a two-weeks' session. Over sixty children were enrolled, two-thirds of whom came from families outside the church membership, thus affording the best opportunity the church has ever had to reach new homes in the community, with the gospel, Rev. Walter A. Lepp, the pastor, announces.

Bro. Floyd Shiery of DALLAS, TEX., reports that his church had a fine week of meetings when Bro. Herman A. Hoyt of Grace Theological Seminary was with them, and that their Daily Vacation Bible School this year is the biggest ever.

In order that the LAVERNE, CALIF. church might have an opportunity to hear Bro. Clarence Sickel before his return to Argentina, Bro. Donald Carter of La Verne exchanged pulpits with Bro. Sickel, who is pastor of the 2d Brethren Church of Long Beach, on a recent Sunday morning.

Progress in the building of the Grace Brethren Church of HAGERSTOWN, MD., still continues. By the middle of June the bricklayers had finished, the roof was nearing completion, partitions and studding were being placed in the basement, the upstairs windows were being placed, duct work was about completed, and temporary doors were in.

The SAN DIEGO, CALIF. church, of which Bro. Albert Flory is pastor, is rejoicing that when their foreign missionary offering was sent in, it was $77.45 over their goal, and $209.85 more than last year's offering. They state, "We have found that when we are faithful to the Lord in the matter of missions, He is always faithful to us in supplying our needs as a church.

The GLENDALE, CALIF. church, of which Bro. George Richardson is pastor, had the unusual experience of conducting a Sunday evening baptismal service as scheduled, during a blackout. They state that they thus proved the truth of the chorus, "Blackouts make no difference now. . . ."

Bro. Chas W. Mayes of ASHLAND,O., writes that the enrollment of the Daily Vacation Bible School conducted at his church was 257 before the end of the first week. 35 workers are doing all they can to make the school a success.

Bro. C. H. Ashman of WHITTIER, CALIF., writes: "The Lord is abundantly blessing the Whittier church in some ways. Finances are the best they have been in years. Have just completed remodeling and redecorating several Sunday School rooms and portions of the church auditorium, also pastor's study and church office. The grounds around the church are being re-seeded and decorative shrubs planted. We have purchased a set of pulpit chairs, six in number. We have gone as far as permissible in these expenditures according to the allowances of the government. All this has been paid for out of accumulated funds without assuming any debt. "We are fighting against war conditions which tend gradually to decrease our leadership and attendance! It is becoming increasingly difficult to secure and maintain the interest of folks in spiritual things. Surely His coming draweth nigh."



"Lovers of pleasure more than lovers of God." According to Federal records at Washington, during 1941, there was spent in U. S. for gambling $6,500,000,000; for liquor $6,000,000,000; for bootleg liquor $3,090,000,000; for tobacco $1,500,000,000; for cosmetics $1,000,000,000; for chewing gum $100,000,000; for playing cards $14,000,000; for motion pictures $1,885,000,000. This is a total of over $20,000,000,000 spent annually for luxuries and poison. If we stop and think for just a moment, we will realize that the items mentioned in the above group do not cover the field of pleasure. Think what the grand total must be, and then compare it with the small amount given that the gospel story might be taken to men! Can a people forget God as completely as we have in our land and not be judged for it?

—Glendale, Calif. Bulletin.

A HUNDRED YEARS AGO

Daniel Webster uttered this solemn warning:

"If religious books are not widely circulated among he masses in this country . . . I do not know what is o become of us as a nation. And the thought is one o cause solemn reflection on the part of every patriot nd Christian.

"If truth be not diffused error will be.

"If God and His Word are not known and received, he devil and his works will gain the ascendancy.

"If the evangelical volume does not reach every amlet, the pages of a corrupt and licentious literature ill.

"If the power of the gospel is not felt through the ength and breadth of the land, anarchy and misrule, egradation, and misery, corruption and darkness, will eign without mitigation or end."

A STARTLING QUESTION

A poor child strayed into a Sunday School and asked imply: "Is this the way to heaven?" The superin- endent was startled. Was the school indeed the "way o heaven?" The artless question struck home to oth superintendent and teachers. What were they ll doing? Whither were they tending? . . . Oh! super- ntendents, teachers, make sure of this one thing: with ll your efforts to impart knowledge, make the salva- ion of the soul paramount.—Sunday School Times.

Our Goal 5,000 SUBSCRIBERS for The BRETHREN MISSIONARY HERALD

IS YOUR CHURCH 100%?

$500,000 BIBLE BURIED IN BRITAIN

The oldest Bible manuscript in the world, the Codex Sinaiticus, bought for 100,000 pounds (about $500,000) by the British Government from Russia in 1934, has been stored away in a little box and buried deep in a cellar of a country house many miles away from London.

To hide a valuable manuscript in this manner is understandable—but the most effective place in which to hide the Word of God is the heart.

"Thy Word have I hid in mine heart, that I might not sin against Thee" (Psalm 119:11).—"Now" Weekly.



HE COMETH!

'Behold, He cometh" Lift your head,
Redemption draweth nigh;
That One Who suffered in your stead,
Ascended now on high.
Who doth your sorrows feel,
Himself will come, God's Holy One
Who died, Who lives, the Father's Son,
All glory to reveal.

Does not this overwhelming thought
Your very sorrow drown—
The richest grace shall yet be brought
When He Who cometh down,
With all His angel-train,
Will all His sleeping ones awake,
And all His waiting ones will take
With them, to share His reign?


Blaine Snyder
FREEPORT, MICH.
4-6-43

The Brethren Missionary Herald

Blaine Snyder
FREEPORT, MICH. 4-6-43

Vol. 4 - No. 26 W. M. C. NUMBER July 11, 1942

FOR VICTORY!



ATTEND

The National Fellowship of Brethren Churches

Winona Lake, Indiana

August 31, to September 6, 1942

SPIRITUAL DEFENSE!

W.M.C. PROGRAM FOR AUGUST

MUSIC

PRAYER CIRCLE—Requests as supplied by Mrs. Bowman

SONG

BIBLE STUDY—"The Walk of the Believer in the Realm of Domestic Relationships" (Eph. 6:1-9), by Prof. Homer A. Kent

SPECIAL MUSICAL NUMBER

MISSION STUDY—"Come, Dear Lord Jesus" (A study of the life of James Gribble by Nellie Magers)

MISSIONARY HYMN

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Let Your Requests Be Made Known Unto God

Phil. 4:6

MRS. EDWARD BOWMAN, Buena Vista, Va.

1. Ps. 103:1—Thank God for answering our prayers in providing passage to Africa for Brother and Sister Jobson.

2. Eph. 1:17—Pray for those who are in charge of National Fellowship, that the Lord may guide in the preparations for that meeting.

3. Col. 1:10—Pray that the plans made at Fellowship for the Women's Missionary Council next year may be such that each Council member will be strengthened and blessed by the work.

4. Isa. 42:16—Pray that the Lord will provide transportation to the Fellowship for those who should attend.

5. I Cor. 15:10—Pray for the Brethren churches that are without pastors at the present time, that God may lead in the selection of men to shepherd these flocks.

Snappy
SERMON STARTERS
For Pulpit and Pew

THE VICTORIOUS LIFE!

1. A separate Life (Rom. 12:1,2).
2. A Christ-centered Life (Col. 3:1-4; Phil. 1:21).
3. A Spirit-filled Life (Eph. 5:18; Rom. 8:2-13).
4. A Bible-fed Life (Jer. 15:16; Psa 119:11).
5. A Prayerful Life (Acts 6:4; (I Thess. 5:17).
7. A Fruit-ful Life (John 15:8; Gal. 5:22; Col. 1:10).

—R. E. Miller.

"Love the Lord thy God and keep . . . His commandments; love the Lord your God and . . . serve Him; love the Lord your God, to walk in all His ways and to cleave unto Him" (Deut. 11:1,13,22). Have you ever thought that there are certain inseparable companions of the love of God? **Do you love the Lord your God?** Then you will do at least four things in relation to Him: **keep, serve, walk, cleave.** You will be keeping His commandments; you will be serving Him with all your heart and soul; you will be walking in all His ways; and you will, whatever happens to you, be cleaving unto Him.—Sel.

How is it that church members yell like a Commanche Indian at a football game, but act like a wooden Indian in the church? Why not more interest in the real battle against Satan? Wake up your interest in the greatest battle the most important battle of all time, **now** ! ! ! !

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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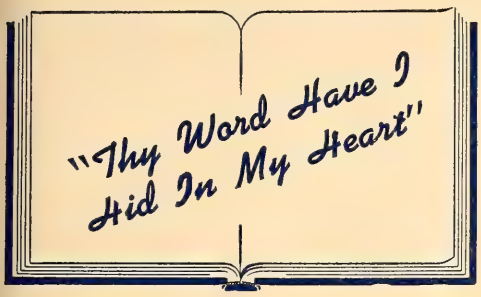
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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.



STUDIES IN THE EPISTLE TO THE EPHESIANS—XI

"THE WALK OF THE BELIEVER IN THE REALM OF DOMESTIC RELATIONSHIPS"

Ephesians 6: 1-9

HOMER A. KENT, Grace Theological Seminary

As we approach a study of the last chapter of Ephesians, we should remember that the **walk** of the believer is still the main matter of consideration. The first three chapters of the book deal with matters of doctrine, laying a suitable foundation for a Christian life. The last three chapters of the book deal with the outward walk of the believer before the world. These latter chapters give a magnificent portrayal of the kind of people the members of the true body of Christ should be. If we would know what God's ideal is for His children while upon earth, we should study these chapters.

We shall confine our present study to 6:1-9. In these verses we have a picture of the kind of people God's children ought to be in their home relationships. God expects the believer to manifest his profession at home. A lot of folks are able to live very pious lives when in the congregation of believers, but seem lacking when it comes to demonstrating the Christian life in the home. A definite test of the reality of a believer's profession may be applied by the following question: Does it reveal itself in the home?

The passage before us divides itself into four sections. Let us briefly consider each of them.

The Conduct of Christian Children (vs. 1-3)

In relation to their parents, they are to exercise obedience. This obedience is to be wrought "in the Lord," which indicates that the apostle has definitely in mind here a Christian home. This obedience of which he speaks is to be considered as a part of the child's service unto the Lord. It is "right." Such obedience has been commanded in the law of God (Ex. 20:12). God has promised a special blessing upon its observance. "Disobedience to parents" is repeatedly named in the Bible as a symptom of wretched evil in human life. And in II Tim. 3:2, such disobedience in increasing measure is shown to be one of the signs of the "last days."

The need today for the apostle's firm exhortation is evident in many homes. Parental authority seems to have vanished. Children do as they please. They are not taught from God's Word what is their proper place in the home. Due respect and reverence for parents is lacking. Children often speak of their parents as "the old man" or "the old woman." These things ought not so to be, and they give expression to a lack of Christian teaching somewhere. Let us keep before us the shining example of the Son of Mary in the home of Nazareth, Who, in relation to His parents, was "subject unto them" (Lk. 2:51). Such subjection is the basis of righteousness and happiness. "When that example is out of date, and not till then, shall we have outgrown the law of Moses and of the Lamb, 'Honour thy father and thy mother'."—(Moule).

The Conduct of Christian Parents (v. 4)

The walk of parents before their children is to be one tempered by love. Only "fathers" are mentioned in the passage, but doubtless mothers are included. "Fathers" are mentioned as being the head of the homes. Then, too, it may be that they only are mentioned because they are more prone to exercise passion in reproving their children than mothers. At any rate, in training and discipline of children it is not right to "provoke" them to wrath. Some parents make their children irritable because of their continual nagging at them and their unreasonable commands. Other parents are continually squelching their children until they are almost afraid to open their mouths. Parents ought to exercise a certain "sweet reasonableness" in handling their children.

Two responsibilities belong to parents in child care. They are to "nurture" them. The word carries with it the idea of chastening when it is needed (Heb. 12:7). Someone has sand that "every thing in the modern home is controlled by switches except the children." Sometimes discipline is sorely neglected. But this is to do injury to the child. It is still written in the Bible. "He that spareth his rod hateth his son: but he that loveth him chaseteneth him betimes" (Prov. 13:24).

They are also to "admonish" them. This carries with it the idea of teaching by words of whatever kind are needed. Surely this includes training in the knowledge of the Scriptures. Parents have no right to neglect to instruct their children in the things of God. This responsibility is splendidly set forth in Deut. 6:6-7.

The Conduct of Christian Servants (vs. 5-8).

The word for "servants" used here really means "slaves." Human slavery was a definite part of the world of New Testament times. The gospel set in operation principles which would eventually abolish this evil institution. But, in the meantime, Christian slaves were to serve their masters faithfully, recognizing that in the fullest sense their service was unto Christ. There is a very precious lesson here. Even in the menial tasks of life it is possible to serve the Lord. No Christian employee has a right to rob his employer of time or effort. In so doing he is being untrue to Christ. The immediate reference of the text is to servants in the home. But it allows of wider application. All Christians who serve others should render their service as unto Christ. A person does not have to be in the pulpit, on the mission field, or

teaching a Sunday School class, in order to serve the Lord. He can do it in the humble tasks of daily life.

Finally, The Conduct of Christian Masters (v. 9)

Likewise, masters or employers who are Christians should remember their relation to the Lord. In His sight all men—masters and slaves—are alike. "In Christ Jesus" there is no distinction. Therefore, masters should treat their servants as brethren in the Lord. Love should regulate their demands. Threatenings ought to be absent.

The primary reference in this passage is to masters and servants in the home. But the same attitude may well be employed by employers of men everywhere, especially on the part of Christian employers. If it were, a lot of misery and trouble would be averted in the world.

To summarize, it is clear that the Spirit of God has given us this paragraph of Scripture in order to safeguard the Christian home. If the home is to be what it ought to be, there must be a proper recognition of authority, a careful instruction in the things of the Lord, an unselfish consideration of the rights and privileges of others, and a realization that in all of our work and living in the home we ought to be serving the Lord.

It has been noted that nowhere is family loyalty more universally honored, at least in theory, than in China; that "long-lived Empire, which seems to tend to persist even under such shocks as the present days have brought it. If family loyalty and love so exist in a country that has not known the gospel, how much more should it exist in lands like our own which have so many gospel privileges, including the clear instructions of God's holy Word.

From A Tither . .

(Please don't read this if money talk bothers you.)



The steward of Bible days was expected to decide with full freedom and self initiative for His Lord. By his eager, confidential fellowship with his master, the steward understood and shared his master's mind and was put on his own. He was not under orders. So great was a steward's freedom, and so fully did he initiate in his management, that it is said that Potiphar "left all that he had in Joseph's hand (his steward) and he knew not ought he had, save the bread which he did eat."

Stewardship is the free, spontaneous, full glowing, faithful administration of all life and all one's possessions for God, the real owner. It becomes practically a partnership.

The Minister's English

ANSWERS TO TEST NO. 1 FROM PAGE 16

1. "Let **all** look at their Bibles," or "Let everybody look at **his** Bible."

2. Should be **is** included." **Every one** is singular number. Better form is **each one.**

3. Should be "I have **come.**"

4. "For all **us** people." Object of preposition is **us** not **we.**

5. "For him and **me.**" Again object of preposition. Never say **for I.**

6. "That is **I.**" The verb **is** should be followed by nominative case as **I,** not accusative case as **me.**

7. Either **"I wrote,"** or **"I had written."**

8. Correct.

9. "It is only **I."** See 6 above.

10. "He **does not"** or "he **doesn't."**

11. "He told **us** boys." The verb **told** requires accusative case, not nominative.

12. Correct.

13. "We **can do** nothing," or "we **can't do** anything.

14. Either **"every one** of us **is** or **all** of us **are."**

15. **"Whom** will you take?" This is accusative case, not nominative.

16. Should be "James **to whom I will write."** Furthermore the title of **Reverend** as an adjective. Should not say Rev. Jones. That is comparable to saying Beautiful Jones. Should say, "**the Rev.** Jones" or **"Rev. Mr.** Jones," or **"Rev. John Jones."**

17. Correct. Pronoun **whomsoever** must agree with **him.** Both are objective.

18. **Group** is singular. Should be **"group meets,"** or simply **"Some young men meet."**

19. "Which **are** coming."

20. "Would **have** been different."

21. Allowable. However, better form is **"must be said also."** Unwise to separate term **must be.**

22. "Each of us **has,"** or "Both of us **have."**

23. **Petition,** not partition.

24. "Should be **he** instead of her."

ANSWERS TO TEST NO. 2

1. Ad-**dress.**
2. My ad-**dress.**
3. Ac-**cent.**
4. **Ac**-cent.
5. Il-**lus**-tra-tive.
6. Il-lus-**tra**-tion.
7. Il-**lus**-trate.
8. De-**tails.**
9. De-**fense.**
10. In-**quir**-y.

"Open Doors"---James Gribble

"COME, DEAR LORD JESUS"

By NELLIE MAGERS

"I can but say, Oh, my God, that I give myself wholly and without reserve to Thyself. And the greatest grace I can ask of Thee is, Oh deign to send me to some place where Thy missionaries have never yet been able to go, where those whom I love as I love Thee wander from Thee."—(Coillard).

It was with this desire burning in the heart of James S. Gribble that he became the pioneer missionary to Africa, representing The Brethren Church in French Equatorial Africa in 1921.

James Gribble was born in a farm house near Mechanicsburg, Pa., Feb. 25, 1883, under humble circumstances. Although his years of schooling were few, he possessed ambitions and a great desire for knowledge, with a longing to "do something." His various jobs as farmer, street-car conductor, engineer, and in different factories and offices, were used by God to train him for the many needs of a pioneer in an African mission field.

In 1904 after his conversion he interpreted the "great commission" to mean, "Go, James Gribble, into all the world and preach the gospel to every creature." Immediately he became interested in Africa, but many obstacles stood before him. However, he was a young man of courage, humility, faith, and prayer; and in 1908 God opened the door to Africa through the Africa Inland Mission. On the same ship sailing from New York was Dr. Florence Newberry of Chicago, who was going to the same mission field. In Aug. 1913 she became his wife, and thus became also one of the first party of missionaries to enter Oubangui-Chari in 1921.

Six years of trials, hardships, financial problems, and sickness, only strengthened Mr. Gribble's faith and deepened his prayer life. It is said of him that "he advanced on his knees." At the end of these six years he and his wife returned to America, following the very severe illness of his wife. In spite of the struggles of these years, they looked forward to future service for God in their chosen field, with hope and faith.

In Jan. 1915 they arrived in Philadelphia, and were immediately called into service in telling the home churches of their African work and the great need of the yet untouched territory of Oubangui-Chari. In these tours of the chrches they became acqainted with Miss Estella Myers, who returned to Africa with them; also Mr. and Mrs. Antoine Rollier, who joined them before they reached the field. They also came in touch with many of those who have gone to their aid since the work was started.

On Oct. 29, 1915, a daughter was born to them in Chicago. This daughter, Marguerite, with her husband Harold Dunning, is now in Africa laboring for those for whom her father gave his life.

After three years of waiting, praying, speaking, and preparing in the homeland, they again set forth for their cherished work in Africa on Jan. 7, 1918, this time to open a new field for The Brethren church. Again many trials and hardships were before them as they undertook this new work. But their trust was in the Lord, in Whom "all things are possible." As they patiently waited for government permission to enter French territory, Mr. Gribble wrote to Dr. Bauman, "We are full of gratitude and praise. In spite of our difficulties we are not cast down, but have been given a godly confidence, knowing that He is working and that government permission is sure. We know not how long we must wait, but we are absolutely certain that we shall not over-stay His time; so we wait on in patience, counting it a privilege, and knowing those who are best at waiting are best at serving also." In this we can see the godly spirit that dominated his life and made his great ministry possible. He was willing to give **all** for the Lord, and many times great sacrifices were made.

While waiting at Brazzaville he wrote, "We feel like the Israelites outside Jericho; yet one day these walls of hindrance will fall, and we shall enter Oubangui-Chari for Jesus." And fall they did, but slowly. Dr. Gribble says of the year 1920, "It has been a year of illness, of sorrow, of bereavement, of separation, of losses, of misunderstandings, of hindrance, of poverty, of pain, of struggle on the human side." But it had also been a year of God's sustaining power; and on Feb. 2, 1921, permission to enter Oubangui-Chari and locate a station at Bozoum was granted by the government. On Feb. 26 Mr. Gribble entered his chosen field, after almost three years of waiting, to look over the field and select the most suitable spot for their station. Not until Aug. 1 did he enter Bozoum to establish a station, from which point he hoped to branch out to other unreached tribes.

After his years of struggle, suffering, and trials, he was just beginning to see real fruits of his efforts, when on June 4, 1923, the Lord called him to come home. On June 1 he was stricken with black-water fever. During these last days of intense suffering, he spent much of his time in prayer and singing. Dr. Gribble tells us in "Undaunted Hope:" "At 10:55 Monday night, June 4, 1923, he repeated once more the prayer which he had regularly repeated at intervals of five minutes during the preceding 24 hours: "Come, dear Lord Jesus." "And so, as his life had been yielded entirely to the Lord and the saving of lost souls in Africa, his last word, "Jesus," was a fitting benediction to it. The marker which marks his grave has on it, "Rev. 22.20" ("Even so, come, Lord Jesus.")

He was permitted only 12 years of service in Africa, but they were hard, full, years; and through his hu-

THINK IT OVER



The whole armor of God is awkward wear for easy chairs.

"How Beautiful are the Feet of Them That Preach the Gospel--"

Yaloke par Boali par Bengui, Oubangui Chari,
Afrique Equatoriale Francaise.

Feb. 27, 1942.

Dear Friends,

Such a good mail as we did receive here on Feb. 19! Thanks for your part in making it a real one. Even the Christmas cards always had a welcome note on the back of them. This is the first real mail I have received since my arrival here Dec. 15th. Two months is rather a long time to wait for news, but one has to have patience these days.



Miss Emmert

I am glad that we sent our first telegram from Bathurst, Gambia, for even if we were not out of danger then, yet it relieved your suspense. If you had had to wait six weeks until we had arrived at Matadi, you would have thought, for sure, that we had been sunk. I think they generally delay telegrams, too, so that if there is a hidden meaning, the value of it will be lost by the time it is received.

Only one of all the letters was opened by the censor, and that was an air mail from my brother—which was mailed Dec. 5 and arrived Feb. 19th! I was unable to tell by the post marks whether it actually did come by air mail or not.

How thankful we are to be here safely, for we can see now how necessary it was for us to make our "get-away" when we did, if we wanted to come at all. The workers out here are all too few at best, and just now we are only a little over half our usual number.

The native Christians were very glad to see us. When they heard an account of the trip, they said that God had performed a miracle in bringing us back safely. I think, myself, that He timed everything just right for us. We had the distinct impression, when our motors were quieted for four or five hours one night for repairs, that the Lord was hiding us from danger. You know that the subs locate their prey by means of the vibrations of the engine under the water. We were at that time in the most dangerous part of the journey where a boat had just been sunk a day or two before. A submarine might have passed near us that night and never found us, as we lay silently rocked by the billows.

Our friends show their appreciation of our return by bringing gifts. I have received 7 chickens, 21 eggs, 2 bunches of bananas, 5 pineapples, and a sack of potatoes so far ! ! It might be possible, that mingled with the appreciation, is the childish hope that there is something in our trunks for them. Motives are often mixed. But, at any rate, we love them sincerely, and trust that they return the same feeling to some degree, at least.

We are trying to re-organize the school work somewhat. We are printing a new primer on our multigraph, and are going to request that our more advanced pupils spend the P. M. in practice teaching, so that a larger number will be learning to read. The trouble is, that with no compulsory education laws, it is difficult to keep the village children regular in attendance.

This month we spent ten days at Bassai for our Missionary Conference, and now since our return we have been holding a Native Workers' Conference. This latter has kept us busy every minute—but just the past few days I have had to stay in the house with a bad cold. It is not a very agreeable companion, by the way, to stay in the house with, but perhaps I'm just as disagreeable company as it is!

It has been very warm weather here lately—**nearly** as bad as you usually connect with Africa, but soon the rain will begin and it will be Spring again! Although it has been the dry season, we have had quite a few fresh vegetables this year, as Miss Tyson succeeded in getting a plot of ground down near a stream about a half mile away from here. It is shaded and easy to keep watered, so we have tomatoes, lettuce, sweet potatoes, onions, cabbage, etc.

Dunnings occupy the only other house on this Station. They have a very sweet baby girl whom we admire very much.

I should not neglect to tell you one of the disappointments awaiting me. One of our evangelists, an old school boy, had quit his work, taken a second wife, and gone into the tailor business. Within a very short time he was taken violently ill and died. It was quite a shock to the rest of them, as this is one of their greatest temptations. I believe, myself, that the Lord meant what He said, when He said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Lk. 9:62), meaning, of course, when circumstances are under his control. The many

mility and faith he put more into them than most of us do in many times that number of years. Although his earthly life was ended, his work had just begun. He had lived long enough to see the station at Bassai well started. Buildings had been erected, roads constructed, and many meetings held, with 37 converts having been baptized. He hoped to leave this station in the capable hands of Mr. and Mrs. Orville Jobson and part of the new missionaries who were on their way to his aid, while he and the rest of the group moved on to start a new work at Yaloki. This he left to the others, as they were just leaving the coast for the interior when he was promoted to glory. He wanted no praise for himself, but in humility praised the Lord as is seen in one of his statements, "It all comes from God and to Him be all the glory."

(As I read again of the life of this noble man of God as told in "Undaunted Hope" by his wife, I have felt more and more unworthy to even attempt to write this mission study. However, I pray that this glimpse of his life will influence every one of you readers to read the above mentioned book; and if you have read it, read it again. May it instill in each of our hearts a greater passion for lost souls and a zeal for missionary work.)

that have been kept faithful, however, and have been making steady progress are a source of joy to us.

The whole support of 14 preaching points has been thrown upon the native church now. It will be a time of testing for them, but the idea is that they will never become strong as long as they rely on us. Please pray for them during this time of sifting that they may indeed become all the stronger for it, and that the Christians may learn to tithe more faithfully in order to keep the work going.

—Mary Emmert.

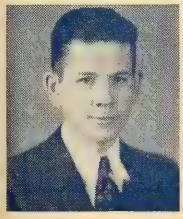
What Have You Done?

—FOR HOME MISSIONS IN CLAYHOLE?

Clayhole, Kentucky
December 29, 1941

Dear W.M.C. Friends:

It has been over one year since we moved into our new house which was made possible by you folks. Two years ago when we accepted the call to come to Clayhole, we did not realize we would ever be permitted to live in such a nice home. When we began working at Clayhole we did not even have a lot on which to build. As time passed and the need arose, our heavenly Father provided.



Rev. Landrum

When we began working here we were living in a rented house at Lost Creek. When it rained we needed umbrellas to keep us dry. Several times our furniture was soaked. We could hardly sleep on the beds. One evening we had some friends in for supper. It happened to be a rainy evening, so we had an abundance of water on the table. After such experiences the new home is appreciated more than ordinarily. Words cannot express our real appreciation for the home you have built for us here at Clayhole.

The house is up to date in almost every respect. We have many of the modern conveniences, such as hot and cold running water, electric lights which are supplied by a delco, and a furnace. Most of the furniture was supplied by various Brethren organizations and individuals. The Landrums are not the only folks at Clayhole who appreciate the house. As the people here see the place, they know that the Brethren people have a real love for the Clayhole people.

If any one would like to have a picture of the church and parsonage, just write me a card and I will be glad to send you one by return mail.

Sincerely yours,

— Sewell S. Landrum.

W.M.C. News

A "newsy" letter comes from the Summit Mills W.M.C. this month. The secretary, Mrs. Robert Keim, reports a membership of 18. We are glad to hear that this small group is faithful. Mrs. Keim states that nearly always they have 100% attendance, with one or two visitors present. The Meyersdale Council and the Summit Mills group chartered a bus, and together attended the District Rally at Uniontown. The Myersdale church is sorry to lose Rev. and Mrs. Lorenz, who have served them so faithfully for a period of 6½ years. Rev. Lorenz has taken up his new duties as chaplain in the U. S. Army.

The North Riverdale W.M.C. makes its first report this month. We are glad to hear from this group and to note that they are on the job 100%. Mrs. Ora Blosser, sec.-treas., states that they have a membership of 18, that they meet in the homes of the members, and that they have found the devotional topics as prepared by the National Council very helpful. She says further, "We praise the Lord for the wonderful way in which he has undertaken for us. Since the beginning, He has so graciously supplied our needs that we have been able to send in a nice offering for each of the national objectives."

We have a report of the W.M.C. District Rally of the churches of the southern half of the Southeast District. The rally was held at Buena Vista, June 12. There were 30 ladies present representing Councils from Roanoke, Hollins, Covington and Buena Vista. Reports revealed the fact that the Councils represented were wide awake, and that there had been special interest in the work during the year. For an annual project the group decided to aid in the support of one of the missionaries' children. The Sheldon baby was chosen. Mrs. Wade K. Jefferson closes her interesting report by saying, "Our prayer is that we may truly grow in grace and knowledge of our Lord, being careful to give Him the honor and glory in everything."

WHY "TRYING TO BE?"

"J. A. Slimmon, afterward a missionary in China, met Lord Overtoun when in great distress of soul. Lord Overtoun asked, 'Are you a Christian?' 'I am trying to be one,' was the reply. Lord Overtoun turned to John 17:4, and read, 'I have finished the work which thou gavest me to do,' and asked, 'What work did He mean?' 'The work of saving sinners.' 'Are you a sinner?' 'Yes.' 'Then if He has finished the work of saving sinners, and you are a sinner, what are you trying to do?' With that simple question the light came."—The Dawn.

Friend, young and old, if the Lord Jesus Christ has finished the work of salvation on the cross of Calvary, what is there to be done by any of us in this day of grace and mercy but to believe it and be saved?—Sel.

A happy Christian one day met an Irish peddler, and said to him, "It's a grand thing to be saved."

"Ay," said the peddler, "it is. But I know something better than that."

"Better than being saved?" asked the other. "What can possibly be better than that?"

"The companionship of the Man Who has saved me," was the reply.

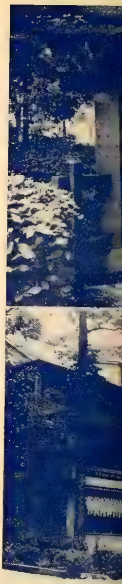
for SPIRITUAL

AUGUST 31 TO SEPTEMBER 7 1942

FUN — FELLOWSHIP — BLESSING ARE YOURS WHEN YOU COME TO BETHANY

A perfect location—the most beautiful spot in all Winona Lake; Bethany Camp. Away from the busy cities, fellowshipping with hundreds of clean young men and women, meeting under the leadership of the best speakers and youth leaders, all go to make The National Youth Camp at Bethany unique among our camps.





PRIVATE

WHAT IS THERE TO DO AT BETHANY?

It's a great thrill to be able to enjoy clean sports when everyone around you loves the Lord. After you've played baseball or volleyball, there's nothing better than a cool dip in Winona Lake (Private sand beach). Some prefer to play ping-pong or shuffleboard. Then there are tennis courts, horseshoes, row boats, croquet and many other recreational activities at no additional cost to all registered in the camp.

HOW ABOUT THE EATS?

Again this year we are going to have our own grain-fed beef. It is now being grown in Southern Indiana especially for our camp. Country eggs, butter, milk and vegetables coupled with real home cooking by Mrs. Morgan, will satisfy those hungry appetites. Yes, sir, we are going to eat!



KENNETH ASHMAN
Dean of Boys



SLEEPING ACCOMODATIONS

Bethany lodge accommodates 125 girls, and five of the finest summer cabins accommodate 60 boys. The lodge and cabins are with Simmons beds and innerspring mattresses which make for real sleeping. All bedding, blankets, sheets and pillow cases are furnished at no extra charge.



V. C. KELFORD
Youth Speaker

1942---Fourth Consecuti



DEFENSE

Brethren Youth Will Go to Bethany Camp

Winona Lake, Indiana



Sailing on Winona Lake



WHAT WILL IT COST?

One whole week for only $9.00 (this includes $2 registration). The week begins Monday, Aug. 31, supper, and ends Monday, Sept. 7, lunch. The actual value of the week is much more. You don't have to spend more than $9.00 unless you desire. Everything is free. One can spend extra change at the "Cracker Box," the camp store, where ice cream, pop, candy and hamburgers are available for that extra snack. Any visitors who use Bethany recreational facilities are required to pay $2.00 registration fee.

REGISTER NOW!

If you plan to come to The National Brethren Youth Camp at Bethany, fill in the blank on this page, or send in your name, address, age and what church you are from, together with your registration of $2.00, to Leo Polman—Director of Bethany Camp, 3326 South Calhoun Street, Fort Wayne, Ind. The balance of $7.00 you pay when you arrive at Bethany. Registration must be in before Aug. 1st. After Aug. 1st the price is $10.00 for the week, if any accommodations are available then.



MRS. LEILA POLMAN
Dean of Girls

WHAT TO BRING WITH YOU

Your Bible and notebook; your bathing suit (boys requested to wear uppers); slacks, not shorts, are acceptable as girl's sportwear; tennis shoes and racquet. Bring your musical instrument, too. Usually the young people wear informal clothes, but dress up for dinner and Sunday.

REGISTER NOW!

It's to your advantage to get your registration in early, so fill in this blank and mail it with $2.00 to Rev. Leo Polman—Bethany Camp Director, 3326 South Calhoun Street, Fort Wayne, Indiana.. The balance is payable on arriving at Bethany.

NAME

ADDRESS

CITY STATE

AGE..... From What Church



LEO POLMAN
Director of Camp

Brethren Youth Camp

The Sisterhood of Mary and Martha

DEVOTIONAL TOPIC FOR AUGUST

Christ the Hope OF SOUTH AMERICA

"To ev'ry creature, and to earth's remotest bound,
Go with the gospel story; let its message sound!
We have not long to labor—just today;
So, let us hasten and be on our way!"

Hymn—"Jesus Saves."

Sentence Prayers, remembering especially our missionaries in South America.

Scripture: Heb. 8:6; John 1:16-17; I Cor. 15:1,2; II Tim. 1:10; Matt. 28:19,20.

Hymn—"I Love to Tell the Story."

Topic—"Christ, the Hope of South America."

Chorus—"Christ, the Hope of the World."

Business Session.

Benediction.

Junior News!

Dear Aunt Mabel:

Greetings from our newly organized Jr. Sisterhood at Mundys Corner.

We held our first meeting in April with seven girls in attendance. It was at this meeting we elected officers which are as follows: pres., Helen Cunningham; v. pres., Beverly White; sec., Joe Ann Kerr, ass't. sec., Joan Krauer, treas., Lucille Schrack, pianist, Patty Ann Griffith; ass't. pianist, Shirley Watson; patroness, Miss Verna Rose.

Our next meeting was held in May, our society joining the Senior S.M.M. and the Senior and Jr. W.M.C. at their mother and daughter banquet. At this meeting three new members, Evelyn Rager, Marie Jenkins and Bonita Rose, joined with our society. These girls all serving on committees. Although we have started rather late to complete all our goals for this year, I am sure we will be ready to start right in when we receive our goals for next year. However, we are endeavoring to fill our dime calendar and complete our Bible reading for this year.

Although we are small in number, we believe that each girl has a deep love for Christ; and we know that if we love Him we **will** serve Him. We may not be able to do great things, but we can do small things in a great way, the Lord working through us. We covet your prayer in behalf of our new society, that we may be yielded vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work (II Tim. 2:21).

In His Name,

Jr. Sisterhood girls from Mundy's Corner.

Bible Study

REVELATION II

In Revelation, chaps. 2 and 3, the apostle John has recorded our Lord's words to seven churches of Asia.

Historically, the letters were real. The churches were real, and the conditions described in the letters really existed.

But the letters are also for "him that hath an ear to hear." Thus, typically, they are for individuals in any church anywhere in order that personal sin might be discerned, and done away with. They are for local churches of any age, that each church might test its spiritual condition in the sight of God.

Taken from the prophetic standpoint, the seven letters discribe seven stages thru which the church of Jesus Christ should pass, from the time of its beginning at Pentecost until the time of its promotion at the rapture.

Briefly, Ephesus represents the apostolic church; Smyrna, the persecuted church. Since Satan could not stop spiritual progress by torture and death, he came inside the church; and Pergamos represents the church in its stage of worldly success, and spiritual decline from the time of Constantine's acceptance of Christianity until Thyatira, when the rule of pope, and priest, and idolatry became supreme.

Sardis, prophetically, is the period of the Reformation when the Lord used Luther to make a window in the wall of the dark ages, thru which the light of His truth could shine. Philadelphia, the church of the open door, is the missionary period in which Carey and others laid down their lives in "brotherly love" for souls and His name's sake.

The Laodicean church looked forward to the present situation of the visible church today. And what a situation! Alive, awake, zealous, content, and rich in everything but the things of God, the church is beggarly poor because Christ is no longer the welcome Lord of pulpit and pew, but the Stranger outside the door. Oh, that we would awaken and realize the value of **Him** and invite **Him** back again!

Thus, we have God's outline of church history, and a record of "the things which are."

Notice in each letter the one written to, the apt description of the writer, the "I know thy works," the exhortation and warnings, and the promises and rewards to the overcomer (cf. I Jn. 5:4,4:4).

We should study this portion of our Library Book with diligence, and ask the Lord to show us our own hearts. He wants us to take time to love Him. This is our first work. Let us always put first things first.

Christ the Hope of South America

By DOROTHY MACONAGHY

Is Not Christ Known In South America?

Christ is the hope of South America, just as He is the only hope of all the continents and nations in the world. Some may ask, "But is not South America different from most of the countries to which missionaries are sent? It is not pagan, like Japan and India, nor are its people heathen like those of Africa. They do not bow down to sticks and stones. They have Catholicism; and while that religion has many teachings with which we do not agree, yet they **do** worship God and the Lord Jesus Christ." But do they, really? In a country like the United States, where the Catholic Church has no more rights and privileges than any other group, many people—yes, even Christian people—are ignorant of her true nature and teachings. They think that because they speak much concerning some of the cardinal truths of the Bible—such as the deity of Christ, His virgin birth, and sacrificial death—that they worship and exalt **Him.**



Mrs. Maconaghy

However, when one has been for several years in a country whose state religion is Catholicism, and where consequently it has the upper hand, one's eyes are open to its true nature, and one begins to wonder: **Is** Christ the object of the worship of these people? Do they really know Him as we do? Let me give you a few instances among many in our short time here.

About two months ago, while distributing tracts from house to house, one elderly lady said to us: "You have no right here. You are our enemies." We assured her that we were not enemies; and that we loved and worshipped God, and His Son, the Lord Jesus Christ. "Ah, but you are enemies of the virgin. You don't worship Mary. Since she is the mother of God, she is God too, and must be worshipped," was the amazing reply. The fact that we believed in the Lord Jesus Christ made no difference to that woman. The Virgin Mary was for her the all-important one.

The following was the reply of another elderly lady to our invitation that she attend our meetings. "Oh, but I have a virgin here in my house that is nearly a meter (39 inches) long. And **we** pray to the saints, because you know God is sometimes angry with us, and then we have to pray to the saints so that they will intercede for us." How much did that poor soul know of the Lord Jesus Christ, who "ever liveth to make intercession" for His own?

Turning on the radio the other day, we happened to tune in a mass that was being broadcast from Valparaiso, Chile. During the service the priest offered a prayer, addressing it to Carmen, heavenly queen of Chile, praising her as the one from whom had come all the blessings that Chile enjoys, and attributing to her, salvation and all the virtues which belong to Christ alone. In the minds of the adherents of that religion, who do you suppose is the object of their worship? Not Christ, but Carmen, heavenly queen of Chile! And every country, province, and town, has its special patron saint who is worshipped and considered its protector.

Is it not clear then, that these people need to know Christ, our Hope? To know that He, and He alone, is the Savior from sin and that He is the only worthy object of our worship?

How is Christ the Hope of South America?

The Apostle Paul, writing to the Ephesians, refers to the time when they were without Christ as a time when they had no hope. The people of South America, being without Christ, are likewise without hope. This condition affects their present life as well as their future state. Girls, think what it would mean to you to be deprived of the blessed knowledge that the Lord Jesus is your Savior; that your sins have been atoned for completely by His blood; that you can go rejoicing in the present possession of eternal life, knowing that should you die today or 5 years from today, you will immediately find yourself in the presence of the Lord! Think what it would mean to you to be deprived of your quiet time in communion with the Lord each day, and in quiet meditation of His Word! Yes, think what it would mean to be deprived of all this; and in its stead to be told that while Christ died for sin, you can never in this life have any assurance that your sins are forgiven; that if you go to church faithfully, confess your sins to the priest, and pay sufficient money, and if, after you die, your relatives are faithful in praying for your soul and pay enough, perhaps, after you have spent enough years in purgatory to be cleansed from your sins, you **may** be admitted into heaven—think what a hopeless existence would be yours! But this is the belief of millions in South America!

The Lord Jesus Christ is their only Hope. The gospel must be proclaimed, so that these people shall have the opportunity of knowing that the Lord Jesus Christ is the sinner's friend, that He paid in full their debt, and that salvation is theirs for the taking. Only thus, freed from the shackles of the Catholic Church and from bondage to sin and fear, with their hope in the Lord alone, will the people of South America be enabled to have hope, not only in this life, but in that which is to come.

How About It?

Has any one ever entered your life who is the worse for having met you?

Why I Am a Christian

By DR. PAUL W. ROOD

Reprinted from the World Wide Temple Evangelist

Tonight my text is found in the book of Romans, the first Chapter and the sixteenth verse, where we read:

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

If Paul, the great apostle to the Gentiles, who sat at the feet of Gamaliel and was one of the outstanding personalities of all history, was not ashamed of the gospel of Christ, there is no high school student or college student or university student or professor in our day that needs to be ashamed of the gospel of Jesus Christ.

Recently I said to Dr. Nothrup, one of the outstanding philosophers of our day, that I have seen that Paul was one of 10 of the greatest men that ever lived in this world. And he said, "I go one step further (and remember now, that this man is a professor of philosophy). He said, "I would say that the apostle Paul was the greatest personality that ever lived in this world." Now, of course, he as well as I excluded our Lord and Savior Jesus Christ Who was in a class by Himself because He was the God-Man, but it was interesting to me to have this testimony from this outstanding character.

Now, then, Paul is not ashamed of the gospel. And you and I don't need to be ashamed of the gospel, for gospel means "good news" and we don't need to be ashamed of good news. If I should come to your house tomorrow morning at 11:00 o'clock and tell you that you had suddenly fallen heir to a million dollars, you'd consider me the bearer of good tidings, and you'd welcome me into your house. Well, I have better news than that. It's the good news that is defined by Paul in I Cor. 15.

"Christ died for our sins according to the Scriptures: . . . he rose again the third day according to the Scriptures."

Now that's the gospel. That's the old news, that's the new news, that's the good news; that's the best news that this world ever heard. And so Paul was not ashamed of the good news.

"For I am not ashamed of the gospel of Christ: for it is the power of God. . . ."

I was raised on a farm. At least I spent a couple of years in my childhood days on the farm, and I know something about dynamite. I remember how we used to bore a hole in the root of a stump, and how we put a stick of dynamite into that hole, and we'd light the fuse and run away. There would be an explosion, and that stump would be removed. because there was power in the dynamite. Now the Greek word for power in Rom. 1:16 is really "dynamite"—"For I am not ashamed of the good news, for it is the 'dynamite' of God unto salvation."

Now the biggest word in the language is the word "salvation". It is the all-inclusive word. It takes in the past. the present, and the future. When you came to Christ, you were saved from the guilt of sin, and now as you trust in Christ you are being saved from the power of sin. And when you see Jesus as He is, you will be saved from the very presence of sin. It is all included in this wonderful salvation.

"For I am not ashamed of the good news of Christ: for it is the dynamite of God unto salvation to every one that believeth."

There you have the simple condition of salvation All you need to do to be saved is to come to Christ as a poor, lost, undone sinner, recognizing that you are hell-bound and hell-deserving, and then turn to Him in repentance and faith; and as you accept Him as your personal Savior, the Holy Spirit through the Word of God performs the miracle of regeneration whereby you pass from the realm of death into the realm of life.

Now, I am a Christian. Why am I a Christian? Because

It Is Reasonable

God appeals to the reason of man, and God's appeal is a reasonable one.

"Come now, and **let us reason together . . .** though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." ". . . present your bodies . . . your reasonable service."

"Give . . . a reason of the hope that is in you."

And so, my friends, Christianity from beginning to end is reasonable.

In order to reason, you have to have a premise. And so let's accept the premise, a fact that we can all agree upon. Here's my premise. Wherever there's effect, there must be a cause. Now I have here a watch Suppose I stand before this intelligent audience and say this watch has come into existence in the following fashion. A piece of gold blew down from Alaska, a piece of steel blew down from northern Minnesota and then some glass came here from Indiana. Some how or other these elements got together and formed this wrist watch that keeps fairly accurate time. Why you'd say, "We ought to send this fellow to . . . I don't know where you send them here in Indiana, but to whatever place you send folks of that sort you'd say, "That's absured, that's illogical, that's nonsensical." Wherever there is an effect, there must be a cause; and wherever there is an intelligent effect, there must be an intelligent cause.

I go in Yosemite National Park—to Mirror Lake in the early morning when the sun is rising, and see all the surrounding mountain peaks reflected in the quiet waters. I go to Bridal Veil Falls in the afternoon, and see the waters rage hither and thither as the veil of the bride in the summer breeze, and all the colors of the rainbow reflected as the sun is setting. I climb the one-and-a-half mile trail to Glacier Point, and from that vantage ground behold the surrounding mountain peaks and the valley below, and I see on every hand evidence of intelligence. I see intelligent results, and I realize that back of this there must be an intelligent cause. And so, as a thinking being, I am compelled to begin where the Bible begins—"In the beginning **God** created the heaven and the earth." If you accept that

ISN'T IT TRUE ?

Some people are content to spend a week-end with Jesus, but balk at having Him as a permanent guest!

statement, everything else in connection with Christianity becomes reasonable. It becomes reasonable that God would reveal Himself as God has done through His incarnate word, His only begotten Son; and in His written Word, our Bible.

My friends, it was necessary for God to reveal Himself unto mankind; and so Christ came and said, "He that hath seen me hath seen the Father, for I and the Father are one." My friends, Christ was God manifested in the flesh, and He was a God-Man; and He came to deduce the Father, and to make it possible for us to get right with God. He came to provide an atonement so that man could be in right relationship with his Creator. We needed that kind of a revelation. We needed that God should come down in human form, and that's what He did in the person of His only begotten Son.

The Fact of the Bible

You can't deny the existence of this book. Here it is in spite of all the attacks that have been made upon it throughout the ages that have gone by. And here you have it—a library composed of 60 volumes written by 40 human authors and produced in 16 centuries of time; and yet you find that this divine library is characterized by unity from beginning to end. Can you conceive of 40 men getting together today and producing a library of 60 volumes that would be characterized by unity and harmony? It's inconceivable. Well, how could 40 men scattered out in 60 centuries of time write 66 books that would be characterized by harmony? There's only one way to explain it, and that is that one **mind** controlled the 40 human minds of these writers of these Biblical books and **that one mind was the Holy Spirit.** "Holy men of God spake as they were moved (borne along) by the Holy Spirit."

I call your attention to fulfilled prophecy. Here are details, predictions made 600 to 800 years before Christ came. Read Ps. 22. Read Is. 53. Then read the record of the crucifixion of Christ in the four Gospels, and note how many of these specific promises are fulfilled on the one day of the crucifixion. My friend, fulfilled prophecy is an argument that cannot be successfully refuted.

I call your attention to the testimony of archeology. Isn't it most remarkable that these things have been hidden in the bowels of the earth for centuries, and now, in an age of skepticism and doubt they have been revealed to the world? I sat through a series of lectures by an archeologist, and in his concluding lecture he said, 'So far, not a thing has been discovered that has refuted a single statement in the Word of God. Everything which has been discovered that has any bearing on the Word of God puts its stamp of approval upon the Bible and its statements." Now that is a most significant statement indeed. My friends, the Bible not only contains the word of God—the Bible is the Word of God.

"For ever, O Lord, Thy Word is settled in heaven."

I call your attention in the second place to

The Fact of Christ

You can't deny the fact of Christ. Every intelligent person in this world, every informed person in this world, recognizes the historicity of Jesus. The minute that you do that, you have to account for Him.

Now I call your attention to these facts concerning Christ. First of all, there is the fact of His sinlessness. He is the only being in human form that ever lived in this world who never had a sinful thought, who never spake a sinful word, who never committed a sinful deed, He could challenge His enemies by saying, "Which of you convinceth me of sin?" and Pilate could say of Him, "I find no fault in this man." God the Father put His stamp of approval upon the 30 years of Christ's life here on earth when at His baptism He said, "This is my beloved Son, in Whom I am well pleased." Every motive, every desire, every thought, every word, every deed in the life of Christ was pleasing in the eyes of the heavenly Father.

I call your attention also to His marvelous teaching. Oh, we've had great teachers in this world; but my friends, no one comparable with Christ. He was the incomparable one. He was the greatest Teacher that ever lived, that ever thought. Read, for instance, the great sermon on the mount, recorded in Matt. 5, 6 and 7, and the farewell discourse recorded in Jno. 14, 15 and 16; and, my friends, you will read the two greatest sermons that ever have been preached in the history of mankind.

Christ was not only a sinless Being and the greatest Teacher that ever lived, but Christ was the greatest Miracle-worker of all the ages. He spoke to the water and it blushed and turned into wine. He opened the eyes of the blind and unstopped the ears of the deaf and caused the dumb to speak. He healed the sick. He fed the multitude, He stilled the storm. He raised the dead, and He's the great Miracle-worker of all the ages.

I call your attention to His physical resurrection from the dead, which is one of the best proven facts of all history; and, my friends, Christ conquered sin, death, and the grave.

I call your attention, furthermore, to His influence upon subsequent history. He has influenced every realm of life. If you are going into our libraries to destroy that which has found inspiration in the life and ministry of Christ, you will have to destroy that which is best to the realm of literature. If you are going into the art galleries to destroy that which has found stimulus and inspiration in the life and ministry of Christ, you will have to destroy that which is best in the realm of art. He has influenced every age of life. Wherever Christ is not known, womanhood is degraded and childhood is neglected. Wherever Christ is known and worshipped, there womanhood is exalted and childhood is recognized and cared for. Christ has lifted billions of people from despondency and discouragement and doubt and sin and degradation, and has revolutionized multiplied millions of lives who have been completely turned around by the sanctifying influence of Christ's death upon the cross of Calvary.

I call your attention in the third place to the

Fact of Christian Experience

Now this is the day of pragmatism, when everything, is brought into the laboratory to be tested and

SPECIAL MEETINGS NOW IN PROGRESS

PRAY FOR THEM

Rev. R. Paul Miller—Clayhole, Kentucky, Evangelistic meetings July 7th-19th.

Southern California District—Bible Conference, First Brethren Church, Long Beach, Calif., July 11 to 19 Dr. E. J. Pace, headline speaker.

tried. Well, let's look at this matter of Christian experience. Tonight there are millions of people throughout this world who can stand up and say, "Whereas I was once blind, I now see. My life has been changed, my life has been revolutionized, my sins are forgiven, my heart has been cleansed, I have received peace that passeth understanding and joy that is unspeakable and full of glory because I have learned to know Christ as my personal Savior."

No, you can't deny the fact of Christian experience. It is a fact, and millions can testify to the reality of real experience of salvation through faith in Jesus Christ.

It is **reasonable to be a Christian.** Now the next reason why I am a Christian is

Because of Sin

Sin is a fact. All you need to do to find out that sin is a fact is to read history, to read biography, to read literature. The greatest piece of literature ever produced on the North American continent was the Scarlet Letter, and it was built on the premise that sin is a fact; and that's true of practically all literature. All you need to do to find out that sin is a fact is to read your newspapers and contemporary history. All you need to do to find out that sin is a fact is to go to your insane asylums and your penitentiaries and your hospitals. All you need to do to find out that sin is a fact is to look into your own heart.

"All have sinned, and come short of the glory of God."

"There is none righteous, no, not one."

"The heart is . . . desperately wicked: who can know it?"

Sin is the most appalling fact in the universe. My friends, you hear the hiss of the serpent in the very letter "s" with which the word sin begins. It's sin, and it's sickness, and it's sadness, and it's sorrow. I'm a Christian tonight because sin is a reality.

In the third place I'm a Christian tonight because only

Christ Can Save

from sin. There is no one else in all this world that can solve the sin problem except Jesus Christ. Our Lord Jesus Christ went to Calvary and bore our sins in His own body upon the tree, and suffered, the just for the unjust. He died in my place and in my stead; and my friends, because of His sacrificial atoning death, tonight there's forgiveness and salvation and hope for every person who will turn to him. "Behold the Lamb of God, which taketh away the sin of the world." Oh, won't you turn to Him tonight? Won t you accept Him as your sin-bearer?

I am a Christian in the next place because of the

Blessings Received

in the Christian life. Why, you know, sometimes people talk about Christianity as if we were inviting them to a funeral when we invite them to accept Christ. We are inviting you to a **wedding.** "He brought me to His banqueting house, and His banner over me was love." "Come thou with us," said Moses to Hobab, "and we will do thee good." And that's what we say to you tonight.

What would Hobab have received because of Moses? First of all, he would receive the blessing of manna, fresh manna every day. Godliness is profitable both for this life and for the life to come. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

What else did Hobab receive? Why, he received the blessing of guidance by the pillar of cloud by day and the pillar of fire by night. Wouldn't you like to have the guidance of the Holy Spirit in your life?

What else did Hobab receive? The blessing of the tabernacle which speaks of fellowship. Wouldn't you like to have fellowship with God, and with the saints of God? You receive the fellowship when you come to Christ.

What else did Hobab receive? The blessing of Canaan; and Canaan, my friends, stands for victory. Thank God you can have victory in all the difficulties and the problems of life if you will come to Christ.

All that I want is in Jesus: He satisfies.
Joy He supplies.
Life without Him would be worthless;
All things in Jesus I find.

The last reason I am a Christian tonight is

Because of Eternity

I am frank to tell you, my friends, that I would be afraid to face death without Christ. I am frank to tell you I would be afraid to put my head on a pillow tonight without knowing that I was a child of God. I am frank to tell you I would be afraid to go into an automobile or into a railroad train or into an aeroplane without knowing that I was saved. I am frank to tell you I would be afraid to face God, I would be afraid to face eternity, without knowing that I was born again. I am frank to tell you that I am a Christian because there is an eternal heaven to gain and an eternal hell to be shunned. I plead with you to recognize the fact that there is an endless eternity, and that a million, billion, trillion years of life you will be somewhere; and I ask you, **"Where will you spend eternity?"** That's the question

I remember after I had been away from home for three years, I went to the board of my church and said, "I would like to go home to visit my mother and father, and my sisters and brothers." The deacon said,

"You go, pastor; we will take care of the work while you are gone." I will never forget the day when I got off the train at Kalama, Wash., and my little mother was down there at the station to meet me with my oldest sister, Olga; and how we rode up the hillside to the old barn.

The last Sunday came. I preached in the old country schoolhouse. We went home that night and I gathered the family together and opened the Bible at the last two chapters of the book of Revelation and read the two chapters. Then I asked them all to kneel; and I asked God that we might all meet in heaven, that none of us should be missing when the roll is called up yonder. Mother and I were the only two who were Christians at that time. Well, that night I couldn't sleep. By and by I heard footsteps in the room. Someone was sitting on the edge of the bed. I felt a hand on my brow. It was Mother's hand. She said, "Paul, you're leaving tomorrow, and I wanted to talk to you while we could be alone because we will be so rushed tomorrow. Paul, first of all, I want you to make me a promise. I want you

Remember

Don't try to cheat the Lord and call it economy. It just isn't!!

When you rob God you cheat yourself!

NEWS BRIEFS From Our Workers

"THE GOOD NEWS HOUR" is the name of a new radio program which is broadcasted by the First Brethren Church, Covington, Va. Rev. Keith Altig is the pastor, and writes that he is having a good time in this ministry. This program of gospel preaching and music can be heard over station WJMA, Covington, Va., Monday, Wednesday and Friday, 6:10 P.M.

THE FIRST BRETHREN CHURCH OF ALTOONA, PA. will have as its new pastor, Rev. Raymond Blood, beginning July 5th.

HOW'S THIS FOR A MISSION CHURCH? The First Brethren Church of Peru, Ind., writes: "There were 55 in Prayer and Bible Study last Thursday." We would say that that is better than many of our old established churches could report. Keep it up, Peru!

CHILD EVANGELISM in Southern California reports 650 classes with an enrollment of 22,573 boys and girls. This report further states that of this number there are 7,200 who are not enrolled in any Sunday School. And this can be duplicated in scores of other communities. What are you doing for these young lives?

HAGERSTOWN, MD. The Grace Brethren Church plans its dedicatory service for their new church building, on September 13. Secretary R. Paul Miller, of the Home Missions Council will conduct an evangelistic campaign beginning on Sept. 13 to 27th. Following this campaign, this church announces a one week inspirational and prophetic conference with Dr. L. S. Bauman as speaker.

FISHING WITH A REAL THRILL. "The difference between catching fish and catching men is that you catch fish that are alive and they die; you catch men that are dead and bring them to life."—Herbert Lockyer.

WE UNDERSTAND that the Mission Board of the Southern California district are sponsoring Brethren Broadcast over a local station. The program is planned as a strickly Bible program on five days each week featuring a speaker selected by the district mission board. And so the Brethren continue to go on the air!

MARK THESE DATES ON YOUR CALENDAR! August 31 to September 6th, the dates when THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES meet at Winona Lake, Indiana. We have just returned from Winona and find that people are beginning to come in for the Bible Conferences. From every indication this will be the greatest Bible conference year in the history of Winona. On to Winona!

FOR ROOMS AT WINONA LAKE, make your reservations now. The Polman's have purchased the Garfield Hotel and are in a position to take care of some 40 or 50 persons. Write Mrs. Leila Polman, care of Garfield Hotel, Winona Lake, Ind.

to promise me that whatever others may do, that you will tell the story of Jesus and His love, and that you will preach the gospel, the old-fashioned gospel."

"Yes, Mother," I said, "By the grace of God I will be faithful to the Lord and to His gospel, and I will preach the old, old story of Jesus and His love."

Then she said, "There is something I want to tell you besides that. When you are preaching in your pulpit in Chicago, I will be on my knees. I will figure out the difference in time, and all the time you are preaching I will be here pleading the promises of God and praying for you."

Do you think I could feel happy away from God—do you think I could be a modernist—do you think I could drift away from the Lord and from the gospel with a mother like that, with memories like that?

It may be that you had a mother like that too. It may be that your mother is still alive and she is praying for you, or that, if she is on the other side, that she is leaning over the ramparts of glory tonight praying that you may come to Christ.

STREET MEETINGS and meetings at the city rescue mission are conducted each week by the young people of the First Brethren Church of Fort Wayne. Each Saturday night a group go to the city mission and each Monday night finds a good group at the court house corner singing, testifying and passing out of tracts Interest is high in this work, so much so, that one of the young men purchased a public address system to make the service more effective. Go and do likewise, young people!

BOYS BROTHERHOOD of the Bethel Church at Berne, Indiana, recently motored some 100 miles to Sharpsville, Indiana, and there conducted special services in this district home mission church, pastored by Rev. Verne Stuber. During the services on this day, some $141.00 was raised to pay on the church indebtedness which amounted to about $350.00. The reports we received here in the office savoured with real enthusiasm and rejoicing in the victories for the day.

"THE VOICE IN THE NIGHT" radio program which is sponsored by The First Brethren Church of Dayton, Ohio, Rev. R. D. Barnard, pastor, has been heard way over in Waynesboro, Pa., so writes Rev. Robert Crees of that city. Program is on every Saturday night 11:30 till midnight. 1290 on your dial, station WHIO.

News from Brethren CHURCHES

LIMESTONE, TENN.

The church at Limestone, Tenn., has recently experienced a period of great spiritual refreshing from the hand of the Lord. A revival meeting was conducted June 2-14 by Rev. Rempel of Flora, Ind. Bro. Rempel and his consecrated wife were a source of real inspiration and spiritual strength to the entire church and community during the two weeks in which they labored among us. The clear and direct way that Bro. Rempel presented the Word of God made it possible for even the small children to understand the plan of salvation as well as other great doctrinal subjects. For this we were indeed thankful.

An added feature of interest and instruction for both children and adults was the object lesson given each evening by use of the flannelboard. Also the excellent music rendered by Bro. Rempel on his accordian was considered a special treat. Sometimes there would be an instrumental quartette. Our evangelist would play the accordian, and Rev. Lewis the violin. They would be accompanied by the piano and organ.

Perhaps mention should be made of a special service June 9. During our evening service a state-wide blackout had to be observed. We sat in physical darkness for 30 minutes, but the spiritual light was very bright in the hearts of those who possess the Savior, Who is the Light of the world. Bro. Rempel played many numbers on his accordian. Many choruses were sung. Testimonies were given and a number of Scripture quotations were recited. So despite the blackout, we had a very edifying service.

Throughout the meeting, the attendance was quite commendable, notwithstanding the short nights and the busy season of the year in the country. There would always be an overflow crowd on Sunday evening. These two weeks were certainly delightful from the standpoint of Christian felloship, music, and the wonderfully clear presentation of the Word.

Rev. and Mrs. Rempel were greatly loved and appreciated by everyone, and we shall always cherish the memory of their days of service among us.

The visible results of these two weeks of evangelistic effort were 10 confessions, two reconsecrations, and three baptisms.

In His name,

—Lelia Arnold, Church Sec'y.

The Minister's Use of English

Writer's note: I am a minister of the gospel. I enjoy listening to other ministers. At various times I have noted certain errors in English, or unwise and ambiguous expressions, used by others.

The following tests are presented, therefore, not as a criticism, but as a help in calling attention to certain poor expressions. I am not signing my name because I make so many errors myself.

TEST NO. 1

Find what is wrong or weak about the following expressions. Then turn to page 4 in this magazine and check yourself. Some may not be wrong.

1. Let everybody look in their Bible for the answer
2. Every one of us, you may be sure, are included.
3. After many years of study, I have came to this conclusion.
4. This is the best plan for all we people to follow.
5. He stopped for him and I to go along.
6. That is me exactly.
7. I had wrote him on a previous occasion.
8. This is for him and me to use.
9. Do not be surprised; it is only me.
10. He don't really know any better
11. He told we boys to get busy immediately.
12. We patriots will assert ourselves.
13. We can't do nothing now but line up.
14. Every one of us are guilty of mistakes in English.
15. Who will you take along?
16. It is Rev. Jones who I will write to.
17. I will write him whomsoever he is .
18. A group of young men meet here every week.
19. Watch for war and pestilence which is coming on the earth.
20. If I had been there it would of been different.
21. It must also be said.
22. Each of us have lost track of the other.
23. Hurry and sign this partition.
24. It should be him instead of her.

TEST NO. 2

Mark proper syllable to be accented.

1. It was an interesting ad-dress.
2. My ad-dress is Chicago.
3. Ac-cent the first syllable.
4. He has a peculiar ac-cent.
5. It was good il-lus-tra-tive material.
6. I liked the il-lus-tra-tion.
7. Let me illus-trate.
8. Remember the de-tails.
9. He is now working on de-fense.
10. Both conducted the in-quir-y.

THE LORD JESUS CHRIST IS COMING AGAIN!

The God of the ages planned it; our Lord Himself promised it; His Word testifies it; the Holy Spirit sealed it; holy men of old recorded it; the church awaits it; weary souls of earth pray for it; redeemed saints in Paradise long for it; blinded Israel wails for it; the whole creation groans for it; the devil is bitterly conscious of it; a demon world quails at the thought of it; and the modernistic professors sneer at it; yet a thousand signs proclaim it!—L. S. Bauman.

We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle—face it; 'tis God's gift.
Be strong! —Babcock.

A NEW KIND OF WEEK

How would it be if everybody would participate in a "Take back what you said" week?



FIRST PICTURE OF A BRETHREN DAILY VACATION BIBLE SCHOOL THIS YEAR

FIRST BRETHREN CHURCH
Cleveland, Ohio
WALTER A. LEPP, Pastor

aine Snyder
REEPORT, MICH.
4-6-43

The Brethren Missionary Herald

Vol. 4 - No. 27 Home Mission Number July 18, 1942

















By R. PAUL MILLER, Editor

OUR COVER PICTURES

The front and back cover of this issue of the Missionary Herald features a photographic report (the universal language) from Brethren Churches in general and Home Missions fields in particular. Photo No. 1 shows our pastor at New Troy, Mich., Rev. Russell Williams, and Mrs. Williams. No. 2 shows a group of Brethren ministers at the Central District Bible conference at Dayton, June 16th-18th. No. 3 shows two little "jewels" from Indiana—one from Peru and one from Fort Wayne. Guess who.

No. 4 is another view of the almost-completed church at North Riverdale, Dayton, which is to be dedicated September 13. Let's all go. No. 5 is a view of the tent meeting held at New Troy in June by the council secretary. No. 6 shows the laying of the cornerstone recently at Hagerstown, Md. Dedication of this new church will be held Sept. 27, and we all want to be there, too.

The adult Bible class at Compton, Calif., is seen in No. 7, the Beginners class at Waterloo, Ia., in No. 8, and a group of Young People at Modesto, Calif., in No. 9. There's a wonderful story in No. 10, a photo of the Marion Goodman family, who represent the "first harvest of Life for Christ" at our growing mission church in Modesto, where Ralph Rambo is pastor. The father and son are both preparing to enter Grace Theological Seminary at Winona Lake this fall, while the daughter will enter Bob Jones college at Cleveland, Tenn.

Delegates at the recent Central conference at Dayton are shown in No. 11, and a group of Beginners at Bellflower in No. 12. The Fremont, O., congregation appears in No. 13, the Young People at Clayhole, Ky., in No. 14, and the interior of the new North Riverdale church, being inspected by visiting Brethren to the Dayton conference, is revealed in No. 15.

The Sunday School cabinet at Winchester, Va., No. 16, completes this pictorial report from our Home Mission Brethren, all of whom are grateful to the entire brotherhood for your prayerful and financial support of their missions.

BEFRIENDING ISRAEL—

In the midst of war, blood and suffering; in the midst of deceit, lying, scheming and treachery; Israel in Europe is finding at last that true Christians are her real friends.

An outstanding incident of this today is the recent letter of Pastor Boegner to the Grand Rabbi of France, in which the pastor wrote of "The pain which we all feel at seeing racial legislation introduced into our country and in observing the innumerable trials and injustices which it imposed on French Jews." This letter and the open opposition voiced by French Christians to anti-Semitic abuses, have made a tremendous impression on European Jews. They are beginning to realize that the true spirit of Christ loves Israel and will befriend her suffering people.

This championing of Israel's cause is not alone in France but also in Holland, Belgium, and America. May this be the awakening of Israel to feel kindly toward the gospel and to receive Christ as their Messiah and Savior before He returns.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" Matt. 25:40.

THE WHALE STORY AGAIN—

Dr. Eugene Geiling, professor of pharmacology at the University of Chicago, a scientist of quite some note, recently declared in an address in Philadelphia that he had crawled through the gullet of a whale and that he had no difficulty at all. "It was a pretty slimy trip," he said, "but there was plenty of room." Of course it is to be understood that the whale in whose gullet he climbed around was dead.

Now to some it seems as though such incidents as this help men and women to believe the Bible and to break down destructive criticism. However, all such criticism is not born of faith but of unbelief. It does not help men to believe in the God of the Bible by making it to appear that the experience of Jonah could have been accomplished under normal conditions. To try to show that many of the miraculous occurrences in the Old as well as the New Testament can be accounted for on a naturalistic basis does not help faith. It does not help men to believe in the God who brought about the resurrection of Jesus Christ to tell them that the great illustration that the Lord gave of the resurrection in the experience of Jonah was only a natural thing, easily accounted for without the working of God.

The God of the Bible is omnipotent. Real faith in Him believes that He can do anything. To try to reduce the incidents and the miracles of the Old and the New Testament to the point to where it does not demand anything in the way of faith in the miraculous working of an almighty God is no contribution to the faith at all.

Dr. Geiling did not spend three days and three nights in a whale's belly. The whale in which he crawled was not alive, nor did it take him on a three days' journey and finally spew him out on a shore hundreds of miles away. There are many things about Jonah's experience that were not accounted for by merely crawling in and out of a dead whale's gullet. The God who saved Jonah from a whale's belly is also able to save those who trust Him from the grip of death: this is the great message for the soul. It satisfies.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.
Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

WHO REALLY PAYS?—

Our last annual report was most gratifying to the Directors of the Home Missions Council. It revealed that our mission points had reduced their indebtedness on new buildings at a most amazing rate last year. In fact it seemed almost unbelievable in some cases. But there were the facts to prove it. However, it remained to be seen if it was done at the cost of their giving to send the gospel to others. The Thanksgiving Offering was the first test. We waited with interest. Now that the returns of the Thanksgiving Offering have come in we find that our mission points have given the greatest Home Mission offerings in their history. With church buildings to erect or to pay for, and a thousand other things to buy for their own house of worship, yet they are not doing it at the cost of Home Missions. Instead, their gratitude for their blessings is such that they are making greater sacrifices than ever for others.

How different is the spirit of some older congregations who seize upon every excuse imaginable to justify their lack of love and devotion for home and foreign missions. If they re-carpet the church, it comes out of the Home Mission offering; if the church is painted, the Foreign Mission offering pays for it; if the parsonage is done over the Seminary Offering suffers. We have often wondered if some preachers don't feel ashamed down in their hearts of ever having to make excuses for failure of their congregations. We wonder if their manhood doesn't rise up and protest and cause them to jerk off their coats and say, "I have had enough of this kind of thing. I am tired of making excuses. We are going to do our part no matter how hard the work is, nor how great the sacrifices it demands. We are going to stand up and be counted among those that achieve things for God."

"WE BELIEVE IN EVANGELISM"—

We have just read the official organ of a denomination that has had an illustrious past. It was founded in a blaze of evangelism. Its founder was a most powerful and tireless evangelist. But for years that denomination has been floundering around in spiritual defeat. It has been the refuge of every foul and unclean spiritual bird. There has been room in its branches for communism, liberalism, socialism, modernism, worldliness and unbelief. Evangelism has been all but dead within its ranks, naturally. This magazine reported a committee on evangelism. That body made what no doubt to them was a most courageous statement to the effect that they must be "Evangelical." If it had not been that evangelism is practically dead among them such a statement would be laughed at. Imagine a convention of doctors issuing a carefully prepared document stating, "We believe in the practice of medicine." Or a gathering of attorneys resolving, "We believe in the practice of law." When a church people have slipped so far from the heart of the gospel that they make statements like this it is a tragedy. Of course, when the leaders of a people no longer believe that every man outside of Christ is hopelessly depraved and lost, and that the Blood of Christ is a thing that should be avoided in their preaching as an offensive thing, of what value is evangelism anyway?

Evangelism is not just a 'part' of the true church life, it is **all** of it. What is Home Missions, in every sense of the word, but pure and simple evangelism? What is Foreign Missions, but pure evangelism? What is the purpose of all our publications, but evangelism? What is the real purpose of every Bible Conference but evangelism? When the passion to evangelize others with the gospel ceases to be the heart of every sermon, every Bible lecture, every editorial, every conference, every ministers' meeting, or every seminary class, we are slipping away from the one thing God has given us to do. When the preaching of a sermon and its reception, is the main thought of the preacher; when the purpose of a Bible Conference is merely "to hear or tell some new thing;" when the publishing of a magazine is but to make a good impression; then deadness will soon take hold of all. Instead of holding conferences on evangelism, and writing articles on evangelism, with these things being the beginning and the end of it, the preachers with a real and genuine calling from high Heaven will be **practicing evangelism** and bringing men to repent of their sins and turn to Christ!

DON'T WAIT!

till after National Conference to start using coin collectors for your Thanksgiving offering. It may prove "too little and too late." The real purpose of these collectors is not to displace other giving but to make use of the small change over a longer period of time. Start using them now.

THE REASON WHY THEY CRITICIZE—

Recently an earnest minister was telling us of how hard he had tried to help some discouraged folks in his church. The husband and father had lost all he had in a bad investment, and on top of it the worry had brought him ill health. The home was full of gloom and despair. The pastor had repeatedly called to comfort them. He preached several sermons with them in mind. But each time he got up to preach he noticed that the family was not present. He said, "How can you help folks when they won't give you a chance? And now they are criticizing me and the church and saying that the church has been of little help to them in their trials."

How often the teacher of a class will come to the pastor with the problems of the class and the fear that they are getting away from the influence of the church through the effect of their college studies. The pastor prepares a series of sermons to help the boys in their struggle to retain their faith, but through the entire sermon series neither the teacher nor the class are there. Yet those boys and the teacher keep right on complaining that they get no help from the church in their life problems.

If the critics would only give the faithful preacher and the services of the church a real chance to help them, how much different things would be. Those who are faithful to the church and to all its services, will not likely find cause to criticize the pastor and the church for not being helpful in their time of need.

"IT JUST RUNS AWAY WITH ME"—

The home where we are now being entertained is within a stone's throw of the main line of the New York Central railroad. The way the crack passenger trains roar past is awesome to say the least. To see

that great train of a dozen cars, and a huge locomotive, weighing hundreds of thousands of tons go thundering by at ninety miles an hour while the ground shakes and trembles, is a sight indeed. It makes one shudder to think of that engineer, with his small, helpless body of flesh, sitting in that cab in the midst of all that tremendous weight and power hurtling through the air at that awful speed. If a small rod on the drive wheel should come loose, as they often do, and go whipping and tearing through the cab, or strike the ground and overturn the engine, with the result of a rending and tearing of tons of steel, and his poor, helpless body in the midst of it all, what a tragedy.

Talking to a friend of mine, an engineer, about this very thing he said to me, "The fact is, when we open up the throttle to full speed, the train simply runs away with us and we hope and pray that we shall be able to control it and that nothing ever goes wrong."

Then I thought of this old world and its condition. We have the statesmen of every nation trying to control it and save it from an awful wreck. But the world is running away with them today. The powers that are loose in this old world are greater than any man or set of men can control. No human power can slow it down. No human power can stop it. No power known to man can prevent the wreck that it is headed for. Since men have rejected Christ, the Son of God, the Prince of Peace, and have chosen the course of rebellion under Satan's leading, since they have opened up the throttle of sin, selfishness, war and terror, the powers of Hell have been turned loose and the men who have tried to get along without God and run this world without God have a hard day ahead. No doubt many of the world's statesmen would like to call a halt, but they are too late for that. They have sown to the wind and are now about to reap the whirlwind. God pity the souls of men that shall be caught in the wreck when it comes at the close of the age. Let us warn men of the day of reckoning ahead with all our power. **We can save some.** Let us be at it. "God now commandeth all men, everywhere to repent." There is a reason.

Many Thanks

That's what service men will say when they get those BRETHREN MISSIONARY HERALD magazines.

The BRETHREN MISSIONARY HERALD CO. is willing to do its part in sending without cost to the men connected in the Army, the Navy, the Air Corps, and other departments of American military service.

We have just begun sending these magazines to the reading rooms at the request of the men in the service. There are scores of camps and reading rooms that would appreciate this Christian magazine. Some of these camps serve several thousand men. Will you send your gift for this purpose? We would appreciate the name and address of some military official who would welcome this Christian literature and would make it available for the men in the service.

$5.00 will send six copies of THE BRETHREN MISSIONARY HERALD for one year, for use in the camps or reading rooms. Send your gift to the boys 48 times this year for their spiritual defense!

THE BRETHREN MISSIONARY HERALD CO.
3326 South Calhoun Street Fort Wayne, Indiana

NEWS BRIEFS From Our Workers

A CHURCH ORCHESTRA comprised of young people of the First Brethren Church, Long Beach, Calif., has been organized under the direction of Brother Sterling D. Smith. Orchestra will play at the evening services of the church and at special occasions. Many Winona Brethren Bible conference attenders will remember Bro. Smith as that wonderful flute player, who favored the conference with so many beautiful flute numbers.

MUNDY'S CORNER, PA. The Pike Brethren Church has called Rev. and Mrs. Henry Rempel as their pastor beginning the later part of July. Rev. Kenneth Ashman the former pastor at this place has accepted a call to the Main Street Brethren Church, Meyersdale, Pa.

HERE IS SOMETHING: Recently the West 10th Street Brethren Church, of Ashland, Ohio, Rev. Charles Mayes, pastor, received $10.25 in war stamps in the church offering plates. Suggestion was made "that any other stamps appearing in the offering will be gladly received. These can either be converted into a war bond in the name of the church corporation, or turned over to some of our creditors as stamps, probably at face value. It honors the government to buy stamps even though the stamps may be turned into the church. The government will not lose and the church will thus gain."

RECORD ATTENDANCE of 177, June 14th in Sunday School at the First Brethren Church, San Diego, Calif. Rev. Albert Flory, pastor reports that Easter Sunday has been the only exception in this record, when over 200 were present. That's great work. And remember—this is one of our baby Home Mission churches! Keep up the good work, San Diegoans!

DR. BAUMAN WRITES: "Now that both Britain and the United States have joined in pacts with Russia for the 'making of a better world after the war',—well, now it is time to go to the press." Which reminds us of the oft question asked us here in the office, "When will Dr. Bauman's book, RUSSIAN EVENTS and BIBLE PROPHECY, be off the press?" Word comes to us from publisher that this timely book will be ready on or about August 15th. The reason for further delay—Dr. Bauman has added more to the book on the German and Japanese events. If you have not yet placed your order for this most timely prophetic book, do it now. Send your order to The Brethren Missionary Herald Co., 3326 South Calhoun Street, Fort Wayne, Indiana. Price of book $1.25.

A BIBLE CLASS is conducted each Monday night in Indianapolis, Indiana, by Rev. Robert Ashman assisted by Verne Stuber. Both of these men drive some 100 miles each Monday night from Peru, Indiana, to meet with a group of Brethren living in this Indiana capitol city. Those knowing of Brethren in this city would do well to drop a line to these Brethren informing them of our people in this city. Or a line to Mrs. R. H. Aeby, 6407 Park Ave., Indianapolis, Indiana.

SPECIAL MEETINGS NOW IN PROGRESS

REMEMBER THEM IN PRAYER

Dr. V. C. Kelford

East Central District Conference of Brethren Churches, Sterling, Ohio, July 21 to 24.

Leo Polman

East Central District Conference, of Brethren Churches, Sterling, Ohio, July 21 to 24.

Fremont, Ohio, Grace Brethren Church, July 24 to 26.

Across the Nation - - WITH OUR SECRETARY

New Troy Campaign—

This was a tent meeting as was also the revival last year in New Troy. It seemed wise not to use the church building for a good many reasons. For anyone who is acquainted with the conditions of the field in the New Troy community, the changed attitude regarding the work of the church was most apparent. Few people realize what a courageous task Russell Williams and his wife undertook when they first went to New Troy. Many years of pastorless experience had taken their toll in the lives of the few church members that hung on through the years. It had cost heavily in the esteem that the community had had for the church. Now all of this seems to be changed. There is a real high regard for the work of the church and its ministry today. The finer people of the community are now seeing the difference in the message from the pulpit and in the lives of the people which are produced by a real gospel.

In our tent meeting last year, one young man made confession and dedicated his life to the ministry at once. He enrolled in Bob Jones College, January 15th to begin his preparation for the Brethren Ministry. During this last meeting his younger brother accepted Christ and we believe that he too will enter the ministry. If these meetings had no other result than the winning of two such young men, they would have been highly fruitful. Who could forecast the countless souls that may be brought to Christ by two such ministeries? Both have resulted from these meetings.

Brother Fred Taylor and his wife, who have come from our Long Beach Church and are now living in Benton Harbor, Mich., were a great blessing to our meetings. Brother Taylor is a remarkable musician and has had a most unusual conversion. His testimony is being greatly used of the Lord. Many will remember him from the program which he put on at Winona Lake at our last national gathering. He was with us in the meetings at New Troy, several nights and was a great help. His humility and the sweetness of his spirit are a beautiful accompaniment to his wonderful ability as a musician. We hope to have him in constant service among our churches.

There has also come a real change within the church membership. A new spirit of devotion to Christ; a new and growing sense of responsibility in sacrifice and service are very manifest. We believe that there are few groups as small as this who give as much to the Lord's work. And they are happy in the new knowledge that they can do it. The men of the church certainly are fine to give of their time to the work of thec hurch. They gave us wonderful help in handling the tent. In fact they put it up themselves and as expertly as anyone could do it. When we arrived everything was ready, seats, platform, railing, pianos, tract table and all.

It was a pleasure to work once more with the pastor Brother Russell Williams. Patience and fortitude are virtues in action in him. Such a work could never have been possible without such leadership. His infinite patience and sweetness under most trying circumstances were the essential qualities in any minister attempting to save this field for Christ.

We greatly enjoyed the hospitality of the people and especially our home with the pastor and his wife. Today there is confidence, unity and vision in the hearts of these people. God bless them all.

New Group in Benton Harbor—

For several months, Brother Williams has been driving from New Troy to Benton Harbor to hold a Bible Class in the home of a Brethren family in that city. Already a nice group of Brethren has been gathered, and they are praying for the blessing of God to the end that soon they may lay the foundation of a new Brethren Church in Michigan.

Central District Fellowship—

It was a real pleasure to meet with the ministers and laymen of this district in their annual Fellowship held this year at Dayton, June 16th to 18th. The addresses were all good and strengthening to faith. Brother Robert Ashman made a very able moderator and all sessions were well ordered and yet without the snap of officiousness that often hurts such meetings. A real program of advance of ten percent in all departments of each church, each month during the coming year was enthusiastically adopted by the delegates. If this program is really in operation this year, it will mean the biggest advance that these churches have ever had. It will mean at least 100% increase over all above last year. We were especially interested in this angle for it means a doubling of the Thanksgiving Offering from each church for Home Missions this fall!

The District W.M.C. unanimously underwrote the erection of a clothing room at Clayhole, Ky. Mrs. Hazel Landrum has been handling the distribution of clothing and has been forced to use the garage for the work. This has been very unsatisfactory and most inconvenient. So we will now see a new and efficient building erected for this needy work, yet this summer. The women of the Central District deserve great credit for this splendid and practical gift for our Kentucky Mission.

The Dayton pastor and people made all of us most welcome and "at home." It will not be hard to get the conference to return to Dayton. We are glad to show some pictures of that gathering.

North Riverdale Going Up Fast—

Last week at Dayton, we had a good opportunity to look over this new building again. Many delegates from the District meeting went out to see it. We were able to take some real good pictures of the building. It is now being finished on the inside. The congregation expect to hold services in it about August 1st. but the structure will not be completed until the first week of September. Dedication has been set for September 13th. This will be a big day for Ohio Brethren, and it will be a grand day for the faithful band at North Riverdale.

Hagerstown Sets Date of Dedication—

Word has just come from Brother Lew Grubb that their new building is being rushed to completion. The plastering is now finished, the windows are placed, the celotex finish is being put on, and the exterior

Righteousness Shall Cover the Earth

By DONALD CARTER, Pastor, La Verne, Calif.

Jesus Christ is coming back! This time He will come as King! How dear to our hearts are those scriptures that foretell the coming of the Smiting Stone, smashing asunder the very foundations of man's corrupt and vicious leadership in a sin-weary world. How wonderful it shall be to know that the rightful King is on the throne, that the holiness of God is vindicated, that all false worship has ceased, that war is ended, that true justice is administered, that the earth is restored to her original fertility, that the nature of wild beasts is changed, that human life is prolonged, that Satan is bound, that all men enjoy spiritual prosperity under the personal reign of our blessed Lord. That day of all days; that day of anticipation; that is the Millennium. **Righteousness shall cover the earth!**

But what of the church, the bride of Christ during this wonderful period, what shall be her part in this great manifestation of God? The church is a heavenly people with a heavenly calling whose destiny is an eternity in the blessed presence of God. Yet, thank God, there is a program for the church during this Millenial period. God has granted the church a part in this the grandest age this world shall ever know. It will be a prelude of holy living, true fellowship, and benevelont rulership before she enters that final state of the new heaven and the new earth. What a privilege she shall have in being permitted to have a part in the closing scenes of this present groaning creation when it shall finally be ruled and governed by Him whose right it is to rule.

Certainly our hearts sing as we contemplate those future events, the rapture of the church, the Bema Seat judgment, the Marriage Supper, and finally Heaven itself. Yet there is a stimulating blessing in this time of strife and turmoil in considering the part we shall take in the coming Christocracy when we, aliens now in a world of injustice, unrest, unhappiness, and infidelity, shall share with our Blessed Head in administering a righteous reign upon a sin-weary and war-weary world. When righteousness shall cover the earth under the reign of Jesus Christ, what shall be the place of the believer? Four simple and well known statements of scripture outline the position we shall hold in That Day and constitute a wonderful source of encouragement for today.

"WE SHALL EVER BE WITH THE LORD" (I Thess. 4:17)

This comprehensive statement embraces all of that endless age of eternity when we shall be inseparable from the lover of our souls, and presents a staggering truth concerning the union with Christ that has begun here with our confession of faith in our Lord. Let us hold in abeyance the thought of our relation with Christ during eternity with all the promise it awakens in our minds and fasten our attention to this one aspect: **we shall be with Christ when He rules this earth!** ! The logic of this position is irrefutable. We shall be with Him and He shall reign on David's Throne. Therefore we shall have some part with Him in relation to this earth. God has not seen fit to give us any detailed information as to just what our position shall be. However, our very union with Christ makes it imperative that certain experiences shall be ours: Christ will have a definite relationship with His earthly people, Israel. We shall share that experience also for we shall be with Him. Christ will have a definite relationship with the Gentile nations. We shall share that experience for we shall be with Him. Christ shall sit on the throne of David. We shall share that experience for we shall be with Him. Christ will administer a benevolent and righteous rule upon the entire earth. We shall share that experience for we shall be with Him. Christ will exert a wonderful power over the redeemed and rejuvinated world of nature. We shall share that experience for we shall be with Him. Let not anyone think that this is a crass lowering of the heavenly position of the church. If God is able to prepare heavenly mansions for His Saints He is able also to magnify His saints during the interval of the Millennial period. Think of it Christian, for the first time in all history we shall see the world from the Throne. The despised and hated believers in the crucified Christ shall begin their eternal life with Him in His glory. We shall be with Him; that is enough.

"WE SHALL BE LIKE HIM" (I. John 3:2)

A second simple statement opens another vast avenue of truth to us. **For all eternity we shall be like**

appointments are being placed. It is remarkable the way the Lord has wrought for this building from the very beginning.

Dedication date has been set for September 27th, with Dr. L. S. Bauman as speaker. Dedication will be preceded by two weeks of meetings, held by the Secretary, and followed by one week of Bible Conference by Dr. Bauman.

Pray for Clayhole Revival—

By the time these notes appear in the magazine the evangelistic campaign at Clayhole will be drawing to its close. This is the first real soul-winning campaign to be held at this point since it was started. A spirit of revival seems to be already kindling there. Here is part of a letter from Brother Landrum, "We have had four decisions for Christ in the last two weeks. Last Sunday many others were under conviction. Next Sunday we plan to baptize 5 or 6. Most of them are adults.

"Last Sunday a mother accepted Christ from back in the hills. Another old lady said, 'This is the first time I was ever in Sunday School.' The attendance at Sunday School last Sunday was 181. The adult class had 35 and my young people's class had 33."

Please remember us daily at the throne of grace that a great outpouring of the Spirit of God shall sweep over those hills and bring a multitude to Christ.

Bus Is Bought for Clayhole—

God has answered prayer once more. For months we have scoured the country for a used school bus, without results. Last Saturday the Lord led Brother Landrum to a place in Dayton where he could find what he needed. A bus was purchased in short order. He drove it home from Dayton, where he had attended District Conference. Needless to say, the people, Brother Landrum, and all of us were delighted. Don't fail to thank the Lord for the answer to our appeal for help.

Warning ! ! !

DON'T LET YOUR SUBSCRIPTION EXPIRE!



READ YOUR ADDRESS LABEL ON THIS MAGAZINE. EXPIRATION DATE IS LISTED THERE. RENEW BEFORE EXPIRATION —OR ELSE YOU ARE GOING TO MISS SOME VALUABLE NUMBERS OF THIS MAGAZINE.

Him. That likeness shall begin when "in the twinkling of an eye," "at the last trump" we shall be changed and caught up to be with Him. That likeness to Christ shall be ours during the millennial period as well as for all eternity. It is not stated in God's word that the believer shall have to wait until the final state before assuming his glorified body. That marvellous change when we shall come "to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13) will be ours at the "Rapture" of the church and will certainly be ours then during the millennial period. In That Day we shall stand as a testimony of what God can do with those who put their trust in Him. "It doth not yet appear what we shall be," John says. No, all of our lives fall short of that life lived by Him in the body of His flesh. Many of us now have departed from our high and holy calling to dwell among the flesh-pots of the world. We are not manifesting Christ as He is to the world. Shame on us for our blindness in the face of this marvelous truth. But when He comes back we shall be changed. Our mortality shall give place to immortality, our weakness to strength. Then we shall be like Him, walking as He walks, living as He lives, loving as He loves. We shall be like Him in every particular! ! what a glorious picture, what a contrast to our present condition, what a wonderful prospect. "Even so, come Lord Jesus."

"WE SHALL APPEAR WITH HIM IN GLORY"
(Colossians 3:4)

This third statement reveals another aspect of our future position in Christ Jesus. We are told that when Christ shall appear, that is at His second coming, "we shall appear with Him in glory." This Christian sect of which we are a part, despised as Christ was despised, suffering as He suffered, unloved, unwanted, persecuted, shall in That Day appear with Christ before the world in all her true glory. The meaning of the word here translated "appear" is "to manifest" or "place on display." During the Millennial period our Christ will take us, trophies of His grace, and place us, now glorified, now sinless, now completely Spirit filled, now with bodies that reflect the true image of God, now unfettered by the bonds of time and space, as a living monument before the world to shine for Him and display His glory. We shall be living testimonies of righteousness to the world and through us God will be glorified, Christ will be vindicated, and the Holy Spirit will be personified. Then shall be fulfilled, at least in part the words of Paul: "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Romans 8:18). Think of the position we shall hold, constant, consistent testimonies of holiness and glory during that great Kingdom age. Surely we may say: "What hath God wrought?" In view of such a future ministry dare we, as ambassadors of the King of Kings, compromise our position one whit? "God forbid. How shall we, that are dead to sin, live any longer therein?"

"WE SHALL REIGN WITH HIM"
(II. Timothy 2:12)

During this glorious coming period the scripture tells us that Christ Jesus shall reign with equity and righteousness, that world conditions shall be ideal, that the earth shall yield with such profusion that the plowman shall overtake the reaper, that they shall not hurt nor destroy in all God's holy mountain, that the time for which the whole creation groans and travails shall have come. The golden age shall be here. In this beautiful well ordered world God will have an additional function for His saints, the church. **We shall have a part in directing its government.** How many Christians have waxed hot with righteous indignation over the foolish wasteful and sinful administration of human government. How often we have wished we could seize the reigns and govern as Christ would govern. This wish has become so strong that it has divided Christendom. Many feel that the church's place is to enter politics, legislate righteousness, pass laws and force unbelievers to obey Christian edicts. This commendable but mistaken ideal has weaned many away from the real work of the church, saving souls and has caused Christians to try of themselves to bring in the Millennium. This ideal has plunged the church unto the great post-millenial error and hindered Christ's true program. But, when Christ returns He will set up that Kingdom by the might of His power. Then, listen to the place of the Christian during that time: "They shall be priests of God and of Christ and shall reign with Him a thousand years." (Rev. 20:6). Kings and priests we shall be. Paul tells us that we shall judge the world. This is the function for which God is now so carefully preparing us. Our faith is tested, our lessons are hard, the temptations are strong. God is now preparing His vice-Regents for their function during Kingdom days. Ours shall be a two-fold administration, Priestly and Kingly. We shall direct both the religious and secular life of the day. We shall put into execution the principles of Christ's righteousness for the everyday living of men. That administration shall be tempered and enriched by the spirit of devotion and worship inspired and directed by us. As His vice regents we may have our localities of service, our functions. Yet these duties shall not separate us from the fellowship of our blessed Lord. Surely, "eye hath not seen nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love Him." Yet God has given us an inkling in these scriptures of what lies ahead. In that day our part in the great plan will be revealed to us.

Beloved, what a blessed anticipation is ours. Here is assurance for the dark days in which we are traveling. Here is courage to stiffen the weakest Christian spine. When we see this old world plunging into its most terrific maelstrom of strife, when Godlessness and unbelief are taking the world captive, when the terrible apostacy of today is snatching away many who we thought were Godly Christians, when our churches are weakened and discouraged with the seemingly hopeless task before them, when preachers are trimming their theology to meet the approval of their fickle hearers, when our own hearts would

Reports from Mission Churches

NEW TROY IS STILL ON THE MAP

We are making this report of the work in New Troy in the hopes that it may be used to show how much every Home Mission dollar means in bringing the gospel to those who would otherwise have nothing but a closed church and empty hearts—with no opportunity to hear of the One Who saves.



We are not making any claims to great accomplishments, but the Lord has been honoring His Word and the consecrated dollars of those who have prayerfully given to Home Missions.

It is not quite four years ago that we stepped into a Sunday School with an attendance of fifteen to twenty-five conducted by teachers who did not know what it meant to be saved. They would work in a tavern until 3:00 then come home and teach their class. The Sunday School enrollment this year for the first three months was eighty-one; for April, eighty-two; for May, ninety; and for June, ninety-five. The teachers know and love the Lord and His Word.

The church had not been taught to give, but to use money making schemes to raise funds. One month during the first year they gave less than five dollars for the work of the church. During the past three months the offerings amounted to $435.00. We are praying that the day may soon dawn when they will be fully able to care for their pastor. We believe that day is now here if each one will recognize his responsibility and privilege. We believe that if each one will put his shoulder to the wheel the joy of accomplishment and the blessing and knowledge of knowing they are doing that which is pleasing to their Lord will overshadow any thought of personal sacrifice or personal glory.

Now to tell some of the high points in the activities of the church during the past few months.

On March 15 a Gospel Team from Grace Seminary visited us. Bro. and Sister Garner Hoyt were on this team and the people here have made it a part of their ministry to remember them in prayer that the Lord may open a way for their soon departure and that He may use them to His glory as they go forth.

Professor Herman Hoyt was with us for a three-day Bible Conference on May 1-3. The people love to drink in the message of life as he ministered to us from the living water.

On May 17th I had the privilege of officiating at a Golden wedding as the bride and bridegroom of fifty years ago re-affirmed their marriage vows. What a blessing it is in a world where the institution of marriage is looked upon lightly—where they marry and are given in marriage—to see a couple true to their vows through fifty years, facing the sunset years together.

We held our daily vacation Bible School on May 25-29. This school is held in the local high school in co-operation with the rural Bible Missions of Michigan. This year there were 188 enrolled in the school with an average attendance of 145.

The Musical Taylors were with us for the evening service on May 31 and bore their testimony in message and song. They also proved a real blessing and help during the tent meeting which opened the following Tuesday evening.

This tent meeting, with Bro. R. Paul Miller as the evangelist, was the climax of the activities of the previous months.

The attendance during the meetings was not as large as we had hoped, unless you count the unseen audience which always gathered on the outside of the tent and heard the gospel message which they would never have heard through the walls of the church.

This is a berry country. Many churches must almost close their doors during the summer months because everyone is out picking berries. The strawberry season was early this year and came during the tent meeting. While this affected our attendance during the week, it stayed up on Sunday, and for this we praise the Lord. One good thing which came during the meeting is that our Sunday School superintendent made a stand in this matter and was faithful during the berry season this year. Now she is as happy as can be over the stand she has taken.

Last fall two little girls confessed Christ as Saviour and were baptized. These girls felt they were not living in fellowship with their Lord and doing his will. During the meetings they stepped out and publicly expressed their desire to have the slate wiped clean that they might make a new stand for Jesus.—"And a little child shall lead them." How often children put their elders to shame.

There were three who publicly confessed Christ as Saviour and Lord for the first time during these meetings. These are all people who have been raised in a church but they came to the place where they felt their need of a living faith rather than a dead religion. They are planning to be baptized and enter the fellowship of the church in the next two weeks.

Bro. Miller and the pastor had the opportunity of dealing personally with a number of people. Some of these are men whose wives have confessed Christ as Saviour and Lord and we are praying that they may soon be claimed as trophies of His grace.

If this meeting has the same effect upon the church that our tent meeting last fall had, the real results lie in the months ahead. Last Sept. Bro. Miller was with us for a tent meeting. The meeting closed with three rededications of life and one first time confession. But the greatest blessings came in the days

fain deceive us and lure us down the tinsel pathway to destruction: then we hear that sweet impelling call:

"Fear thou not, for I'll be with thee
I will still thy pilot be;
Never mind the tossing billows,
Take my hand and trust in me."

Then do we recognize our true heritage, a glorified, magnified ministry upon this world, and after that;—Heaven.

"We shall ever be with the Lord"
"We shall be like Him"
"We shall appear with Him in glory"
"We shall also reign with Him."

which followed for the church seemed to take on new life and grow and be blessed more and more every day. We are praying that the same may be true of the meetings which have just closed.

My wife and I enjoyed the fellowship of Bro. Miller in our home and are looking forward to the next time when the Home Mission Secretary visits the Home Mission Pastor in New Troy.

—Russell Williams, pastor.

NEWS FROM WOOSTER

D.V.B.S.

The Church at Wooster has just recently conducted its second and most successful Daily Vacation Bible School. Despite the fact that three other churches in the city were carrying on a D.V.B.S. at the same time ours was in progress, the Lord gave us an enrollment of 150 boys and girls. Our school was the largest by far of any in the city and this has done much to place our work before the people.

There were sixteen different denominations represented in the school but what is more important is the contact the school has given us with many new families which are not attending any church at all. The closing program of our school brought out many parents who expressed their appreciation for a school that did so much for their children. The church was packed and overflowing on that night with people standing on the outside.

Sunday School

Recently we separated our Primary department from the Beginners department and in so doing have had a noticeable increase in attendance in both divisions. The living room and the kitchen of the parsonage have been called into service to house the Primary group. The living room is used for the assembly or opening exercises and then a portable screen divides the room so that two classes are held in the one room while the third class meets in the kitchen. The church has provided a beautiful new linoleum for the living room floor so that the room might be serviceable for both living quarters and Sunday school rooms. We have heard no complaints from the boys and girls who meet in the kitchen even though they do have to smell the savory aroma of the Sunday dinner as it is cooking in the oven!

Finances

This past year the church has witnessed a very definite blessing from the Lord in material things. Over $1,000 has been given for missions and benevolences, and this from a church with an actual membership of 46! We hear much about per capita giving in churches with large mission offerings and we would like to say in fairness to the Wooster people that although they have not made any big noise about what has been given we do not know of any church in the brotherhood that has done better than they have when it comes to comparing numbers if so be there is any advantage in it.

The church has also installed a new heating system, purchased new hymn books, and done much in the way of general repairs on the building.

A Request

As the church attempts to contact the many new prospects that have been given it we would like to ask that our friends hold us before the throne of grace in definite prayer that souls shall be saved in this city. Pray that the Lord will overrule in the stigma attached to meeting in "that house." Our Sunday school is growing and we hope soon to so crowd this building that we will be forced into a new one.

THE GRACE BRETHREN AT FLORA FORGE AHEAD

We extend greetings to all Brethren from The Grace Brethren Church of Flora, Indiana. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Thanks be to God that these blessings have also come upon us here in Flora. After a long silence permit us once again to sound a note of praise from this little Home Missions Church. We felt lead during the Spring months to preach a series of messages on the following 3 subjects: Sin, Salvation and Security. In this series we portrayed how sin came into the world, how sin alienated mankind from God, and how God provided a way back through the finished work of Christ on the Cross. Under the general head of salvation we preached on election, calling, faith, regeneration justification adoption and closing the list with a message on assurance. The last two messages of the group were on the security of the believer. This blessed doctrine has been misunderstood by many; however, God's Word is clear, it



The Berean Bible Class at Flora, Ind., Mrs. Overholser, teacher, at extreme right.

must stand, and consequently we found by preaching upon this subject, that it brought a great blessing to saint and sinner both. It was on the night when we preached the second sermon on security that 3 adults made their decision definitely for Christ. At the call for public confession of Christ, they stepped forward boldly, and took Christ as personal Savior. Later on we heard of a Christian man, from another church, who heard most of the series, including those on security who went home, and told his wife, that he never could believe in security, "but now," said he, "since I saw him read it right out of the Bible I'm constrained to believe it." Well bless his heart, that's how we ourselves were once convinced.

Summer Bible School

We had the great joy here at Flora, to conduct our third annual Summer Bible School for Children, during the last two weeks of May. The Lord was very gracious in giving us cool weather, and in blessing in every other way so that the school was bigger and better than either of the preceding ones. Let us tabulate a few of the statistical figures of interest regarding this work. The enrollment reached the peak of 174 with an average daily attendance of 137 in-

cluding staff members. These 174 children came from 19 different churches, and represented some 12 different denominations. The Bible was our Textbook, and every child was taught the plan of salvation by faith in the shed blood of the Lamb of God. Much stress was placed upon memory work, so that a sum total of 375 Bible verses were committed during the two weeks. The Flannel-Board system was used very extensively, and effectively throughout the school. The Spirit of God worked in the hearts of the children and 31 responded to the call of the Savior, "Behold I stand at the door and knock, if any man hear my voice, and open the door I will come in . . . " Words can't describe the joy that comes in seeing the children responding to the Gospel. We are praying that the Good Shepherd will keep these little lambs, for some of them belong to unchristian homes. The school came to a grand close, when on Friday night of the closing day both children and parents gathered for a public service. Most of the children were present, and many brought their parents, so that our little church was filled to capacity. We praise the Lord for the joy and privilege of working with the children of the community for the two short weeks. We felt that we were building a strong Spiritual defense such as America and all other nations need. We thank everyone who had a part in making the School such a success. God's name be praised!

On Sunday May 31st we led 6 of our recent converts into the waters of baptism; all 6 were received into the fellowship of our Church.

Limestone Revival

On Monday, June 1st Mrs. Rempel and I started for Limestone, Tenn., to fellowship with that fine Church in a two weeks' revival. We received a very warm 'Southern' welcome. In fact the hospitality of those dear people was of the finest kind we have ever experienced. The meetings were well attended from the very beginning and throughout. One night the entire State of Tennessee underwent a "blackout" but we held our service and filled the dark half hour with the glorious light of testimony, song and Scripture. The Limestone community is blessed with a large host of young people. Some nights half of our audience of perhaps 140 would consist of children and young people. On the closing Sunday we met with 58 young people in the senior C.E. Most of these are splendid Christian young folks, and about half of these belong to the Limestone Brethren Church. Time and space does not permit to give a detailed report, but may it suffice to say that God wrought miracles in that souls were brought out of death into life in Christ Jesus. (The secretary of the Limestone Church will give a fuller report.)

District Conference

On our way back from Tennessee we stopped at Dayton, Ohio, for the sessions of the Conference of the Central District Fellowship of Brethren Churches. It was a real Feast of spiritual blessings to sit and listen to the several speakers of the conference program. The Lord was consciously near to all, and especially so in the closing service which was given over to the observance of the communion. Brother Barnard was in charge of the blessed service which so wonderfully climaxed the three day conference.

District Camp

On Monday June 22nd we met with 64 other campers at Camp Indisinewa and spent a very profitable week. We had a splendid group of Christian young people present. The week slipped by very rapidly for every day was packed full of spiritual and recreational activities. Again we thank the Lord for His faithfulness for during the week three of the campers gave their lives to the Lord, and on the closing day were baptized by several of our Elders. All went home rejoicing; weary in body, yes, but stronger in spirit, for we were all conscious that we had been with the Lord and in sweet fellowship with His dear Children, in this unique way.

Present Status

On July 3rd our Flora congregation held its quarterly business meeting. Reports from the various organizations were read, and items of business for the future of the Church were transacted. Our people here have supported loyally, and have given liberally. All bills are paid, excepting one small item, and let us further report that the church is 9 months ahead with its monthly installments on our building debt. Two years ago this month, we had barely begun the breaking of the ground for the building. Under the Grace of the Lord an $11,000.00 building was erected. Today our debt on this building is down to $4300.00. The Lord be praised for his love. We thank the Home Missions Council who has greatly helped in making all this possible. We can not tell of all His blessings upon us, but we praise Him that he has both enriched us numerically and spiritually. We began with a membership of 79 and now we have grown to 116. Does it pay to support Home Missions? We believe that it does.

Coming Bible Conference

Thus far you have followed a Mission Pastor in his several duties for a period of 6 weeks. Now a word of the future, and we shall close. The Lord willing, Brother Herman Hoyt of Grace Seminary will come to conduct an 8 day Bible Conference during the latter part of July, 19 to 26. This conference is slated to close with our spring communion to be held on Monday night of July 27th. Any Brethren within driving distance are cordially invited to be present at this sacred service. May we solicit the prayers of all the Brethren in our behalf here at Flora, that God may richly bless the saints, and use them to win sinners into the joy of salvation through Christ.

Sincerely yours in the Blessed Hope,

—Henry Rempel, pastor.

EAST CENTRAL DISTRICT CONFERENCE OF BRETHREN CHURCHES

JULY 21-24, 1942

—at—

THE FIRST BRETHREN CHURCH
STERLING, OHIO

General Theme of The Conference

Dr. V. C. Kelford, one of the best known expositors of The Brethren Church, prominent Bible conference speaker in both United States and Canada, co-laborer with his son on the presentation of the Sunrise Gospel Hour over CFCN in Calgary, Alberta, Canada, is arranging his series of addresses around the general theme:

"What is Wrong With My Church?"

Receipts from the Los Angeles Jewish Mission

FROM JUNE 30, 1941 TO JUNE 30, 1942

JULY

Louise Kimmel, Berne, Ind.	$ 5.00
1st Brethren Church, Martinsburg, Pa. (Pledges Pd.)	15.00
1st Brethren Church, Modesto, Calif.	15.00
National Women's Missionary Council	11.00
Mrs. Lillian Johnson, Whittier, Calif. (Pledge Pd.)	5.00
1st Brethren Church, Covington, Va. (Conference)	41.77
Ghent Brethren Church, Roanoke, Va. (Pledges) Pd.	57.50
1st Brethren Church, Waynesboro, Pa. (Conference)	149.00
1st Brethren Church, Winchester, Va. (Conference)	35.08
Mt. View Brethren Church, Hollins, Va. (Conf.)	20.00
Ghent Brethren Church, Roanoke, Va. (Conf.)	39.28
1st Brethren Church, Leamersville, Pa.	7.34
1st Brethren Church, Rittman, Ohio	16.90
1st Brethren Church, Waynesboro, Pa.	54.66
Total for July	$610.10

AUGUST

Bethel Brethren Church, Berne, Ind.		$ 28.00
1st Brethren Church, Danville, Ohio (Conf.)		54.57
1st Brethren Church, Whittier, Calif. (Pledges)		
Lillian Johnson	$5.00	
C. H. Flory	5.00	10.00
1st Brethren Church, Ft. Wayne, Ind. (Conf.)		33.60
1st Brethren Church, Uniontown, Pa. (Jr. C.E.)		5.00
1st Brethren Church, Buena Vista, Va. (Conf.)		11.28
A Friend		1.00
1st Brethren Church, Conemaugh, Pa.		
Wm. H. Schaffer (Pledge Pd.)		2.00
1st Brethren Church, Cleveland, Ohio (Pledge Pd.)		
Mr. Geo. Ritz	1.00	
Mr. Ralph Clum	7.50	8.50
Grace Brethren Church, Waterloo, Ia. (Conf.)		57.82
1st Brethren Church, Dayton, Ohio (Conf.)		118.06
Mr. & Mrs. T. N. Garner, Portis, Kans. (Pledge Pd.)		5.00
1st Brethren Church, New Troy, Mich.		21.67
Campbell Brethren Church, Lake Odessa, Mich.		14.41
1st Brethren Church, Peru, Ind.		30.77
Grace Brethren Church, Flora, Ind.		26.47
Grace Brethren Church, Sharpsville, Ind.		8.31
Total for August		$436.46

SEPTEMBER

Mrs. Viva Kitchens, Steamboat Springs, Colo.		25.00
Mrs. L. A. Walls, Leamersville Brethren Church		5.00
1st Brethren Church, Juniata, Pa.		
E. F. Beringer	2.00	
Mabel O'Donnell	.50	
Mr. & Mrs. Wm. Dively	2.00	
E. F. Pine	2.00	
Church	3.50	10.00
Mary Pence, Limestone, Tenn.		19.44
Mrs. Hattie Ileson, Luray, Kans.		4.00
Mrs. Beulah B. Ratliff, Portis, Kans.		4.00
Mrs. Maggie M. Humblin (Pledge Pd.) Mt. View Bre. Ch.		2.00
The Brethren National C.E. Union		12.50
Young People's Brethren Camp of S. Calif.		20.12
Mrs. Lillian Johnson, Whittier, Calif. (Pledge Pd.)		10.00
Grace Brethren Church, Waterloo, Ia., Mrs. E. L. Alderman		2.00
Ghent Brethren Church, Roanoke, Va.		73.01
East Central District W.M.C.		15.00
Mrs. Mabel Flora, Flora, Ind. (Pledges Pd.)		5.00
Ann Swails, New Troy, Mich. (Pledge Pd.)		5.00
Mrs. J. M. Greaser, Martinsburg, Pa. (Pledge Pd.)		5.00
1st Brethren Church, Johnstown, Pa. (Pledes Pd.)		18.50
1st Brethren Church, South Gate, Calif.		11.00
Mrs. R. L. Pearce, Downs, Kans.		5.00
Trinity Brethren Church, Seven Fountains, Va.		7.35
Total		$258.92

OCTOBER

1st Brethren Church, Washington, D. C. (Conf.)		69.23
1st Brethren Church, Dayton, Ohio		160.00
1st Brethren Church, Whittier, Calif. (Pledges Pd.)		
Lillian Johnson	5.00	
Junior Dept. of S.S.	9.89	14.89
1st Brethren Church, Conemaugh, Pa.		7.30
Ghent Brethren Church, Roanoke, Va.		6.50
1st Brethren Church, Kittanning, Pa. (Conf. and Pledges)		22.85
Grace Brethren Church, Flora, Ind. (Pledges Pd.)		
Mrs. Mittie Toler		2.00
Total		$282.77

NOVEMBER

1st Brethren Church, Sunnyside, Wash.		
Mr. & Mrs. Floyd Turner	50.00	
Sunday School	21.50	
Mrs. Rex Rawland	10.00	
Opal Bail	1.00	
Mr. & Mrs. Cecil Shockley	21.75	
Mrs. Tom Antles	1.00	
Mrs. E. W. Reed	3.05	
Lucile Reed	2.00	
Joyce L. Strout	5.00	
C. M. Pledgham	6.00	
Ralph Mowen	1.00	122.30
Ghent Brethren Church, Roanoke, Va.		38.50
Mrs. Viva Kitchens, Steamboat Springs, Colo.		25.00
1st Brethren Church, Ft. Wayne, Ind.		
Glen McNeal	4.00	
Suzette Armey	1.72	
Mrs. W. R. Detamere	1.00	
Helen Land	3.00	
Jeanette Blough	3.00	
Mrs. Hazel Holderman	1.00	13.72
Total received in November		$199.52

DECEMBER

1st Brethren Church, Whittier, Calif. (Pledges Pd.)		
Lillian Johnson	10.00	
Miscellaneous	3.00	13.00
Mr. & Mrs. T. N. Garner, Portis, Kans.		5.00
Mrs. Sarah Williams, Udell, Iowa (New Troy Ch.)		10.00
1st Brethren Church, Martinsburg, Pa.		
Choir	5.00	
Dr. & Mrs. C. K. Snider	25.00	30.00
A Friend, Berne, Ind.		5.00
Mr. & Mrs. Paul A. Davis, Winona Lake, Ind.		1.00
Mrs. Pearl Lingenfelter, Leamersville, Pa., Church		5.00
1st Brethren Church, Buena Vista, Va.		2.00
Estella Myers, Africa		25.00
W.M.C., Tracy, Calif.		5.00
1st Brethren Church, Winchester, Va.		42.82

2nd Brethren Church, Los Angeles, Calif.
- Barbara Congle 7.50
- Mr. & Mrs. J. Schlegel 25.00
- Mr. & Mrs. H. Sturz 1.00 — 33.50

2nd Brethren Church, Los Angeles, Calif. (Pledges paid from Conf. in 1941)
- Barbara Congle 5.00
- Mr. & Mrs. J. A. Leffingwell 5.00
- Mr. & Mrs. Dallas Martin 5.00
- Mr. & Mrs. Wm. McMinn 5.00
- Mr. & Mrs. John Schlegel 25.00
- Miscellaneous 6.00 — 51.00

1st Brethren Church, Waynesboro, Pa. (Pledges Pd.)
- Mr. Floyd Manns 2.00
- Mr. & Mrs. Kenneth Heffner 2.00
- Hypatia Snider 2.00
- Mr. James E. Matthews 3.00
- Rev. & Mrs. R. D. Crees 5.00
- Mr. & Mrs. John E. Spencer 5.00
- Mrs. Goldie Blaha 5.00
- Mr. & Mrs. John Kleppinger 10.00
- Mr. Guy V. Anderson 5.00
- Mrs. W. B. Heefner 2.00
- Mr. Roy W. Fogle 5.00
- Mrs. Mary Johnson 2.00
- A Friend 2.00
- A Friend 3.00 — 53.00

1st Brethren Church, Johnstown, Pa. (Conf.) 104.52
1st Brethren Church, Johnstown, Pa. (Pledges Pd.) 10.50
Ghetn Brethren Church, Roanoke, Va. 52.00

Total received for December $448.35

JANUARY

1st Brethren Church, Uniontown, Pa.
- Clyde Hileman 25.00
- Mr. Ray Divil 25.00 — 50.00

2nd Brethren Church, Long Beach, Calif.
- Mr. & Mrs. J. V. Hartshorn 6.00
- Miscellaneous 20.00 — 26.00

Grace Brethren Church, Fremont, Ohio
- Mr. & Mrs. Gordon Gonawein 5.00

Listie Brethren Church, Listie, Pa. 2.00
Mrs. S. L. Roberts, Spokane, Wash. 3.00
Sylvester A. Lowman, Camden, Ohio 7.00
1st Brethren Church, Danville, O.
- Mr. & Mrs. John Hottinger 5.00
- Mrs. Ida Worley (deceased) 1.00 — 6.00

1st Brethren Church, Martinsburg, Pa. (Conf.) 16.33
1st Brethren Church, Uniontown, Pa.
- Mr. & Mrs. Ralph King 4.00
- Truth Seekers Class 10.00 — 14.00

Seward E. Perdue, Covington, Va. 5.00
Ghent Brethren Church, Roanoke, Va. (Conf.) 241.64
Grace Brethren Church, Flora, Ind.
- Robert Fisher 1.00
- Sarah Roskuski 1.00
- Duplex envelopes 12.64
- Special Offerings 5.64 — 19.64

Mrs. C. A. Hulburt, Clayhole, Ky. 1.00
Rev. and Mrs. Sewell Landrum, Clayhole, Ky. 2.00
1st Brethren Church, Long Beach, Calif.
- Coplin, Mr. & Mrs. W. I. 20.00
- Halpin, Meredith 5.00

THINK IT OVER



"Christianity is the only religion that can deal with the past as well as with the present and future."

- Lakey, Milton 9.00
- Quaintance, Miss B. B. 5.00
- Ryan, Ethel 3.00
- Miscellaneous 5.50 — 47.50

Mrs. Ruth Beeson, 1st Brethren Church, Whittier, Calif... 5.00
Cecil Kempton, New Troy, Mich. 7.00
Mr. & Mrs. Charles Sparks, New Troy, Mich. 6.00
Grace Brethren Church, Waterloo, Ia. 4.00
Juniata Brethren Church, Juniata, Pa.
- Mr. & Mrs. D. F. Beringer 12.00
- Miscellaneous 7.50 — 19.50

1st Brethren Church, Uniontown, Pa., Ray Divil 100.00
E. C. Vander Molen, North Riverdale Church, Dayton, O. 2.00

Total received for January $589.61

FEBRUARY

Louise Macdonald, Bellflower, Calif., Church 10.00
Louise Kimmel, Berne, Ind. 5.00
1st Brethren Church, San Diego, Calif.
- Mrs. Minnie Diefendorf 8.00
- Mrs. Redman 8.00
- Other Offerings 5.00 — 21.00

Bethel Brethren Church, Berne, Ind. (Conf.) 198.30
1st Brethren Church, Rittman, Ohio
- Rev. & Mrs. Arthur Carey 4.00
- Mr. & Mrs. T. E. Slaybaugh 3.00 — 7.00

Minear Sisters, Claypool, Indiana 5.00
Ghent Brethren Church, Roanoke, Va. 84.50
Mr. & Mrs. Ben Mow, South Gate, Calif., Church 7.00
Mrs. E. J. McClintic, Jackson, Mich. (Ellet Church) 5.00
1st Brethren Church, La Verne, Calif.
- Mrs. A. R. Bolling 5.00
- Mr. & Mrs. David Frantz 4.00
- Mrs. O. E. Haines 24.60
- Miss Irene Hodge 4.02
- Mrs. Ed. F. Maxwell 6.25
- Mrs. A. L. Montz 5.00
- Mr. E. D. White 6.00
- Women's Bible Class 2.00 — 56.87

1st Brethren Church, Whittier, Calif.
- Lillian Johnson (Pledge Pd.) 10.00
- Franklin D. Zook 5.00
- A Friend 1.00 — 16.00

1st Brethren Chuurch, Johnstown, Pa.
- Mrs. Sue Keating 12.00
- Mrs. Clarence Miller 5.00
- Miss June Blough 5.00
- Mr. & Mrs. N. Miller 4.00
- Miss Janet Housten 1.50
- Mr. C. Hable 1.00 — 28.50

1st Brethren Church, Philadelphia, Pa.
- Loyal Workers Class 5.00

Total received in February $449.17

MARCH

Pauline Helsel, McKee, Pa. (Leamersville Church) 1.00
1st Brethren Church, Los Angeles, Calif. 35.00

1st Brethren Church, Conemaugh, Pa. (Conf.)		153.84
1st Brethren Church, Fillmore, Calif.		35.48
1st Brethren Church, Whittier, Calif. (Conf.)		58.98
1st Brethren Church, South Gate, Calif. (Conf.)		13.77
Ghent Brethren Church, Roanoke, Va.		61.50
1st Brethren Church, Fort Wayne, Ind.		
Glenn McNeal	7.00	
Jeanette Blough	3.00	
Helen Lord	4.00	
Frank Crawford	15.00	
Grace Allshouse	2.00	
Adult C.E. Society	10.00	41.00
Total Received in March		$400.57

APRIL

Grace Brethren Church, Flora, Ind.		
Mrs. Jennie Jordon		1.00
1st Brethren Church, Whittier, Calif.		
Lillian Johnson	10.00	
Miscellaneous	1.00	11.00
R. Paul Miller, Berne, Ind.		50.00
2nd Brethren Church, Long Beach, Calif. (Conf.)		48.93
Total received in April		$110.93

MAY

Grace R. Painter, Hubbard, Ohio		5.00
Grace Brethren Church, Waterloo, Iowa		3.00
Ghent Brethren Church, Roanoke, Va.		59.50
1st Brethren Church, Long Beach, Calif. (Conf.)		263.88
1st Brethren Church, Dallas Center, Ia. (Conf.)		17.86
1st Brethren Church, Leon, Iowa (Conf.)		14.33
Total for May		$363.57

JUNE

1st Brethren Church, Sunnyside, Wash.		
Mrs. Grace Turner	5.00	
Lena Marie Kortemeier	5.00	
C. H. Padgham	5.00	
Sunday School	7.50	22.50
Louise Kimmel, Berne, Ind		5.00
Pleasant Grove Brethren Church, North English, Iowa		
Mr. & Mrs. John R. Myers	10.00	
Clarence Grimm	8.00	
Erwin Davis	5.00	
Clarence McGuire	5.00	
Less than $5.00	26.77	51.77
Grace Brethren Church, Fremont, Ohio (Conf. with Zimmerman)		31.43
West Homer Brethren Church, Homerville, Ohio (Conf.)		38.34
1st Brethren Church, Middlebranch, Ohio (Conf.)		24.21
1st Brethren Church, Dayton, Ohio		
Mr. & Mrs. Geo. Drahman	25.00	
Mrs. Thelma Reed	21.00	
Miss Minnie Deeter	10.00	
Mr. & Mrs. Homer C. Smith	5.00	
Mr. & Mrs. O. Earl Diehl	4.50	
Mr. & Mrs. Roy A. Trissell	2.00	
Mrs. D. F. Alexander	1.00	
Unknown	13.50	82.00
Ghent Brethren Church, Roanoke, Va. (Pledges Pd.)		65.50
1st Brethren Church, Listie, Pa. (Conf. Zim.)		20.32
Mrs. Mabel Flora, Flora, Ind.		2.00
1st Brethren Church, Canton, Ohio (Conf. with Zim.)		35.72
1st Brethren Church, La Verne, Calif.		72.68
Total for June		$475.30
TOTAL RECEIVED DURING FISCAL YEAR FOR LOS ANGELES JEWISH MISSION		$4,625.27
Received from Pike Brethren Church Mundy's Corner, Pa., for the Hebrew Mission of Cleveland, Ohio, in September		$254.78
Received from 1st Brethren Church, Long Beach, Calif. for Gittell Jewish work, in January		$ 10.00

News from Brethren CHURCHES

AN APPRECIATION

It is the intention that the gospel be preached in simplicity and plainness. That was Christ's own method as it was also that of Paul. Whatever their attainments most people want a plain gospel message with illustration from real life and experience. A general sentiment is "Tell me the story simply, as to a little child."

Just such a plain preacher was Bro. Henry Rempel among us here in Tennessee. We want to express our appreciation for his recent two weeks of services here. What a hard worker he is. He seemed to leave no stones unturned in his effort to serve the church and community. His contribution of his musical talent to our music and song services were so splendid the people wanted more. Then his fine way of teaching children by use of the flannelgraph, stories, and illustrations was liked by both children and grown ups. And the messages to the congregation were interesting to the children for it was noticeable how many of them listened through the sermons to the end as they did to their own part of the service.

We believe Grace Seminary and other sources have had a part in fitting Bro. Rempel for an effective Christian service but as had been recently said, "A man's spiritual power is due in no small measure to the influence of a great wife." We were delighted to have Mrs. Rempel among us with her ever readiness and ability to help out anywhere.

Words fail us to fully express our appreciation of these two children of God going about doing good and giving unto the Lord that which costs them something. We believe they would do any Church good. It was a blessed two weeks of more about Jesus and his amazing grace.

Limestone, Tenn. —Mary Pence.

Snappy SERMON STARTERS For Pulpit and Pew

THREE ASPECTS OF THE COMMUNION
1 Corinthians 11:23-26

I. **It is a Memorial** (look back)—"This do in remembrance of Me." (Better than precept.)

II. **It is prophetical** (looks ahead)—"Till He come." The "blessed hope" of the church.

III. **It is Evangelistic**—"Ye do proclaim the Lord's death."

1. It bears testimony to the sacrifice of Christ for sinners.
2. It is one of our Master's few commands and the test of love is obedience.

—Long Beach (1st) Bulletin.

The Wisdom of God as Revealed in the Virgin Birth

By BLAINE SNYDER, pastor, Campbell Brethren Church, Lake Odessa, Mich.

To many in our day of skepticism and modernism the doctrine of the Virgin Birth of Christ has lost its appeal. According to them if we accept the other great teachings about Christ, what difference does it make how he came into the world? Let us cling to the "important" aspects of Christianity and not show so much concern about the less weighty matters! Now, a careful analysis of the situation will generally reveal a startling situation. That situation is simply this: that a man who denies the Virgin Birth of Christ usually uses the denial of this doctrine as a stepping stone from which he proceeds to deny every other great fundamental of the faith. It is not so much a question of denying this miracle as it is a question of the denial of all miracles.

To be sure, the miraculous element of Christianity may in many respects be regarded as a barrier to faith. But the denial of the entire scheme of Christianity on the basis of a few miracles which one does not understand is certainly far from reasonable. We shall turn our attention in this article to one aspect of one of the greatest miracles of all ages, the Virgin Birth of Christ. Within the scope of this article it would be utterly impossible to deal fully with even this part of the problem. But may these few words serve as a stimulus to further study of the doctrine on the part of every reader.

The thing that we are to concern ourselves with in the problem before us is how God's wisdom was revealed through the incarnation of Christ by the Virgin Birth. The question before us takes us back into the history of the children of Israel to the time of Jeremiah the prophet. Every Jew knew that the Messiah of God was to come through the line of the kings. Looking backward we can see the hand of God continually at work electing certain individuals upon whom His blessing would fall and setting aside certain others. We can see this election among the sons of Jacob, Judah being selected (Gen. 49:10); in the placing of David on the throne rather than the other sons of Jesse; the passing of the royal line through Solomon; etc. Thus, from Abraham down God had been working his sovereign will in view of the coming of the Messiah.

We must now turn our attention to the heart of the problem before us. In the days of Jeremiah we find upon the throne of Judah a man of such low degree that God placed a terrible curse upon him and his decendents. The words are recorded in Jer. 22:29-30, "O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Had not God's Messiah been promised through the line of Solomon? Yet here we have Jehovah himself pronouncing a curse on this very line of kings. The problem becomes fully impressed upon us when we realize that either the Messiah had to be born outside the line of the kings or else escape this curse placed upon the line. Neither of these alternatives could be met by man.

We seek for the solution of this problem to the one who knows the end from the beginning. From David on there are two lines of descent: the one through Solomon, the other through Nathan. In order for any man to be a rightful heir to the throne of David he must come through the line of Solomon, yet the curse was placed on this line. How shall these two situations be harmonized? Only God is able to do the impossible. We find according to the Gospel narratives that in due time Jesus was born of Mary. Mary was of the line of Nathan. It was thus that Christ received his body from the loins of David. That part of the problem could be readily solved. But the other phase of the difficulty, namely his legal right to the throne, is not so obvious. God overcame this difficulty by the marriage of Mary to Joseph the son of Jacob before the birth of the child Jesus. Thus, Jesus was not a true son of Joseph, but only an adopted child. But even an adopted child falls heir to the rights of the family. That this interpretation of the problem is the correct one can be determined by a study of the two genealogies found in the gospel records. In Matthew we have the genealogy of Joseph. In Luke we have Mary's genealogy. Joseph was the "son of Heli" because he was "engaged" to Heli's daughter. Christ escaped the curse of the family of Solomon by being adopted into the family instead of by being born into it.

Who but God alone could scan the horizon of the ages and arrange every detail so that in the fullness of time he could send forth his Son, made of a woman to redeem them that were under the law? God made good every promise of his concerning the coming of the perfect servant. He will yet make good every promise he has made to those who are by adoption the sons of God.

RULES FOR SELF EXAMINATION

The following twelve rules are recorded as having been used by John Fletcher of more than a century ago. They were used by him at the close of each day for self examination:

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?
2. Have I this day got nearer to God in prayer or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by watchfulness, or quickened by diligence?
4. Have I walked by faith and seen God in all things?
5. Have I denied myself in all unkind words and thoughts? Have I been delighted in seeing others preferred?
6. Have I made the most of my time, as far as I had light, strength, and opportunity?
7. Have I kept the issues of my heart in the means of Grace, so as to profit by them?
8. What have I done this day for the souls and bodies of God's dear saints?
9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?
10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?
11. In how many instances have I denied myself this day?
12. Do my life and conversation adorn the gospel of Jesus Christ?—(Selected.)



Books reviewed in this column we consider fundamental to the Christian standard, although there may be some small portions with which we do not agree or, of which we cannot approve. In such instances we shall call attention to that with which we are not in accord.

Books reviewed here may be procured from The Brethren Missionary Herald Co., 3326 Calhoun St., Ft. Wayne, Ind.

SOME NEW MISSIONARY BOOKS

"John G. Paton, Missionary to the New Hebrides" by J. Theo. Mueller, published by Zondervan. A book filled with exciting, perilous adventure of a missionary among the savages of the South Sea islands. The reading of this book will fire the heart of any Christian and will give a deeper concern for missions. A book for young and old. 129 pages, cloth, $1.00.

"David Livingstone, Missionary Explorer," by Basil Miller, published by Zondervan. An intensely interesting biography of a truly great character. A book that tells of that great missionary explorer who was born among the poor of England. but was buried among the kings of England. Truly a book of real drama of that challenging Dark Continent, Africa. 163 pages, cloth, $1.00.

Thank You, Dr. Bauman!

(The following appeared in the church bulletin of the 1st Brethren Church, Long Beach, Calif., June 28th.)

Now is the time to make an offering for the publication interests of our Church. Few people realize the ministry which is being carried on through the printed page by The Brethren Missionary Herald Co. That name was rightly selected, for if ever an organization was conducting a missionary program throughout the year it is our publication house at Fort Wayne, Indiana. Rev. Leo Polman, Secretary of Publications, who was with us in an Evangelistic campaign the early part of the year, reports that each year there is a decided growth in the amount of literature printed, and that the ministry of The Brethren Missionary Herald Company extends even beyond the borders of our own denominational work, into many other fields of Christian service throughout the entire world. Some may ask about the profits from the sale of such literature. Of course, there is some profit, but inasmuch as none of our publications carry advertisements such as many other periodicals carry, and which largely supports their work, and much of our literature such as tracts, gospels, etc., is distributed free, there is need for added support by free-will offerings on the part of all of the Churches of the Brotherhood. In each box of weekly contribution envelopes at this time of the year will be found a yellow envelope marked "Publication Day Offering." A five dollar bill, less or more, placed within this envelope will be an investment in the Lord's work which will reap a harvest of precious souls won through the printed page. Do you want a share in this great ministry? If so, do not miss using the little yellow envelope.

Have you or has your Church had a part in our publication offering? It is not too late. Do it now.

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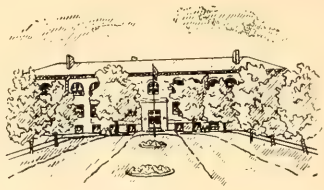


DUCATIONAL NUMBER

The Brethren
Missionary Herald

ol. 4 - No. 28 July 25, 1942

Grace Theological Seminary



Editorials by
PROF. HERMAN A. HOYT
Winona Lake, Ind.

STRANGER THAN FICTION

The following account appeared in a little booklet designed for soldiers:

"Many people looked upon the exploits of John Jay McDevitt, an ex-tramp and milk vender, of Wilkes-Barre, Pa., as nothing but an exhibition of supreme folly. This man had managed to scrape together a sum of about thirteen hundred dollars. He announced his intention of spending the whole of it in living, just for one day, like a millionaire.

"He engaged the services of a physician and a valet to attend him, and chartered a special train at the cost of $350 to convey him to New York. Arriving in the city he began to squander his money in the most prodigal fashion. He paid $100 for his dinner at the Waldorf-Astoria Hotel, and afterwards got through the remainder of his cash in a way that a millionaire spendthrift might have done. His last dollar spent, he was dependent upon the courtesy of the Railroad Company for a return ticket to his home.

"Such an absolute waste of money as this seemed to be, made McDevitt the most notorious character of the moment. His doings were chronicled with the utmost minuteness by the daily papers, and their descriptions found an echo in the European press. Well nigh universal execration and contempt were the lot of John Jay McDevitt.

"But notoriety, even of this sort, means something. Within a few hours of his return home, McDevitt was in receipt of offers to appear in music halls, and to pose for movie and news representations at figures far in excess of what he had spent. Easily he recouped himself many times over, and proved that his one day of millionaire life was not the freak of a semi-lunatic, but the well planned act of a long-headed man who knew nature well."

We cite this as another example of the spectacular that is taking the stage in this present day, and an example of the age old adage that truth is stranger than fiction. And truth will always be stranger than fiction, for the human mind cannot create new ideas, for man is not a creator. The most that man can do is reassemble the ideas which already exist. But the thing that seems so strange to believers today is the apparent unwillingness of such a world to receive the simple story of Christ "who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:6-11).

There is nothing in the history of men or the fiction of men that rivals this simple little account of an actual incident in history some nineteen hundred years age. This One, whose possessions cannot be computed by any figures known to man, became poor that we through his poverty might be made rich. And today, he who squandered for us then in one gigantic spending spree, all that he had, even to life itself, is in glory, because the Father of glory took note of this notorious individual and desired to exalt him for the sake of making him the supreme representation of unselfish prodigality.

ANY CREATION, BUT NOT GOD

Not long ago the writer was listening to a radio broadcast on Sunday. And to his surprise there appeared upon this popular program a number in song which was doubtless designed to bring sanctity to the program because of the day. Be that as it may, one refrain of that song made an indelible impression upon my mind. The essence of that refrain was this —"a million angels bringing peace to the earth."

Now of course peace is a most popular theme today, when the world is engulfed in war such as no other time since the beginning of history. Peace is a desirable thing. With that no one can find fault. And too, no one can find fault with the insistent longing for peace that burns in every heart, which longing was expressed in this particular refrain. But the manner in which this refrain suggested that it be brought to the world may profitably be examined.

It may be observed that this peace being brought by a million angels is merely a poetic way of putting the matter. And if that were true we might dismiss it without a second thought. But poetry with all its syllabic beauty ceases to be beautiful when it lacks the truth which alone is beautiful. Certainly such poetry can do nothing more than intrigue the fancy or agitate the auditory nerve. It cannot satisfy the

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

longing of the human heart. And if this refrain is not the truth, even though it is a poetic scramble of ideas, then it is falsehood, and it is designed to obscure the truth.

And what is the truth? It is this, that God in the person of His Son will come again in the flesh, personally and visibly, and will with the rod of his might establish peace in the earth. "For unto us a Child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9:6-7).

But men resent this teaching of the scriptures and they shy away from its truth. They would much rather think of peace coming to the world by the efforts of men, or even a million angels bringing it, than God entering human affairs and effecting the peace for men. After all, it is a humiliating doctrine for men. For they must admit, if this be true, that man is incapable of handling his own affairs, and he must seek the aid of Deity. And this also means that man must submit to Deity which is where the rub comes. This means that man must confess sin and seek a savior.

A careful comparison of the reading of Luke 2:14 in the Authorized and Revised versions will reveal the very thing we are talking about. The Authorized Version reads: "and on earth peace, good will toward men." The Revised reads: "And on earth among men in whom he is well pleased." There is a world of difference as can easily be seen. The Authorized is based upon a faulty text. Whereas the Revised is based upon a corrected text. And the Revised makes it clear that peace will come, but it will come only to those in whom he is well pleased. And those with whom he is well pleased are those who have bowed the knee in submission to the Savior and Lord of men.

So the ultimate reason man talk about angels bringing peace rather than the Son of God is moral. They would not need to bow the knee to angels, but they would be obliged to bow the knee to the Son of God, first seeking him as a savior from sin, and then as the Lord of life. Here again we see the truth of John 3:19 illustrated, "men loved darkness rather than light because their deeds were evil."

BUT BOLSHEVIKS GET SAVED

Nordenberg, an eminent engineer in Finland, gives his own account of seven Russians who were saved for eternity. And herewith we give his own eye witness account, for herin may be observed again the power of the Gospel even among men who are committed to a plan to sweep God from His heaven and from the hearts and minds of men.

"One of the strangest experiences in my life is connected with war.

"I offered my services to the Government and was appointed an officer in General Mannerheim's army. It was a terrible time. We besieged the town. It had been taken by the Red Army and we re-took it. A number of Red prisoners were under my guard. Seven of them were to be shot at dawn on Monday. I shall never forget the preceding Sunday. The seven doomed men were kept in the basement of the town hall. In the passage my men stood at attention with their rifles.

"The atmosphere was filled with hatred. My soldiers were drunk with victory and taunted their prisoners, who swore as much as they could and beat the walls with their bleeding fists. Others called for their wives and children who were far away. At dawn they were all to die.

"We had the victory, that was true enough; but the value of this seemed to diminish as the night advanced. I began to wonder whether there did not rest a curse on arms whichever side used them.

"Then something happened: one of the men doomed to death began to sing! 'He is mad,' was everybody's first thought. But I had noticed this man, Koskinen, had not raved and cursed like the others. Quietly he sat on his bench, a picture of utter despair. Nobody said anything to him—each was carrying his burden in his own way and Koskinen sang, rather waveringly at first, then his voice grew stronger and filled out, and became natural and free. All the prisoners turned and looked at the singer who now seemed to be in his element:

> Safe in the arms of Jesus, Safe on His gentle breast,
> There by His Love o'ershaded, Sweetly my soul shall rest.
> Hark, 'tis the voice of angels, Borne in a song to me
> Over the fields of glory, Over the jasper sea.

"Over and over again Koskinen sang that verse and when he finished everyone was quiet for a few minutes until a wild-looking individual broke out with 'Where did you get that, you fool? Are you trying to make us religious?'

"Koskinen looked at his comrades and his eyes filled with tears. Then he asked quietly: 'Comrades, will you listen to me for a minute? You asked me where I got this song: it was from The Salvation Army. I heard it three weeks ago. At first I also laughed at this song but it got me. It is cowardly to hide your beliefs: the God my mother believed in has now become my God also. I cannot tell you how it happened, but I know that it has happened. I lay awake last night and suddenly I felt I had to find the Savior and to hide in Him. Then I prayed—like the thief on the Cross—that Christ would forgive me and cleanse my sinful soul, and make me ready to stand before Him whom I should meet soon.

"'It was a strange night,' continued Koskinen. 'There were times when everything seemed to shine around me. Verses from the Bible and from the Song Book came to my mind. They brought a message of the crucified Savior, and the Blood that cleanses from sin, and of the Home He has prepared for us. I thanked Him, accepted it, and since then this verse has been sounding inside me. It was God's answer to my prayer. I could not longer keep it to myself. Within a few hours I shall be with the Lord, saved by His grace.'

"Koskinen's face shone as by an inward light. His comrades sat there quietly. He himself stood there transfixed. My soldier were listening to what this Red revolutionary had to say.

"'You are right, Koskinen,' said one of his comrades at last. 'If only I knew that there is mercy for me, too. But these hands of mine have shed blood and I have reviled God and trampled on all that is holy. Now I realize that there is a Hell and that it is the proper place for me.'

THINK IT OVER



Science has ears to detect the fall of a snow flake. How do you suppose some of our slips must echo in heaven?



"He sank to the ground with despair depicted on his face. 'Pray for me, Koskinen,' he groaned, 'tomorrow I shall die and my soul will be in the hands of the Devil.'

"And there these two Red soldiers went down on their knees and prayed for each other. It was no long prayer, but it opened Heaven for both, and we who listened to it forgot our hatred. It melted in the light from Heaven, for here two men who were soon to die sought reconciliation with God. A door leading into the invisible stood ajar and we were entranced by the sight.

"Let me tell you shortly that by the time it was four o'clock all Koskinen's comrades had followed his example and began to pray. The change in the atmosphere was indescribable. Some of them sat on the floor, others talked of spiritual things.

"The night had almost gone and day was dawning. No one had had a moment's sleep. 'Sing the song once more for us, Koskinen,' said one of them. And you should have heard them sing. Not only that song but verses and choruses long forgotten came forth from their memories as buds in the sunshine. The soldiers on guard united their voices with them.

"The town clock struck six. How I wished I could have begged grace for these men, but I knew that this was impossible.

"Between two rows of soldiers they marched out to execution. One of them asked to be allowed once more to sing Koskinen's song. Permission was granted. Then they asked to die with uncovered faces—and with hands raised to Heaven they sang with might and main:

Safe in the arms of Jesus, Safe on His gentle breast.

When the last line had died out the lieutenant gave the word 'Fire', and the seven Red soldiers had fought their last fight. We inclined our heads in silent prayer.

"What had happened in the hearts of the others I do not know but so far as I was concerned I was a new man from that hour. I had met Christ in one of His lowliest and youngest disciples and I had seen enough to realize that I too, could be His."

War has its grim realities indeed. But in the midst of all these untoward circumstances the grace of an omnipotent Savior is saving men who bow the knee in submission to Him. And even Russians sworn to an anti-God platform are found by Christ in the hour of greatest need.

WHO ARE THE KINGS OF THE EAST?

In these days when the Orient is figuring so prominently in the history of the world the student of prophecy is caused to recall words from Revelation and Daniel which stir him deeply. For Revelation records these words: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (16:12). And the context makes it very clear that this particular passage refers to the gathering of the armies of the nations for the final conflict in the "place called in the Hebrew tongue Armageddon" (16). Then too, the parallel passage in Daniel 11 with reference to the same event: "But tidings out of the east . . . shall trouble him" (Antichrist), adds force to the passage in Revelation (43).

The writer does not presume here to suggest that this is the endtime, and that the events that we are now witnessing will wind up the course of the nations upon the earth. But there are some interesting things to think about. Certainly it is not a long venture to suggest that the kings of the East must rise before the events of Revelation and Daniel can be fulfilled. And within the last several thousand years there has not been enough strength in evidence in the East to constitute them as the menacing powers of the endtime that they must be to fulfill the scripture. Furthermore, it has been the Occident that has been in power in the East. If scripture means anything, it means that Western power must come to a close in the East and the dormant powers of the East must rise.

Centuries and even milleniums have run their course and the sleeping nations of the East have slept on. Not until within recent years have these nations been aroused from their long sleep. And it has been the Western nations that have prodded them awake. The open door into Japan dates from the memorable voyage of Admiral Perry into a harbor of those Islands. And China's age-long sleep was disturbed when the nations of Europe rushed headlong into her land to exploit her vast wealth. India, too, dates the morning of her new day from England's entrance into her land. And from these foreigners Japan, China, and India have learned of their own vast resources and the possibilities for progress.

Now these giants of the East are stirring, and their movements are produced by their own conscious efforts. Japan has struck with inconceivable power and swiftness to drive the Western nations from the Pacific. India, in spite of the menacing danger from Japanese control, is using her opportunity and holding out for freedom from British hegemony. And China, though at this present moment is allied with Western nations, is undoubtedly interested in victory in this conflict solely because she sees the sun rising upon her future with bright prospects for power and progress. Since these signs are now evident, we may expect to see these nations rise more into prominence in the near future.

Observing these things in operation today and knowing the prophetic scripture on these matters will encourage the student of prophecy to watch, with increased interest events now transpiring. For the rise of the kings of the East means the nearness of the coming of the Lord and the ushering in of that period in which the final events of the age will take place and bring the age to its close. It may even be that prophecy concerning the "kings of the East," if now being fulfilled, sheds some light on the way this present conflict will come to its close in the Orient.

For believers there is only one observation that we can make, and that is the one Peter makes: "Where-

fore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:14).

SOME ARE STILL BLOWING BUBBLES

Some of us opened our eyes upon a world prepared for World War I. And we watched the nations enter the holocaust from which some were never to emerge, and those that did, came forth battered and bleeding, and in moral and financial ruin. During that mighty conflict we heard the cry "The War to end all War"; "The War to make the world safe for Democracy."

When we were old enough to peruse the annals of history, it was to discover that the 25 years or more, preceding 1914, were filled with many attempts to outlaw war. World courts, Hague Peace conferences, alliances, disarmaments conventions, all of these, and more were employed to create, if possible, a warless world. At this same time among the governments of the world new and greater preparations were being made for war. But outside of military circles these preparations were considered of small significance. In general men were convinced that we were on the eve of a warless world. So convinced was one great college president that in July of 1914, following a tour of Europe, he declared that men had progressed so far that war was an impossibility. And then came the war, less than a month after his very dogmatic assertion.

One would think that that would be enough to convince sane minded men that a warless world, until some supernatural operation takes place, is impossible. But even the greatest war in the history of mankind was insufficient. For the war had scarcely closed in 1918 than newer and greater efforts were made to bring in the warless era. The most notable effort ever made was the League of Nations, which, from its very inception was impotent to carry out any of its decrees. So nations went on doing as they pleased. But during the two decades following 1918 fancy and imagination has run high and wild. And probably no era has been filled with so many bubbles. But the bubbles have burst again, and this time so terrific has been the pressure with which these bubbles have been blown to bits, that one would think that scarcely any breath would remain with which to blow more.

But such is not the case as a recent meeting of the Federal Council of Churches in America reveals. Their latest suggestion is this, that at the close of this war they will write the peace. The Nations wrote the last peace and miserably failed to achieve their objectives, so hopelessly did they botch affairs in Europe. In fact the nations involved in the writing of the last peace treaty were simply laying the ground-work for the present conflict. But the churches must write the next peace. And they will achieve where the nations failed.

All of this sounds good, and is commendable insofar as it expresses a proper desire and a high aim. But it does untold harm to the cause of Christ, for it seeks to achieve a peace outside of the plan of God, and ignores the real purpose of the church in this age. And more than that, it ignores the basic reason for all wars, namely, sin, and the reason the word of God must utter prophetically the truth that "even unto the end shall be war" (Dan. 9:26 ARV).

While blowing bubbles may be an interesting passtime it is always a dangerous passtime, especially when it lulls men and women, in a doomed world, to sleep. Above all things, believers need to beware of falling into the errors which are so apparent among those who know nothing of the word of God and the prophetic program for the age. This is a time when the greatest efforts should be expended in the direction of that which will succeed. Prophecy has never failed. And so wars shall continue to the end. But there is a day of peace coming, when the Prince of Peace shall descend the heavens and plant his foot upon the warring nations and they shall learn war no more. Until then there is only one program for the church, and that is to herald the gospel of peace to a lost and dying world, and to point men to a time when peace will prevail among the nations, a peace effected by the person presence of the Son of God himself.

IS IT NOTHING TO YOU?

John 3:16

Is the gospel of Jesus nothing to you,
My friends, who are still in sin?
Do you count it as nothing when others plead
And strive your poor soul to win?
Are His message and messengers nothing to you?
Would you stop your ears and say:
"It is nothing, no nothing at all to me,
For I mean to go my own way?"

Is it nothing to you that the Savior came
All the way from His heavenly throne,
To save and redeem you from all your sins,
And make you forever His own?
Is His loving compassion nothing to you,
That you trample it under your feet?
Oh, do you not think of the great judgment day
When your record up there you'll meet?

Is it nothing to you that the dear Saviour died
On Calvary's cross for you?
Oh, how can you think of His grief and pain,
And still to Him be untrue?
Is it nothing to you that He bore all your sin,
That you might be happy and free?
Do you mean, as you turn His salvation away,
"It is nothing, no nothing to me?"

Is it nothing to you that He tenderly pleads
And begs you in mercy to come;
That He, in His loving compassion has gone
To prepare you a heavenly home?
Oh, will you not turn from earth's trifles away,
Accept His salvation so free?
Your Savior is waiting to welcome you home;
Don't say, "It is nothing to me."

—Ida L. Cornett.

Everybody thinks himself a judge of a sermon, but nine out of ten might as well pretend to weigh the moon. I believe that, at bottom, most people think it an uncommonly easy thing to preach, and that they could do it amazingly well themselves. Every donkey thinks itself worthy to stand with the king's horses; every girl things she could keep house better than her mother; but thoughts are not facts, for the sprat thought itself a herring, but the fishermen knew better. I dare say those who can whistle fancy they can plough; but there's more than whistling in a good ploughman, and so let me tell you there's more in good preaching than taking a text, and saying firstly, secondly, and thirdly. I try my hand at preaching myself, and in my poor way I find it no easy thing to give the folks something worth hearing; and if the fine critics who reckon us up on their thumbs would but try their own hands at it, they might be a little more quiet.—C. H. Spurgeon.

God In Human Experience

George Bennard Goes Through a Trial

(Author of the Old Rugged Cross)

By BASIL MILLER

(Courtesy of The Christian Readers Digest)

"George Bennard. I do not know him. Who is he?"

Ah, yes, everyone who sings gospel songs, or who has heard them sung knows George Bennard. He is the writer of today's most popular gospel song, the song that has gone around the world and been translated into practically all the languages where Christian songs have gone. You have heard of it, I am sure, and many times you have hummed its melody, or joined in with the words.

The song and George Bennard are one. I refer to "The Old Rugged Cross." You cannot separate them. George Bennard is now a little old man, a retired Methodist minister, who looks not a great deal unlike his famous spiritual sire, John Wesley. His hair is silvery, his form slight and his face saintly. He looks like a man who could so tune his soul to the Infinite and catch the melody to fit those immortal words.

But George Bennard was not always the living replica of his song, "The Old Rugged Cross." Turn time's tide back many, many years and you will find a little boy who had never in his life been to Sunday school and who had never received any religious training whatsoever. He was from the great rank of boys who have never darkened the doors of a church. He was a little spiritual Hottentot.

And his father ran a saloon. An old-fashioned saloon, not one of these modern combination drug-store and saloon. It was a saloon where strong men went in and got dead drunk and stayed until their wives came for them. It was a saloon that women never visited. That is, never visited until our story begins.

A Christian worker, a mild little woman who hated the saloon but loved the keeper's soul, swung the saloon doors open one day and wanted to talk religion. But the barkeeper would have none of her religious tongue, so he bid her be off.

"But, isn't there someone in the home that I might pray with?" she inquired when her religious efforts came to naught in the saloon.

"Why yes, I've a son," the father said aloud, but he thought, "She can't do any harm to the boy, so let her work her religion on little George."

At that moment God took a hand in human experience. The Christian woman immediately ferreted out little George, a slight little creature, and began talking to him. She prayed for his soul, and left a Christian blessing upon his head.

The gospel seed was sown, soon to sprout into a tree of faith, and Father Bennard's words were proved far from true. For George became a Sunday school scholar, and soon turned his childish face toward God's glorious sunlight.

At that moment the theme song of the "Old Rugged Cross" was sung in his soul by an angelic choir.

George entered the ministry when he grew to young manhood. Early in 1913 the theme of this favorite song was given to the minister. But only the theme. Then came the air, so clear and definite and polished that all it needed was setting on paper. The tune needed no altering for it was as nearly perfect as music could be.

But that was as far as the famous George could get.

George one day faced a peculiar trial. It lasted for weeks. His soul was wrung and only his faith would cling—**cling!** He had caught it. "I'll be true to the cross of Jesus. I'll cling to it, please God, all my life!"

Suddenly these words fitted themselves to the swing and tempo of the melody. He listened and his spiritual ears caught the words, "I'll cherish the old rugged cross till my trophies at last I lay down. I will cling to the old rugged cross, and exchange it some day for a crown."

The song was complete. But it took the soul-wringing of a great trial of faith to give it. **It was distilled through suffering, which is the key of the cross!**

IT'S A GREAT LIFE

if you don't weaken. There's a law against the average man's buying a new automobile. Neither can he buy a new tire for his present car. He can only have a certain amount of sugar. He can't even buy a typewriter, **but** there is no limit to the amount of whiskey he may buy to pour down his throat and paralyze his senses and become a public menace. Whiskey guzzlers should be rated the same as 5th columnists. They help break down the morale on the home front.—Bethel Brethren Church bulletin, Berne, Ind.

"WHOSOEVER WOULD BECOME GREAT . . ."

"Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." Matt. 20:26,27.

This world is familiar with the methods by which men and women seek to become great. In society it is called social climbing; in politics, political climbing; and when one is successful in his career, it is said that he has climbed high. This climbing is done by exalting oneself in as favorable a light before others as possible. Self is always the center of the ambitious person's thoughts, and everything has value insofar as it benefits and lifts up himself.

In the spiritual world the methods are reversed: for if one exalts himself, he is lowered in usefulness for God, and if he humbles himself and seeks the good of others, he automatically becomes great and exalted in spirit.

Therefore, if we seek after the greatness which God favors, we will go down in order that we may go up; and, whereas the benefit of self was formerly the center of our thoughts and ambitions, now the good of others will be our concern; and everything will have value only insofar as it benefits and lifts up others.

By following this plan of life, we become united in spirit with Christ, the humble servant; and, as we share in His humiliation, we, simultaneously, are glorified with the dignity of His love.—La Verne, Calif., church bulletin.

The Epistle of Paul the Apostle to the Romans

By GERALD POLMAN

The Importance of Paul's Epistles to the Seven Churches.

The Apostle Paul wrote nine Epistles which he sent to seven churches. The Epistles are Romans, I and II Corinthians, Galatians, Ephesians, Phillippians, Colossians, I and II Thessalonians. These have been written especially for the instruction of every Christian. The other Epistles written by Paul were sent to individuals and not to churches. However, they are also meant for the instruction and help of the Christian.

The Bible's subject matter has to do with three main groups: the Jew, the Gentile, and the church of God or the Christians. These are not identical and they do not overlap. The group which the Pauline Epistles deal with is the church of God or the Christians. Many times these Epistles "are looked upon as but an appendage to the Gospels and Acts—as having about as much significance as a footnote to a book, and about the same relation—incidental when they are fundamental." Because of this fact many Christians pass these church Epistles by as unimportant to themselves. But they are a benefit to the Christian because in them he finds his calling and his hope.

The Importance of the Epistle to the Romans.

Having pointed out the importance of all the church Epistles, now we want to narrow the field to the importance of the Epistle to the Romans.

The canonical order of the nine Epistles or letters written to the seven churches is as follows: Romans, I and II Corinthians, Galatians, Ephesians, Phillippians, Colossians, I and II Thessalonians. These nine church Epistles were not written in the order in which they appear in the Bible. They are with a few exceptions in almost the reverse order. If these books were studied in the opposite order from which they appear in the Bible, beginning with Thessalonians and ending with Romans, it would be just as difficult "for a person to try to master geometry before learning the multiplication table. "Romans holds the pass key by which we pass on to the Corinthians, Ephesians, Colossians, and on to the close."

The order in which the Church Epistles are, is not an accident. There was a real purpose behind the placement. William L. Pettingill, points out another reason for the placing of Romans first. "It is fitting that Romans should be located at the beginning of the New Testament epistles, because of its fundamental character, setting forth as it does in logical order of sequence the things that are elementary in 'the faith which was once delivered to the saints'."

Romans is the presentation of the fundamentals of a Christian education course. It is the "A B C book in Christian education, which finds man in sin, and through faith in Christ, he stands justified before God."

Paul wrote his Epistle to the Romans during a stay of three months at Corinth when he was on his third missionary journey. The date of Paul's writing was about 58 A.D. The material is organized in a very systematic study.

The Organization of the Epistle of Paul to the Romans.

The Epistle to the Romans has three main divisions which gives the book its organization. These divisions are as follows:

1. Salvation. Chap. 1-8.
2. Dispensation. Chap. 9-11.
3. Exhortation. Chap. 12-16.

If some one would name all 16 chapters of Romans according to their content, we should find that chap. 9-11 of the second division of Dispensation has a change of subject. The subject of Romans changes with chap. 9 but it is resumed again in chap. 12. We will call this division in which the subject changes "The Parenthetical Portion."

This "parenthetical portion" does not change the subject matter of the book. It is used for the same purpose as a parenthesis in a sentence. A sentence is fragmatically correct without the parenthesis; Romans with the "parenthetical portion" is the same. If these three chapters, 9-11, were left out, one could read right straight through without knowing anything had been left out.

The theme of this "parenthetical portion" has to do with Israel, while the "main portion" of Romans has to do with the church. The "parenthetical portion" "takes up the little section in 3:1-8, 'What advantage then hath the Jew?' and carries the answer to its utmost limit . . . This matter about the Jews relation to Christianity was a vital one in Paul's day."

In these three chapters Paul changes the subject from an explanation of grace in chap. 1-8 to an explanation of God's present dealing with Israel. God had committed Himself many times to Abraham and his seed to bless them as a nation. Paul now reconciles the "no-distinction-between-Jew-and-Greek" message that he was preaching. Paul did not want to leave the impression that Israel was a disobedient people, and that God had rejected them entirely, and was going to give His blessing to the Gentiles instead.

At the writing of the Epistle of Romans, the message of the New Testament was just beginning to be presented to the Greeks. They were being "blessed" by God; and Israel, who were God's chosen people, didn't understand. So this "parenthetical portion" was inserted by Paul as an explanatory or a qualifying statement. These three chapters do not set forth the Christians' salvation or their place in Christ, as do chap. 1-8. They unfold to the Christians their relative place in God's plans, along with the nation of Israel's place in God's plans.

A further proof that the "parenthetical portion" is complete in itself is that chap. 11 closes with a separate benediction and amen. Then chap. 12 continues with the subject of chap. 8. The "main portion," which is divided into two divisions by the "parenthetical portion," is subdivided into seven sections. These are as follows:

1. Condemnation (chap. 1-3).
2. Justification (chap 4-5).
3. Sanctification (chap. 6-7).
4. Glorification (chap. 8). Third division—Exhortation (chap. 12-16).
5. Transformation (chap. 12-13).
6. Exhortation (chap. 14-15).
7. Salutation (chap. 16).

"In chap. 1-8, the apostle of the Gentiles calls attention of Gentile and Jew alike as sinners before

God, that all need to accept Christ that they may become sharers of the good things that are to come. God actually proclaimed in a prophetic way this good news to Abraham. Chap. 1-3 bring this point out very strongly. After Paul does this, in chap. 4:5 he illustrates and enforces the fact that a man is justified by faith apart from works of law. Faith is the condition of our justification, not the ground of it. The ground of a Christian's justification is the death of Christ on the cross.

In chap. 6-7, Paul shows that righteousness revealed in the gospel does not only justify the believer, but gives dominion over sin which produces sanctification. "The gospel revealed the only effectual method of justification, and just as it can produce justification, so it can secure sanctification.

Then in the logical order in chap. 8, Paul brings out the believer's glorification. Thus we see in this first division of Romans, Paul takes the reader from condemnation to glorification.

The second division of the Epistle to the Romans has been discussed in preceding paragraphs as the "parenthetical portion." So we will pass right on to the division of Exhortation.

Chap. 12-16 are an exhortation based on the truth or doctrine of salvation as set forth in chap. 1-8. "The 'I beseech you therefore' of 12:1 continues chap. 8 as an exhortation." It does not follow chap. 11, which with chaps 9,10, are the parenthesis within the Epistle.

Chap. 11 of the parenthesis having ended, Paul continues with the "main portion" of Romans. "The strictly doctrinal teaching of the first of the seven church Epistles being now concluded, the apostle, as a wise master-builder, follows it up in this and remaining chapters, by impressing believers with the holy obligations which their standing and life in Christ imposes upon them."

This last portion of Romans is practical. It shows the Christian his life's duties. It begins with the doctrinal and ends with the personal application.

The Epistle of Paul to the Romans, which begins with a word of salutation to the Christians that are in Rome, ends with chap. 16 which is in the nature of a post-script. It is almost wholly concerned with personal greetings to individuals, of whom very little is known. The chapter is still significant, in that it shows that Paul was not taken up with helping the church at Rome as a whole, but "like his Master, he was individualistic in his ministry. Each soul counted for much, and thus those whom he had once known in spiritual companionship he did not easily forget.".

The Epistle of Romans teaches that all men have sinned and come short of the glory of God. If we would accept the doctrine and instruction from Christ by the Holy Spirit in the Epistle of Romans, we would belong to Christ through death and resurrection. Then there would be no condemnation or separation and we would be worthy followers of the Lord Jesus Christ.

ARE YOU A VICTIM OR A VICTOR TO-DAY?

V ictory is of the Lord (Prov. 21:31).
I n Him. dwelleth all the fulness of the Godhead bodily (Col. 2:9).
C hrist in you the hope of glory (Col. 1:27).
T hanks be unto God which giveth us the **victory** through our Lord Jesus Christ (I Cor. 15:57).
O n this Rock will I build my church and the gates of hell shall not prevail against it (Matt. 16:19).
R eign in life by one, Jesus Christ (Rom. 5:17).
Y esterday and to-day and forever the same (Heb. 13:8).

Russian Events and Prophecy

By LOUIS S. BAUMAN, D.D.

Russia has come boldly into the picture since Dr. Bauman's "Light On Bible Prophecy" started on its meteoric career, in which many thousands of copies have been published. Following the same line in his treatment of Russia, Dr. Bauman, according to his own words, "sticks to the Word of God, no matter though its prophecies may at the time seem to man impossible of fulfillment." In his new study he answers such questions as: In the prophecy of Ezekiel is Russia the nation in view? If so, who are the allies? Is the great northern conference now in formation? He also treats such subjects as Gog and Magog Prepared for Battle, The Cause of the Conflict, Forces God will Use to Overthrow Gog, Gog's Doom, The Bonepile in Palestine, The End of Communism, etc. A book every Christian should read and ponder today.

The book is promised to be off the press, Aug. 15th, and all orders will be filled immediately. Due to increased costs of paper and production, the publisher has notified us that it has been necessary to advance the price to $1.25. Place your order TODAY, and be among the first to receive this timely prophetic book.



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It is much safer to be in God's house on Sunday night than on the highway. The one leads to happiness and the other may lead to the hospital. Shame, too, if the salvation purchased for you by God's own Son means no more than remaining home or permitting friends to keep you away from His house. Jesus may come tonight!—Peru, Ind., Church Bulletin.

Bible School Success? How?

By MRS. RAYMOND DYER, Washington, D. C.

If the Bible School is to send forth Christians rooted and grounded in the Word of God, and living Christ daily before the world, the Bible must be taught as the vital need of boys and girls. Our task as teachers in the Primary Department is perhaps greater today than ever before but, let us remember that making God's Word real to children is a very great privilege.

Let us consider briefly a few facts which we must emphasize if our work with the children is to be effective.

I. We must place greater emphasis on visitation work. Pupils are not coming to us in great numbers today unless there has been great effort put forth by the teacher to interest them. Visits are needed to get them to come to Sunday School and continued visits are needed to encourage regular attendance. A periodic canvass of the neighborhood is beneficial in securing new scholars.

II. We must emphasize individual child study. You have probably heard the story of the Primary Dept. Superintendent who, wishing to pay tribute to the faithful Primary teachers, asked the children this question, "Who are here this morning without whose help we could not have our Primary Dept?" It was hoped of course that the answer would be "The teachers," but the response which came quickly and clearly was "The children." How very true this is. We must have faithful, consecrated teachers, with carefully planned lessons; we surely need good organization, but our chief desire should be to have our children always in mind. We must take time to study the home life and every day world of each child and make every possible effort to gain his love and his confidence. All our teaching should be done with the desire to make Christ real to the boys and girls in order to win them for Him.



Supposin' fish don't bite at first,
What are you goin' to do?
Throw down your pole, chuck out your bait
And say your fishin's through?

You bet you ain't; you're goin' to fish
An' fish, an' fish, an' wait
Until you've ketched a bucketful
Or used up all your bait.

Suppose success don't come at first,
What are you goin' to do?
Throw up the sponge and kick yourself
And growl, and fret, and stew?

You bet you ain't; you're goin' to fish,
An' bait, and bait ag'in,
Until success will bite your hook,
For grit is sure to win. (EX)

III. We must place emphasis on interesting attractive teaching. The brief period spent in Bible School each Sunday morning is the only Christian training which some of our boys and girls receive. By use of pictures, blackboard and objects we should make the vital truths which we present as attractive as possible. One year, when presenting the life of Christ, we used a series of seven large attractive pictures displayed in a prominent place in the room. Under each picture a card was tacked on which words describing the picture were printed. (He came, He grew, He loved, He died, He arose, He ascended, He is coming). An appropriate Bible verse and song were used in connection with each picture. How the children loved to review that series of lessons over and over. I am sure that the children will remember the facts which were presented more vividly because of the use of those pictures.

IV. Emphasis must be placed on the application or putting into daily practice the truths taught in the Bible School. Let us ask such questions as these each Sunday: Were you able to do something at home this week to show that you love Jesus?? Did you invite someone to come to Bible School? By showing such personal interest in his daily activities and encouraging him to remember to be helpful and kind, we are enabled to gradually lead the child to accept Christ as his personal Saviour.

V. **Let us emphasize memorization of Scripture.** It is hardly possible to place too much emphasis on the importance of memorizing Scripture verses. Such verses have a way of coming into your mind in time when difficulties and problems arise bringing comfort and peace. Many of us remember portions of Scripture which we learned when in the Primary Dept.

Realizing that we are called to do a great work, and that without His help we can accomplish nothing, let us fully yield our lives to Him, asking His guidance in planning and presenting the lessons. Let us ever follow Him so that no child, in following us, may be led away from Christ. May this be our daily prayer:

"Not at some future time, Dear Lord,
But now, just now, this boon I ask
That in my soul Thy grace be poured
To help me in my God-lent task!
To lead aright, since lead I must
This child entrusted to my care;
I need and ask in sacred trust
Soul strength from Him who taught us prayer."

The What and the How of a Seventy Band

By REV. R. D. BARNARD

Pastor First Brethren Church, Dayton, Ohio

1. The Seventy is a Biblical organization. Luke 10:1-24 tells you about it. It is a fellowship of believers who are agreeing together that for the current year they will plan to make two calls per week.



2. Reenlistment Sundays will be at the beginning of every calendar year. If conditions have so changed that the work is a burden, one need not reenlist. It is hoped, however, that people will work year after year. We hope many will enlist **during** the year.

3. We earnestly hope that all members of class Attendance Committees will be members of the Seventy, as will all teachers and class officers. Of course, if any person is over-burdened with other parts of the Lord's work, then do not enlist in the Seventy.

4. Once every month we will meet to give reports of work done, and to receive assignments. If you cannot attend a monthly meeting, just send in your report by mail that we can read it at the meeting, and we will send your month's assignments by mail. We hope also to have time at every meeting for some teaching in personal work.

5. There's variety in the Seventy—at least **four** kinds of work. 1, for those who can and will visit and present Christ to men and women. 2, those who feel they cannot do this, but will go and invite people to church and to Bible School, even **plan to bring them.** 3, those who are willing to do **"scouting"**—that is visit those who have attended our services and signed attendance cards, just a visit to assure them of our welcome. 4, those who will help in community survey work, or in the passing out of circulars in different communities.

6. Try to get complete and accurate information about the entire family where you call. People are always anxious to tell you about their family. When you ask, they feel you are interested. Find out:

Names and ages of children (if family is at all favorable).

Names and addresses of married children.

Correct name and address of the head of the house.

How long they have lived in city, and at present address.

Church memberships or interests.

If they have friends or relatives in our church.

Whether they have attended our church, and how often.

And, as you feel led, whether they know the Lord or not.

7. Most of the information you will get in general conversation and you write down **after** you leave. But I usually get the names of children and write these in their presence, saying that I desire the information so that teachers in our Sunday School can personally invite them. Most families will be happy to tell you.

8. Write **full** information on the **back** of your card, after you leave the home. Don't just say, **"Call made,"** or **"Will come,"** or **"Not at home."** Such reports don't help us much. Give us **full** information.

9. Use tracts in visiting.

NEWS BRIEFS From Our Workers

THE SECOND BRETHREN CHURCH of Los Angeles, Rev. Paul Bauman, pastor, reports that the visitation program which was started some months ago, is continuing steadily. Each Thursday evening many of the members of this church are out doing the Lord's work by systematic calling and visiting.

ONE CHURCH SENDS THE BRETHREN MISSIONARY HERALD magazine to 350 homes. And this is not all, for we received word that every new member uniting with this church will be given a three months subscription as a gift from the church. Not bad at all. When your secretary of publications receives word like this his face just beams. Keep it beaming, Brethren! Oh, you want to know what church is doing this? It's none other than the First Brethren Church of Long Beach, Calif., Dr. L. S. Bauman, pastor.

WE ARE WONDERING HOW that innoculation of 10% in the Central District of Brethren churches is progressing? Haven't heard any more about it. Has the innoculation proved negative? Let's hear from the churches as to what they are doing along this line. Haven't even seen a poster yet!

RECENT VISITORS in the office of The Brethren Missionary Herald Co. were, the Rev. and Mrs. Kenneth Ashman of Pennsylvania; Rev. and Mrs. Wm. Schaffer of Berne, Indiana; Rev. and Mrs. Benard Mason, of the Mason Bell Ringers, Los Angeles, Calif. When in this vicinity, be sure to stop and howdy with us!

APOLOGIES TO PERU—Last week we noted the splendid attendance in a prayer meeting at the First Brethren Church, Peru, Indiana, Rev. Robert Ashman, pastor. No apologies for that statement. But was our face red when we were reminded (and not by any one from Peru) that the Peru church has not been a Home Mission church for about two years. For the fact that we called this church a home mission church, we apologize. Not because it is a disgrace to a Home Mission church, but, having been a pastor of two home mission churches, we know the struggles as well as the joys for a home mission church to attain that place of being a self supporting church.—L. P.

The word **flesh** has been defined as being "That touchy thing in you." Another has said that "If you will droy the 'h', and then spell it backward, you will know what the Word of God calls 'flesh'."

Some Things to Think About

By NORMAN UPHOUSE
Pastor Northriverdale Brethren Church, Dayton, Ohio

It is a real pleasure to write on a subject about which I feel God wants us to know. If there was ever a time that people are thinking, it is now. Reasons for action, prospects for the future, life and death, security and insecurity and the like are gaining the attention of many.

One of the greatest philosophical statements ever made was "God has spoken." Really there were three ancient and fundamental questions that perplexed the minds of thinking men. They were: 1. Where is God? 2. What is He like? 3. What has He spoken? Jesus Christ came into the world of men to answer all three. He declared that God was in heaven and He came to reveal to men what God was like. Further, those that saw Him saw God. And that God has spoken that only by belief and acceptance of Jesus Christ as Saviour and Lord can any go to heaven. Jesus said that He brought the testimony from heaven and it was true that God wanted all to accept Jesus as the Way, the Truth ,and The Life. No man cometh to the Father but by Him. That's something to think about. Since it is true, we better be sure that we are on the right way.

No substitute for Christ will ever please God. However, Christ as a substitute for us will please Him. In other words, He that hath the Son hath life and he that hath not the Son hath not life, but the wrath of God abideth upon Him.

Time is getting short for us to be telling all the world about Jesus Christ as Saviour. All Scripture tells of Him. He fills the Bible. It is the written word and He is the living word. He is the greatest personage that ever stepped upon the stage of human activity. No man was born as He, none lived as He, none died as He, none arose as He, none claimed as much as He.

There is a text which introduces Him a little differently than the usual and because of its uniqueness I suggest Phil. 4:8 "Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Here we have the law of the octave in operation. There are 8 qualities or characteristics of Christ. Seven is the number of perfection. Three for heaven and four for the earth. Combined there is harmony and perfection. Eight is the new beginning and corresponds to one of the new set of sevens. We have this principle in the pattern of the snowflake and the scale in music. Why shouldn't we worship God on Sunday? It is the first day of the new order. It suggests something greater than the old order. It is perfection with a new beginning.

1. THINK ABOUT TRUTH.

Pilate asked, "What is Truth?" John 18:38. His inquiry was not made to trap Jesus. It was the admission of ignorance. Men simply did not know. Was it absolute or relative? Could it be isolated for examination? When could anyone know for sure that he possessed it? There had to be a measurement of accuracy that would give the assurance. Being an abstract term, men avoided dealing with it.

But Jesus came and declared, "I am the Way, the Truth and the Life. No man cometh unto the Father but by me." Standing squarely upon his claim, we understand Him to be the impersonation of truth, The standard by which all propositions are tested. Every phase and activity of life must be considered in relation to the person of Jesus Christ to determine true values.

The psalmist said, "Oh Jehovah, Thou God of Truth" 31:5. And John insisted that "Grace and truth came by Jesus Christ." John 1:17. If you never thought about it before this way, do it now. Shun the false and accept the true.

2. THINK ABOUT HONESTY.

The R.V. has translated this as honorable with a marginal suggestion of reverend. These do belong to God in a more definite way than to any other person. Ps. 111:9 "Holy and reverend is His name." They indicate that God is worthy of honor. Men willingly unhinge the knee at the altar of the true God. They realize that He alone deserves worship and honor.

John wrote about this one day, saying, "All men should honor the son, even as they honor the father. He that honoreth not the Son honoreth not the Father which hath sent him" 5:23.

Here is something too important to pass over lightly. Heaven for you is at stake at this verse. God has spoken and will not take it back that all men, from all stations of life, color and creed must come to honor Jesus as the Christ or meet Him as their accusing judge.

It used to be that men did not know these details and could plead ignorance (though that did not excuse any one). But now none can say he did not know (at least here), you do know. We have the accurate recording of the Word that says we should honor the Son.

Think what the writer of the second psalm said when God put it into his heart and mouth to speak. "Kiss the son lest He be angry and ye perish from the way." Men who have taken Him as Lord and Saviour acknowledge that He is worthy of honor.

3. THINK ABOUT JUSTICE.

Justice! What a watch word for all who love the finer things in life. In many places it has departed and injustice is practised Christianity presents the Christ as a champion of justice. More than that He is the Just One. The first Christian martyr recorded in the Bible was Steven. At his death he persistently accused his tormentors by holding them responsible for the crucifixion of the Just One. That was Christ.

To be just is more than to have a sense of justice. It is inseparably connected with righteousness. "Jehovah is righteous." Ps. 11:7. And "Righteousness and justice are the foundations of Thy throne." 89:14. These refer to Christ for in I John 1:9 "If we confess our sins, he is faithful and just (or righteous) to forgive us our sins." In all of His treatment with His creatures He has been and will be just and righteous. Some people can't seem to think of God as possessing an array of striking attributes such as holiness, justice and righteousness. They think that love is the great thing and overshadows the others. In spite of

How About It?

Dare you delay any longer in making your decision for Christ?

love, justice will speak and the sinner will be naked before God. Our only approved preparation is to be clothed in the righteousness of Christ. We receive this by receiving Christ into our hearts.

4. THINK ABOUT PURITY.

All of the best men of history were sinners. They were far from perfect. There are no perfect men now. Some claim to be perfect, and they are so in their own eyes, but not as God looks at them. "If we say that we have no sin, we deceive ourselves." I John 1:8.

Anything to be pure must be free from all contamination. There cannot be any foreign matter to spoil it. The smallest particle of leaven renders it impure.

Christ alone is the pure One. I John 3:3 "He is pure." He is in a class by Himself in this respect. He never sinned. He lived a sinless and spotless life. He always did the right thing at the right time. He never did the wrong thing anytime. He never made a mistake. He never disappointed God the Father. He never grieved the Holy Spirit. He never prayed "Father forgive me" because He had nothing harmful in Him. Moses, Joseph, David, Daniel, Isaiah, Jeremiah and all the other warriors for God were men who needed to come to Him with a broken and contrite spirit. But not so with Christ.

I challenge any one to carefully and critically scrutinize the life of Christ first as to who He was and is and also as to what He claimed and did. If you do this with an open mind and sympathetic heart, free from prejudice and the traditions of men, you are going to see Him as the pure One from heaven.

He lacks nothing that perfection includes.

He has nothing that perfection excludes.

5. THINK ABOUT LOVE.

God is love (I John 4:8). This is elementary theology but it is staggeringly profound. It was our first conception of God and possibly the most widely published fact known. No man should ever sink so low that he forgets that God is love. God hates sin but He does not hate the sinner. Pagans think of their gods as those who delight in vengeance and torture. They come to their altars to appease the angry gods. We have a positive revelation and demonstration that God is love. For God so loved the world that He gave His only begotten Son.

The very fact that God was willing to send the Son, heaven's best for us, proves beyond cavil that he possesses a love that is active and wonderful in expression.

Jesus Christ loved as well as being the expression of it. He loved little children. He loved unfortunate men and women. He loved His own. "Having loved His own, He loved them unto the end" John 13:1.

Let the love of Christ constrain you to come to Him.

6. THINK ABOUT THE TERM GOOD REPORT.

We'll start at the end of the life of Christ on the earth and look back to see how He lived. Think about the scene in front of Pilate's judgment seat, at the place called the pavement. It was the time for the passover preparation and Pilate brought out Jesus before the company of accusers and said, "Behold your King." They replied, "Away with Him, Crucify Him." But Pilate said, "Shall I crucify your King? I find no fault in Him."

There stands the record. Pilate was a man qualified to conduct the investigation because of his position and authority. An officer of Rome and a friend of the Jews, he examined Jesus' credentials and said that he found no fault in Him.

Pilate chose to wash his hands from all further responsibility. The people asked for His blood. They were mad and unscrupulous. They formed a lynching mob and man-handled Jesus and crucified Him. However, the centurion watched the affair and said, "Truly that was the Son of God."

Remember

The man who trusts God does not let the state of his purse determine his happiness and joy.

Even though He died the death of a criminal, He was a man of good report. He went everywhere doing good. There must have been another reason for His death. Greater love hath no man than to lay down his life for another. If you never thought about that before, it is food for thought and cause for action.

7. THINK ABOUT VIRTUE.

Many sought Jesus because virtue went out of Him Luke 6:19. We have been moving along pointing out how Christ is seen in all these great words and now we can say that truly He is the One of Virtue.

Virtue is moral excellence, rightliving, chastity, integrity and uprightness. These terms are heavily freighted. They identify the Son of God. They give the details in the picture of the One God wants us to see. And also what God wants to see in us.

Jesus Christ is the example to all believers. He is the only safe and perfect example. To other people, unsaved and unregenerated, He is judge and no more. Now He stands at the door and knocks for you to open. Let Him in.

8. THINK ABOUT PRAISE.

Praise is the last subject but what need is there to say more to prove that Jesus is the One who possesses all the qualities for praise. He never forgot to praise His heavenly Father. We humbly yet joyfully praise Him, the Author of our Salvation.

Now is your time to praise Him. In the quietude of the hour, where you are friend, take Christ into your heart. Say I will. Do not let another opportunity depart. Surrender your all to Him. Then you shall know some of the things He hath prepared for you.

WOULD I BE CALLED A *Christian*

Would I be called a Christian
If everybody knew
My secret thought and feelings,
And everything I do?
Oh, could they see the likeness
Of Christ in me, each day?
Oh, could they hear Him speaking,
In every word I say?

Would I be called a "Christian"
If any one could know
That I am found in places
Where Jesus would not go?
Oh, could they hear His echo
In every song I sing?
In eating, drinking, dressing,
Could they see Christ, my King?

Would I be called a Christian,
If judged by what I read?
By all my recreations,
And every thought and deed?
Could I be counted Christ-like,
As I now work and pray?
Unselfish, kind, forgiving
To others every day?

—Mrs. J. F. Moser.

Camp Buckeye Notes



Greetings from Camp Buckeye! On Sunday afternoon, June 21, 157 young people and staff gathered at the Akron Y.M.C.A. Boys' camp (Camp Y-Noah) near Akron, Ohio for the tenth year of Camp Buckeye, Ohio Brethren young peoples' summer training camp. Of the original group which organized Camp Buckeye ten years ago, only two pastors remain; namely, Rev. Norman Uphouse (who spent several years in the interim out of the state), and the undersigned. The former is pastor of the new Brethren church at North Riverdale, in Dayton, Ohio. The latter is pastor of the First Brethren Church in the Ellet District of Akron, Ohio.

During these ten years the camp has grown from approximately 60 campers to the all-time high of 157 this year. Of this number 18 were staff members; 76 were first year campers; 38 were second year campers; 22 were third year campers; 2 were with us for the fourth year; and one for the fifth time. The latter, Miss Grace Dawson, is a member of the Evangelical denomination, but was saved in camp five years ago, and has given a splendid account of her Christian faith ever since. Last year she was chosen as the best all-around camper among the girls of the camp—chosen by the campers themselves. In addition to Brethren, the following denominations were represented in the student body: Baptist, Evangelical, Methodist, and several non-denominational churches.

Camp Buckeye this year was not only the largest in its enrollment, but it was the best all-around camp we have ever had. In fact Mr. Robert Maloney, superintendent of the Y.M.C.A. camp ground and Y.M.C.A. boys who camp there each summer, told the student body the last day we were in camp that it was the best group they had ever entertained, which is, to say the least, a very fine compliment to the Brethren young people of this district.

One of the decisive factors contributing to the success of the camp this year was the presence of the **America Back to God Trio,** consisting of Russel Ward, Kenneth Cummings, and Charles Bergerson, together with Mrs. Bergerson, who was dean of girls and camp nurse, and Mrs. Cummings, who assisted her husband in the class on Gospel Art among the junior group. Most certainly there was not a single camper who would not declare that the Trio added tremendously to the success of **Camp Buckeye** in 1942. This certainly is a wonderful group of consecrated young men serving the Lord with their splendid talent. That the Lord will expand their ministry is our firm belief.

One of the real joys, to all was the fact that eight campers received Christ as their personal Saviour, twelve others dedicated their lives to Him as He shall direct.

Many there were who expressed their desire that camp might continue another week, and some even wept at the thought that they might not get to return next year. We sincerely hope that the Lord will permit our fellowship to continue in 1942, if He shall tarry in his coming.

In closing I wish to express my sincere appreciation for the wonderful way in which the students and staff cooperated in making this the finest and most pleasant year in the history of **Camp Buckeye.** I could not have desired a more cordial and cooperative group of men and women with whom to fellowship in such an undertaking. May the Lord richly bless in their ministry for Him is my sincere prayer.

—R. E. Gingrich, Dean.

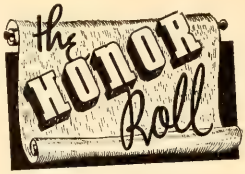
EDITORIAL NOTE—Those desiring more camp life this summer may have the opportunity of attending our Brethren National Young People's Camp—at Bethany, Winona Lake, Indiana—Aug. 31 to September 7th. Price $10.00 for the week. Write Leo Polman, Director, 3326 South Calhoun St., Ft. Wayne, Indiana.

TO MY FRIEND

I spoke to you about your soul today.
Perhaps you wished that I would go away
And say no more and let you be. But, O,
My cherished friend, if you could only know
The longing in my heart for you, the dread
Of looking forward, after you are dead,
Unto that certain day when you must stand
Before the throne of Christ! Works of your hand,
Fruits of your heart, will not avail, for He
Will ask you, "What did you do with Me?"
Dear friend of mine, there is no other way
Except through Him, Whom you deny today.
How could I bear it, if in your despair
And bitter grief, you cried, "Did she not care
Enough for me to speak? to point the way?
To save me from this anguish and dismay?"
My heart is bleeding, thinking of your woe,
Your terror, and your helplessness and so
I spoke to you about your soul today.
I could not leave you, could not go away.

—Martha Snell Nicholson.

PUBLICATION



OFFERING

The following is an additional list of those who have sent in $5 or more as a gift to our publication interests. A gift of $5 or more entitles the donor to become a sustaining member of The Brethren Missionary Herald Co., Inc., for the fiscal year ending Sept. 15, 1942. If you have not sent in your gift, now is the time to do so. And if you have made a pledge during the past year and have not paid it, why not pay it now?

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First Brethren Church, Washington, D. C.	5.00
First Brethren Church, Whittier, Calif.	1.25



GOD HAS MADE THREE APPOINTMENTS WITH EVERY MAN

1. At Calvary.
2. At death.
3. At the Judgment.

If you refuse the first one, the second and the third will be all the more severe for you; but if you meet Christ at Calvary, He'll take care of you at the other two meetings.

"Beloved, if our heart condemn us not, we have boldness toward God."—I John 3:21.

Once in a while, earnest Christians find themselves in a condition of mind which makes prayer impossible. Words come with extreme difficulty and seem as hollow as an empty church. We have the impression that we are hypocrites, and truly desire nothing we are asking for, although for months, perhaps, we have been praying in all sincerity and our hearts have been burning with the zeal of our desire for the blessings of God. Truly, when we find ourselves so wordless and so empty of feeling, prayer is labor and in the true sense of the word impossible.

When we are in a state like this, we usually know what is the matter: our consciences are defiled; we have done something wrong. The condition may be compared to a house in which the lights have gone out. We have blown a fuse. Some place there is a short circuit. If we know where the trouble is, we have it fixed. Likewise, if we are to have connection with the Father again, we must remove whatever thing is coming between us and him, make things right, and confess our sin.

If we don't know where the trouble is, we can ask the Father. That is one request which will go through on a dead line. Also, read the Word: for the answer may be there. If we don't want to stay in the dark and the loneliness of our separation from God's fellowship, we had better hunt till we find the short. —La Verne, Calif., Bulletin.

WHAT THE SOLDIERS NEED

A group of ministers asked a young soldier how they might better entertain the soldiers. He replied: "We have been entertained to death. Give us the gospel." —Sel.

The Truth---And It Hurt

When my wife died, leaving me with two lovely daughters, I resolved to bring them up to be the fine, sweet women she wanted them to be. I earned a good living. We had a lovely home. I hired a housekeeper, saw that my daughters attended Sunday School regularly.

As the years passed, while my daughters grew into their teens, I grew lonesome. I found relaxation and companionship with a divorcee who, though she smoked and drank, was always pleasant. I introduced her to the girls, but I had no intention of marrying her, because I knew she would not be a proper mother to the girls, though I saw no harm in a left-handed alliance that was agreeable to both of us. I was in a position to help her financially, and we drifted into an "affair."

Gradually I began to have trouble with my daughters at home. The housekeeper said they would not mind her. She said they often stayed out late evenings, coming home shortly before I did. I caught the younger girl smoking. I scolded them and pleaded with them, but they continued to do as they pleased.

One afternoon I came home and found my older daughter "necking" with a young boy. I ordered the young man out of the house, and raged at her, concluding with, "Don't they teach you at Sunday School how a young lady should behave? I'm going to see your teacher now."

Indignantly I strode out of the house and drove to the Sunday School teacher's home, a couple of doors from the church I used to attend. Since my wife's death I had attended irregularly; and not at all since my relationship with Mrs. L—.

I demanded of the Sunday School teacher, "I want to know what is the use in sending girls to Sunday School and supporting the church if it can't teach young girls how to behave, to obey their parents, and to live moral lives. I have a big responsibility in bringing up two young girls. I certainly don't expect them to learn morals at high school, but I do expect the Sunday School to teach my girls to be good. Why have you failed?"

She looked me straight in the face. "The Sunday School has your girls one hour and a half a week. We cannot in that time correct and change what they have learned all week long in the home. We cannot impose upon them a standard which their father does not respect and follow. I have known for months that your girls were not following Christ, because of the example of their own father."

I blushed with shame. It is almost needless to say that I discontinued my relationship with Mrs. L.—— and started attending Sunday School with my daughters, that they might know their father backed up the teaching of the church.

They are again growing into lovely girls, thanks to a Sunday School teacher with the courage to speak the truth.—Selected.

ONE THOUSAND CONGREGATIONS in a certain denomination were studied by Roger Babson. Over a period of 4 years he found that 70% of the pews were vacant, and 58% of the members did nothing in any way to support the churches. In the country churches 71% attended and in the city 30% attended. He estimated that in the U. S. only 1 in 10 protestants goes to church regularly. Our Lord has been disgracefully represented.



GOD'S CALL TO WATCH!—Mark 13:33-37

Things to watch:

1—Our Walk—"See that ye walk circumspectly." Eph. 5:15.
2—Our Actions—"Abstain from all appearance of evil." I Thess. 5:22.
3—Our Time—"Redeeming the time because the days are evil." Eph. 5:16.
4—Our Conversation—"Only let your conversation be as it becometh the gospel of Christ." Phil. 1:27.
5—Our Habits—"And be not conformed to this world: but be ye transformed." Rom. 12:2.

—H. M. Mael (M.M.)



Books reviewed in this column we consider fundamental to the Christian standard, although there may be some small portions with which we do not agree or, of which we cannot approve. In such instances we shall call attention to that with which we are not in accord.

Books reviewed here may be procured from The Brethren Missionary Herald Co., 3326 Calhoun St., Ft. Wayne, Ind.

"Great Missionaries to Africa," by J. T. Mueller, published by Zondervan. This volume tells of the toils and the struggles of thirteen missionaries, as well as their victories and successes. The missionaries Dr. Mueller writes about are: Robert Moffat; David Livingstone; Johann L. Krapf; Samuel L. Crowther; Francois Coillard; John Mackenzie; James Stewart; Geo. Grenfell; Robert Laws; Mary Slessor; Alexander Mackay; Graham W. Brooke and Dan Crawford. A book for any library, but especially for our youth that they might realize the blessings of these mighty soldiers of the Cross. 176 pages, cloth, $1.00.

"JUDITH, Martyred Missionary of Russia," by N. I. Saloff-Astakhoff, published by Zondervan. A true narrative of the life of a girl, the daughter of a prominent Jewish family in Russia, who found Christ and then had to leave her father's house. Fully yielded to her Lord she served him and finally found an end to this earthly life by the sword of a group of soldiers. A life of victory portrayed in this beautiful youthful Jewish martyr will touch the heart of all who read it. Written by one who had the privilege of observing the life of this missionary. 204 pages, cloth, $1.00.

"Seeking Kenya's Treasures" by Gertrude Hill Nystrom, published by Zondervan. In reality this volume is more than a biography; it is a tale and journal of missionary adventure in the heart of African jungles as well. The author is an excellent story teller. Though chiefly a biography of Mr. and Mrs. Chas. F. Johnston, pioneer missionaries of the African Inland Mission, Miss Nystrom thrills the reader as she reveals, from letters written, the great work of these pioneers to Africa. Written in story form. Especially interesting to youth. 147 pages, cloth, $1.00.

Blaine Snyder FREEPORT, MICH. 4-6-43

Meditations on Christian Living

INVESTMENTS

We should never think of anything we give or do for the Lord as just something done or given. We must remember they are **investments.** There is a sense in which we **never give.** Everything that we contribute to the Lord's work is **invested.** In eternity (if not here) we shall receive dividends for all these **investments.** Of course we would contribute and work even if we never expected to receive any rewards nor dividends just because we love our Lord. "The love of Christ constraineth us." But God in His love and grace has provided for these dividends and rewards.

Therefore, whether man appreciates our service or not, we will serve, for God knows all about it. Whether man praises or not, we will serve, for God will some day say, "Well done!" We will be faithful in giving "as unto the Lord" and not as "men-pleasers." "Looking unto Jesus" we will give and work "with an eye single to His glory."

What a vast change this would make in many lives if this realization would come. Whether we like or are liked, we would be faithful, for we love our Lord and He loves us.

"The coming of the Lord draweth nigh." What have our investments been? How we will wish that we had made a bigger investment in the day of His appearing. It's not too late yet.—Whittier, Calif., Bulletin.

"And Jabez was more honorable than his brethren" (I Chron. 4:9).

In the long list of "begats" of I Chronicles, the notice of Jabez stands out like the moon in a dark sky. It says that "Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my border, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested."

From reading these genealogies, one receives the impression that although many men live and are married and beget sons and daughters, their lives amount to little and they are worthy of no more than to have their names set down. Yet, amidst all this mediocrity, one occasionally finds a person of distinction whose doings are so noteworthy that they demand attention even in a catalogue of family trees.

"Jabez was more honorable than his brethren." Yet it was not mighty deeds or cleverness or wisdom which made him more worthy of honor than others, but an act which is within the range of the weakest and the humblest human being! He simply asked God to bless him and keep him from doing evil, and God as simply granted his request. Each one of us may pray, "Lord, make my life to please thee;" and if we truly mean it, He will grant our petition so that we also may amount to more than a name, and our lives may be lives of distinction in the annals of God. —Bulletin, La Verne, Calif.

If you want to be **distressed,** look within.
If you want to be **defeated,** look back.
If you want to be **distracted,** look around.
If you want to be **dismayed,** look before.
If you want to be **delivered,** look to Christ.
If you want to be **delighted,** look up.

—Bulletin, Long Beach First Church.

WHY I ATTEND THE PRAYER MEETING

It is a lifelong habit.

Heb. 10:25 enjoins assembling together in worship.

I enjoy every meeting.

That is where we study the Scripture and are taught by the Spirit.

There we present petitions and thanksgiving to our Father and He hears us.

For a little mid-week hour I lay down the vexations and burdens of the day and rest upon the love and power that are mine for the taking.

From there I go out a little stronger, a little more loving, to meet life's hard hours.

I believe what Christ said in Matt. 18:20. He is present at every meeting.

There is a bond that binds those who gather week by week that is one of the great joys of life. They make an "inner circle" to which I love to belong.—Anow.

"Men may misjudge thy aim,
Think they have cause to blame,
Say, "thou art wrong,"
Keep on thy quiet way,
Christ is the Judge, not they;
Fear not, be strong."

D. L. Moody used to say that there was no better way to wake a church up than to put its members to work. He said: "One man will wake up another in waking himself up."—Ellet, O., Church Bulletin.

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FOREIGN MISSIONARY NUMBER

The Brethren Missionary Herald

Vol. 4 - No. 29 August 1, 1942

EDITORIALLY SPEAKING

By. DR. L. S. BAUMAN, Editor

THE SICKELS OFF FOR ARGENTINA (?)

But why the question mark? Because as we go to press, we can only hope that Brother and Sister Clarence L. Sickel are en route to Argentina, as this issue of The Herald reaches our readers. But, in matters like this, we have had so many disappointments, that we can only say we **hope** until the soles of their feet are actually on the field at work. Due to many difficulties in connection with satisfying two governments in this case, the return of the Sickles has been greatly delayed. But, as we write, it **seems** all is well, and they will be off in a few days—off to the work to which they have given, and are giving the best days of their lives.

We trust that the readers of The Herald will hold them up before the Lord for a safe journey. The seas over which they are to sail are probably more dangerous than even the waters our missionaries must travel in going to Africa. Those who keep up with the news must know how exceedingly dangerous are the submarine infested waters of the Carribean Sea, and the approaches of the Panama Canal. The Sickels are sailing on a Chilean boat. They will go from New Orleans down to the Panama Canal, pass through the Canal, and then sail down the western Coast of South America to Valparaiso, and cross over the Andes to Rio Cuarto, Argentina—happy once more to be back to their life-work.

Brother Sickel has been the pastor of the Second Brethren Church of Long Beach for more than two years past. In his service there, he has proven that he is not only a successful missionary in South America, but is also a very successful pastor in the homeland. The Church in North Long Beach has been greatly blessed and unified under his ministry. They give him up reluctantly. God bless you, Brother and Sister Sickel! The brethren of the far southland anxiously await your return. Our loss in the homeland is their gain down there where the stars of the Southern Cross shine down!

MAILBAG

For the last piece of copy we are rushing to the printer for this issue, we quote from a letter just received from Brother Jobson, dated June 26, 1942:

"Through dangers seen and unseen our God delivered us, and to Him we give all the praise and glory. It was nothing short of a miracle that we even got passage, especially for Mrs. Jobson, but a safe trip without mishaps is even a greater deliverance. We were 24 days at sea, a bit longer than we expected, but the time question is no factor to consider now that we are safely here . . .

"With the trip across the ocean now behind us we are proceeding with plans to get to Bangui and on to our field. The baggage and freight has come with us safely this far. It appears as tho passage up the river will be available about July 5th which should get us to our station about July 20th. . . .

"Travel is proving expensive—hotels, transportation, and baggage tariffs are all very high. We are doing our best to keep our expense account down, but at the best it is going to be much higher than you calculated. . . .

"As we enter our 5th term of service it is our desire that God will endue us with power from on high that we may witness for Him to the salvation of many souls. Surely He has opened a way to return to the Field for a specific purpose and we yield our all, body, soul, and spirit, to Him that He may accomplish through us the works which He hath foreordained that we should fulfill.

"Greetings to our friends, prayer helpers, and children and God bless them all."

The first letter to be received from the Jobsons, written by them after landing in Africa, came to their son David, who permits us to quote in part:

"We were 24 days on the boat. It was a Norwegian ship named 'Besholt.' When we got on the boat in New York the captain told us we should wear our life belts day and night for seven days. Sure was hard to sleep in them. Then too, he said when we heard the siren, we should don our life saving suits, (they are rubber with six pounds of lead in the boots) and go to our life boats. Well, May 30th, Memorial Day, about 12 o'clock we heard the siren; we all jumped, tightened our life belts and went to our boat. We could see the submarine about two miles from us. The captain said he was sure any minute we would be shelled, but God . . .didn't permit it. When we think of the thousands who were praying for our safe deliverance, how could the enemy attack us? We had so much ammunition and gasoline on the boat, that had we been shelled, I am sure the boat would have gone up in flames. Well, praise the Lord once again. We had blackouts every night; surely is good to see lights again."

THE EASTER OFFERING

In this issue we print the complete report of our Easter offering. The preliminary report appeared in

(Continued on Page 4)

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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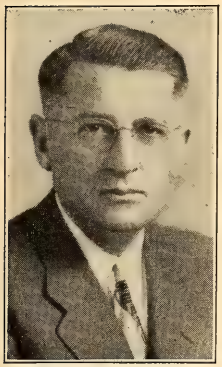
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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.



A Farewell Message from the Sickels



(Elder and Mrs. C. L. Sickel enroute to Argentina)

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of." Deut. 28:15.

Another furlough has come to a close—a long one this time. How little we thought when we said goodbye to friends in Argentina that three and one half years would roll away before we would see again the great Pampa. But the Lord willed for us to stay and we praise Him for the blessings of the "waiting time."

Thy Lord said, Go
And thou hast left thy net,
Thy home, thy friends, thine all
To go!

Should He Say, Stay
Wouldst frustrate God? Or yet
Thine own life's plan forestall?
Their stay!

The Master, Heed;
Bow to His will, nor fret
To go or stay, His call
Obey.

But now as we face the great needy field of Argentina, we are glad that He has again said, "Go." We praise Him for answering prayer and opening the way, making possible our return.

In just a few days we will be sailing from New Orleans, south through the Panama Canal down the Pacific Coast to the land of God's choice for us.

We are going back not because there are more souls to be saved than in the U. S. for the need here is, as you know, tremendous. We wonder sometimes if the speech of a certain N. A. priest broadcast during the Eucharistic Congress in Buenos Aires may not be more true than we then thought it to be, when he said that the time was coming when South America would need to send missionaries to North America. We are going not because we do not like the fellowship at the North Long Beach Brethren Church for we have had a blessed two years with these people. If it were the Lord's will, how gladly we would continue on with them.

We are going, not because of any greater love for the people down there than for those with whom we might labor here. Not for any of these reasons, nor for the country; nor for the prospects of a pleasant voyage nor for a dozen other reasons that we might mention. But we go simply because it is the "easiest thing" to do when our Lord says "Go." We cannot do otherwise. We go because there is ever present with us the thought of the great neglected continent where multitudes for whom Christ came and suffered and died have not heard, or having heard it in the garbled form of Romanism, have turned away from it to unbelief; the continent of which it can be truly said, though it is almost unbelievable, that a line can be drawn for 4000 miles north and south and for 2000 miles east and west and not find one missionary agency.

See how the gospel messengers press on!
A mighty army, banners all unfurled,
Sweeps on in lengthening strides of victory
Mighty in deed and word throughout the world
But South America still awaits.

It seems as though each warrior's eager eye
Scanning, perceives the need of all mankind;
And facing death or danger, God's ordained
Bring life to those in death and sight to blind.
But South America still awaits.

Still waits, and waiting hopeless drifts away,
Drawn unto death, and ready to be slain.
Shall we forbear a saving hand to stretch,
Or close our ears to cries of souls in pain,
While South America still waits?

Her teeming tribes of savage red-skins need
Another Brainerd, still so long denied
While slaves of Pagan Rome make mute appeal
As doors wide open stand on every side.
Yet South America still waits!

Still waits! four weary centuries have gone;
Ripe is the harvest, but the laborers few.
Waits for the saving Christ, the cleansing blood
And waiting, calls for light, for help, for you!

—F. C. Glass

As we go in answer to this call we solicit your prayers that we may be able to enter in and accomplish the work which God has appointed for us.

EDITORIALS

(Continued from Page 2)

our last issue. This Easter offering balanced to the penny with our bank account, and we believe it absolutely correct. However, if any errors are found therein, we will be glad to make correction; but before writing our office with regard to any error, kindly check up with your local clerk, treasurer, financial secretary, or whoever made out and sent in the report for your local church. You will probably find the error to have been made in the report that was sent to us.

We might announce also in this issue that we have now totaled the offering for the fiscal year—July 1, 1941 to June 24, 1942. **The total offering, all of which is voluntary gifts from our local churches, amounts to $69,007.16. This is nearly $19,000 more than any previous annual offering.** In the year 1936-1937 our records show that we received $59,534.23, but in this year the amount over $50,000 was largely annuities. Verily, God must look with favor on our foreign work: and we praise Him for all His goodness to us in making it possible for us to be fellow-workers with Christ in making the great salvation known to those who sit in the gross darkness of heathenism and paganism.

MISSIONARY FAMILY NO. 1

That is the tribute that must be paid to Eld. and Mrs. Russell I. Humberd of Martinsburg, Pa. Bro. Humberd is the pastor of the church at McKee's Gap, Pa. Brother and Sister Humberd are the proud parents of seven children. Every one of these children became life members of The Foreign Missionary Society of The Brethren Church about as soon as they could talk. In fact, if our memory serves us well, most of them were only days old when they came on the roll. At this Easter time, the 7th went on the roll. Nine members in that family—**all life members!** Does anybody want to challenge that record of holding first place? Nine! Think of that! How about 10 next Easter, Brother and Sister Humberd? Huh? What was that remark I heard? O, well, we doubt if your record will ever be surpassed **as is!** God bless you each and every one!

OUR MISSIONARIES ALSO

Last fall when the editor was in New York City, standing across the street from the City Post Office, he read the following inscription engraven upon the great stones of that public building:

"NEITHER SNOW NOR RAIN NOR HEAT NOR GLOOM OF NIGHT STAYS THESE COURIERS FROM THE SWIFT COMPLETION OF THEIR APPOINTED ROUNDS."

Of course, the "couriers" to which the inscription refers are the carriers of the United States mails. However, instantly we thought of our missionaries who are the "couriers" of the Word of God. All you need to do is to read the letters in this issue and in previous issues of the Herald, coming from our missionaries, and you will understand also that "neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds."

OUR DISAPPOINTMENT! HIS APPOINTMENTS?

It was the Apostle Paul, the greatest of all missionaries, who was compelled to write to the brethren at Thessalonica, **"Wherefore we have come unto you, even I Paul, once and again; but Satan hindered us"** (I Thess. 2:18).

This is exactly the message that our good Brother and Sister, Robert S. Williams, could have cabled to the Brethren in French Equatorial Africa, merely changing the name "Paul" to "Robert." If God permitted the mighty Paul to be hindered in his missionary journey, what is it that one of our missionaries today should not be hindered likewise by Satan? Verily, "the ways of God are past finding out." Without a doubt God could have undertaken and seen to it that Paul was not hindered and likewise today He could have seen to it that Brother and Sister Williams were not hindered by Satan. Some day, in the light of the glory of His face, in that other world, the mysteries that have perplexed us here will be understood.

Nevertheless, the fact of the matter is that after we, together with Brother and Sister Williams, had persuaded the United States Government to grant the passports, and after reservations had been secured on the S. S. Guine, and after vises had been secured from the French Equatorial African authorities, we were held up by the Portuguese Government in Lisbon. The S. S. Guine is a Portuguese boat and is bound for Lisbon, from which point Brother and Sister Williams would have sailed on another boat across to Africa. They waited, but waited in vain for some word from Lisbon; but it did not arrive, and they were compelled to stand and watch the S. S. Guine sail away without them. Talk about disappointment that was a real one, after all the adversities that these two good people have passed through in order to go to the rescue of their overworked fellow-missionaries in Africa. Assuredly no fault can attach to them. But we are compelled to believe that their disappointment, in some way or other beyond our ken, will prove to be God's appointment. Perhaps He did not want them to sail via Portugal, or perhaps it was wholly that He permitted Satan to test us out.

Anyhow, there are the facts, and we can only say to the readers of The Herald that we covet their prayers as Brother and Sister Williams, undaunted, continue their battering away against the powers that be, until they break through and reach the goal. Their lives are on the altar; God has called them; they refuse to be downcast; they will reach Africa yet even though they reach Africa as Paul reached Rome, at last. Remember that the officers in charge of Paul on board that mission ship, when it was wrecked by storm, "commanded that they which could swim should cast themselves first into the sea and get to land: and the rest, some on boards, and some on broken pieces of ship" (Acts 27:43,44). We do not know whether Brother and Sister Williams can swim or not; but if not, we are persuaded after all their experiences, that they will be unafraid to tackle the floating "boards."

IF EVER YOU HAVE PRAYED, PRAY NOW!

In his "Heart To Heart Talks" for July, 1942, Charles E. Fuller, Director of the Old Fashioned Revival Hour, appeals to every loyal servant of Christ to pray definitely for a very definite purpose. We quote from the "Heart To Heart Talks":

"At this time the Old Fashioned Revival Hour NEEDS the prayers of its friends, for serious pro-

blems have arisen. There is now organized opposition to all fundamental programs in the United States, and this organization is bringing pressure to bear on the radio stations, asking them to refuse time to all religious programs which are not approved by a committee (though these programs are paying for their time). They plan later to have time given free of charge for APPROVED religious programs, and the Old Fashioned Revival Hour would NOT be on that approved list! Why? Because the hour is fundamental and too evangelistic in its teaching. This is a powerful organization, and what a tragedy it would be if it could accomplish the ends which it is now trying to attain! So we ask all our friends to pray regarding this matter—that God will undertake and frustrate these plans!"

Back of this movement "for approved religious programs" is undoubtedly the power of the Federal Council of Churches of Christ in America. It is quite evident that this modernistic organization, honeycombed as it is by unbelief in the inspired Word of God and by Communism, proposes to throttle the teachers and preachers who believe in the faith of our fathers as is revealed in the very Word of God. The whole proposition is a direct blow at the very thing for which our President has told us America is now fighting—freedom of speech. It is the program of the Antichrist so clearly set forth in Rev. 13. Christians, if ever you have prayed, pray now; for the success of the Federal Council of Churches of Christ in America in this matter would be but the beginning of their attempt to take over complete control of the religious life of America. We cannot believe that America is to be thus Russianized.

RIDICULOUS INTERPRETATIONS OF SCRIPTURE

The present world stress is giving false prophets their greatest opportunity of all time to cash in on their wares. Most of these false prophets know little more about the true revelation of God than the apes of darkest Africa. They manage to dispose of their wares, at a very good price, to those who are ignorant of the Word of God. They widely advertise their wares from the pulpit, through the press, and over the radio. The proclaimers of British Israelism is a sample. No thoroughgoing student of the Word of God can be deluded by this unscriptural ism.

We have just read, in a great newspaper published in Los Angeles, a press dispatch from the eastern shore of the United States, setting forth that some prophet back there declares that Isaiah's prophecy in 3:18-26 is being fulfilled in the clamping down of the government upon the sale of automobile tires.

We are also reliably informed that Governor Coke R. Stevenson of Texas, observed recently that today's tire situation is the fulfilment of a prediction by the prophet Isaiah. It is certainly refreshing to know that the governor of a great state at least believes in the fulfilment of Bible prophecy.

It is astonishing how many people have either written or spoken to the editor, calling attention to this passage, and expressing their belief that it does refer to the government taking away from its citizenry the right to purchase new automobile tires. We now quote this passage in full, for it is apparent that not many people really go to the Bible and read the passage, else they would not be troubled by silly interpretations.

SPECIAL NOTICE ABOUT

Foreign Missions Handbook

At last, after many trials and tribulations, chiefly at the office of publication in Cleveland, the new "Handbook of Missionary Facts" is off the press, and has been mailed to members of The Foreign Missionary Society.

We wish every member of the Society to have a free copy of this handbook. If you fail to receive yours, drop us a card and one will be mailed immediately.

Pastors and Church workers may have an extra supply of these books for use in keeping alive the spirit of missions in your congregations. Let us know the number you can profitably use.

Louis S. Bauman, Sec'y-Treas.
1925 E. 5th Street
Long Beach, Calif.

The passage reads:

"Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.

The chains, and the bracelets, and the mufflers,

The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

The rings, and nose jewels,

The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins.

The glasses, and the fine linen, and the hoods, and the vails.

And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

Thy men shall fall by the sword, and thy mighty in the war.

And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

Now, when the description of the prophet speaks of "round tires like the moon, the chains, . . . and the mufflers, . . . and the headbands, . . . the rings, . . . the glasses, and the fine linen and the hoods," we can understand how some folks envision the automobile. Likewise, the picture of the automobile becomes a bit more emphatic when it declared that "instead of a sweet smell there shall be a stink"—well, anybody who has followed closely in the wake of an automobile might understand even that! However, will these fanciful interpreters tell us just what it means when the prophets declared, touching the object of their prophecy, "the Lord will discover their secret parts," and that "in that day the Lord will take away . . . the bracelets, . . . the bonnets . . . and the ornaments of the legs, . . . and the earrings, . . . and nose jewels, the changeable suits of apparel, . . . and the wimples, and the crisping pins, . . . and the vails"; and "instead of well set hair baldness." The editor knows something about the baldness of human anatomy but just what picture comes to one's mind when

he thinks of a bald automobile? And, just what sort of a mental picture would have to come to the mind in order to apply to an automobile, the Scripture—"she being desolate shall sit upon the ground"? Perhaps that means that somebody has taken the wheels from under her and stolen the gasoline from her tank, leaving her "desolate" on the roadside!

O, well! as for us we will still believe that the prophet of the Lord had "the daughters of Zion" (v. 17) in mind and not the contraptions of Detroit!

As a matter of fact, the prophecy of Isaiah is a prophecy that was fulfilled to the letter long, long ago.

AN AGES OLD PROPHECY BEING FULFILLED

Is it possible that any thinking man or woman can read Deut. 28 and still not believe in inspiration? How, under the stars that shine, could any individual look down through nearly 4,000 years of time, and so perfectly describe the sufferings of his own people? All the centuries that lie in between the writing of the book of Deuteronomy by Moses, and our day, confirm the great prophecy of this 28th chapter.

We read toward the close of this chapter:

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear the day and night, and shalt have none assurance of thy life:

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:64-67).

Verily, the Lord hath scattered the sons of Jacob among all the nations of the earth. And, in these nations, they find no rest for the soles of their feet. Nearly 1,000,000 Jews have had to flee for their lives into some other region between the years 1933 and 1940. According to **Time** magazine, 330,000 fled to Russia, 135,000 to the United States, 150,000 to England, 116,000 to Latin America, 110,000 to Palestine, 150,000 to England, Belgium, France and the Netherlands. And, in some of these lands, the agonies continue. Especially is this true in France, Belgium and the Netherlands, in which lands the Satanically inspired Nazis caught up with the Jews. It is said that 700,000 have been done to death in Poland alone. As is well known, a great multitude of Jews—4,000,000—dwell in Russia, and most of them in western Russia. The Nazis overrun western Russia. God only knows as yet the horrors through which the Jews in that part of Russia have been passing. Verily, God's Word stands. When the leaders of Israel cried in Pilate's hall, "We will not have this man to reign over us," little did they realize what the rejection of their Messiah would mean to them. But some of these days, their eyes shall be open to behold Him. They shall see the nail prints in His hands, and shall cry as did Thomas, "My Lord and my God," and a nation will be born in a day. Then, it will be a different story.

"And they shall look upon Me Whom they have pierced!"

One of the most marvelous changes that has taken place in this world of men in recent years is the attitude of the Jew toward our Lord and Savior Jesus Christ. Only a few years ago, his attitude toward Christ was one of contempt and hatred; but all of this is gradually, almost imperceptibly, being changed. Instead of spitting upon the ground and pronouncing the curse, "May His name and memory be blotted out," the Jew now, when hearing the name of our Lord, speaks very respectfully of Him. Indeed, He is being admired by the Jewish leaders and the people themselves. They speak of Him still as "the greatest teacher" and "the greatest prophet" that Israel ever had. While this is not to acknowledge Him as the virgin-born Son of God, yet it is a tremendous change from the attitude of the Jews toward Him through the centuries since He died upon the cross. Rabbis today frequently use His words as texts for their sermons. Formerly the **New Testament** was a forbidden book among them. Now it is eagerly read by many of them. Indeed it is known that in some Jewish seminaries and teachers' institutes, the **New Testament** has been used as a textbook. Verily, verily, the hour is at hand when "they shall look upon Him whom they have pierced," and believe!

JUST WHO IS DUE FOR EXTERMINATION?

On the last Jan. 30, Adolf Hitler, in one of his blustering speeches, said: "This war can end only with the extermination of the German people or the extermination of the Jews; it will end with the extermination of the Jews." Well, Adolf Hitler is not the first one who has decreed the extermination of the Jews. Apparently, world tyrants were decreeing the extermination of God's earthly people 1000 years before Christ, for more than 1000 years before Christ, David's complaint against these tyrants was written: "They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:4).

Hitler may boast, but the eternal God hath spoken: **"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save them from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:10,11).**

Again: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. 31:35,36).

If our Lord shall tarry, when this war ends it will not end in either the extermination of the German people nor the extermination of the Jews. It will end in the extermination of the world's greatest plague—Adolf Hitler.

THIS "CHRISTIAN NATION"

(The editor wrote an editorial shortly before Pearl Harbor was raided by the Japanese on Dec. 7 last, when many hundreds of our boys were suddenly and treacherously hurled into eternity. This editorial was crowded out of the issue for which it was intended, and has since lain on the shelf. Just before this copy was mailed, we reread the editorial and now are printing it in this issue. Sometimes Christians marveling at the mystery of the ways of God are

ISN'T IT TRUE ?

"The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the telephone and spending an evening with her."—Christian Herald.

prone to ask why God permitted a tragedy such as took place at Pearl Harbor. Perhaps this editorial may throw some light upon the subject. At least it should cause us to think.)

We hear so much these days about England and America being great Christian nations, but we sometimes wonder. We doubt whether there is such a thing on the face of the earth as a Christian nation. That hour is on ahead of us when "the kingdoms of the world shall become the kingdoms of our Lord and of His Christ, and he shall reign forever." The revelator tells us that that day will not come until the 7th trump sounds.

The following incident is quite significant. It comes to us from a young man who is a member of the Long Beach, Calif., church, who is in charge of certain equipment that takes in the playing of records for the entertainment of the crew on one of the largest battleships of the American navy. We shall quote directly from his letter.

"It just seems that the world's desires are not on things above. Just the other day I went to Honolulu City and bought a few records—Gospel hymns. Every night recordings are played on deck for the entertainment of the crew. Of course all the music is this boogy woogy stuff. Since I am in charge of all this equipment, I decided to see what the reaction would be to a good hymn; so I put on that good old hymn, "Face to Face." But the devil was at work, as I only got to play it three quarters through and **was ordered to stop it!**

"Certainly, from the way everyone is turning from the gospel, it looks as if we are coming nearer to the latter day; but I praise God that I am able to live a victorious life regardless of this world. I feel like a sojourner in a strange land. As an ambassador of the Lord, I pray that I may be led to present the cross to everyone I contact. . . . There is a great need for workers in the navy. We are trying to start a Bible class on the ship that will glorify the Word and stay wholly with it."

How we do thank God for a few men. like this man, who are in the navy. One of these days they may be tremendously needed on the bloody decks of our battleships. Thank God that they will be there, able to point the dying to the Christ Who is able to save to the uttermost.

"But what a pity that on a ship where death may reign in the very near future, there can be found anyone. especially in command. who will order a hymn like "Face To Face" stopped when on the record. No wonder mothers sometimes despair when their boys are drafted and taken away to war. perhaps to die on a ship where a hymn such as "Face To Face With Christ My Savior" is taboo. God pity any nation that is so utterly under the control of the atheistic Jew or the unregenerate Roman Catholic or the God-hating communist. that a Christian hasn't the privilege of sitting and listening on the deck of its battleships to a sweet old Christian hymn.

The President of the United States has urged the Gideons to furnish millions of New Testaments to place in the hands of the boys in the army and the navy. What will Mr. Roosevelt have to say concerning the above incident should it be called to his attention? We wonder!

TAHQUITZ ROCK

Elsewhere in this issue of the magazine is the announcement of the Brethren Young People's Camp for the churches of Southern California. This is to be held up in the San Jacinto Mountains in Idyllwild where the Southern California Christian Endeavorors have a beautiful ground. The outstanding landmark of that part of the country is Tahquitz Rock, a picture of which adorns the front cover of this issue of The Missionary Herald.

Another has said:

"Tahquitz or Lily Rock is one of the majestic sights at Tahquitz, towering 3000 feet directly above the grounds and seen through the pine trees certainly gives one a thrill—changing its color as the clouds float above and at sunset is tinged with the colors of the rainbow.

One thinks of Christ the Rock of Ages as one sits in Victory Circle singing and praying until the shades of night hides it from view. Every morning and throughout the days, months and years, as the sun shines upon it, its great dome points heavenward, and again reminds us of the One Who is the same Yesterday, Today and Forever."

This rock, standing on the side of old Mount Jacinto which towers upward of 10,000 feet above the sea, must have had something to do with inspiring the following poem by Helen Frazee-Bower of Southern California:

My Father is an architect in stone;
His granite pinnacles, projecting high
Into a far place, secret and alone
Stand sentinel against the quiet sky.
Their beauty is a deep and still delight,
Their solid strength a challenge to the soul,
Calling my spirit to some lonely height,
Lifting my life toward some splendid goal.

Beholding these, I am remembering
Another Stone, rejected once of men;
When earth's foundations totter, let me cling
To Jesus Christ, the Rock of Ages; when
I build my young life, tall and straight and slim,
Oh, let it be a structure built on Him.

THE EDITOR'S NEW BOOK

Many have been asking when the Editor's new book on "Russian Events in the Light of Bible Prophecy" will be off the press. The Fleming H. Revell Company has promised it will be ready for distribution not later than the 15th of August. The price is $1.25 postpaid.

Warning ! ! !

DON'T LET YOUR SUBSCRIPTION EXPIRE!



READ YOUR ADDRESS LABEL ON THIS MAGAZINE. EXPIRATION DATE IS LISTED THERE. RENEW BEFORE EXPIRATION —OR ELSE YOU ARE GOING TO MISS SOME VALUABLE NUMBERS OF THIS MAGAZINE.

Dr. Gribble's Final Message

(Note—Unless some letter is en route to the United States and has not yet reached the editor, we are here presenting Dr. Gribble's last message to the readers of The Brethren Missionary Herald. It is to be noted that this letter was written on Feb. 23, 1942, just exactly five weeks prior to her "loosing-away-upward" to be with Christ. It is to be noted that the final expression of this probably-final message of Mrs. Gribble ends as we would expect it to end, with the words, "May this . . . be to the praise of His glory." Accompanying this letter was a very brief note from Mrs. Mrs. Gribble, dated two days later, Feb. 25, which we here quote in full:

"Bellevue le 25 Fevrier 1942.

Dear Dr. Bauman:

I am sending you a brief report of our February Conference, also a copy of my letter to Miss Wright, which is self explanatory. These are busy days with short hands, and we cannot write as we would.

We are praying that missionaries may be able to obtain passports. We have not yet heard whether Jobsons and Williams are on the way, or whether Miss Crawford reached home safely, but we are trusting Him Who doeth all things well.

Very sincerely yours,

—Florence Newberry Gribble."

This note also ends as the editor would expect it to, and even had she known that five weeks hence her spirit would take its flight to be with Christ—"we are trusting Him Who doeth all things well."

The editor has also seen a letter, dated Feb. 23, 1942, that was written to a Miss Wright, a friend of Dr. Gribble's, in which Mrs. Gribble wrote: "I am just convalescing from the worst fever I have had in 10 years." Again this letter ended in a phrase characteristic of this wonderful woman: "Our times are in His hands." —L.S.B.)

"Bellevue, par Bossangoa par Bangui
Afrique Equatoriale Francaise
Feb. 23, 1942

Dear Herald Readers:

The Feb., 1942, conference is a thing of the past in actuality, but its fragrant memories still linger on in our hearts.

Guests all arrived during the day of Tuesday, Feb. 3. Yaloke missionaries had considerable delay due to trouble with battery. The Bouca missionaries, Mr. and Mrs. Foster, had preceded all others to Bozoum. Mr. Foster made a tour of the stations at this time.

About noon, two of the cars were waiting at Bozoum, and the Kliever's and the Foster's proceeded to Bassai. Bellevue had arrived before their departure, but decided to wait for Yaloke, and finally to investigate as to the nature of the difficulties. But just then the Yaloke car passed Bozoum and preceded us to Bassai, where the Plymouth arrived shortly after.

There was a hurried assignment of rooms to late comers, and a hasty preparation for supper, that all might be in readiness for the opening session of the conference at 7:15.

Mr. Foster gave the opening address, on the theme of **Unity.** One of the other missionaries had thought of using this subject, but felt definitely led to choose another. Our newly arrived missionaries, Miss Byron, Miss Emmert and Mrs. Kennedy, then briefly recounted some of their thrilling experiences while separated from us. Truly our hearts do praise Him for bringing them safely to the field.

It had been a long weary, tho happy, day; and all were glad to retire for a night of rest in preparation for the expected time of blessing on the morrow and succeeding days.

The mornings were spent in **prayer.** Too much importance cannot be placed on this. We believe that success in the Oubangui-Chari Mission has been in direct proportion to our faithfulness in individual and united prayer.

On Wednesday afternoon, Mr. Dunning gave the first of a series of Bible studies on the mission prophets. All of the **Bible studies** were immensely appreciated. They were given exclusively by one of our two seminary men, Mr. Kliever, or Mr. Dunning. Mr. Kliever's studies were on the Old Testament types, and exceeding profitable. If there is one thing more important than our speaking to God, it is His speaking to us through His Word. Bible exposition is to private Bible study what united prayer is to individual prayer. The Lord Jesus is the center and theme of both. Our missionaries are now so few and scattered, that to meet in as large a group as 13 for prayer and the study of the Word was a rich feast.

Mr. Foster had asked every missionary to come prepared with a message. In addition to the Bible studies and messages mentioned above, each of the 10 ladies also gave a message. Some of the senior ladies have always been upon the conference program, but for some of our young ladies it was a triumphant ordeal! Try to give a set message yourself to a little group of 12 who know your faults, failures and infirmities! But the **messages** were well received, and the presence of God was very evidently with each speaker. In the order in which they were given, the subjects the ladies presented were as follows:

(1) Victory, Mrs. Kennedy; (2) Dual Personalities, Miss Byron; (3) Psalm 15, Mrs. Dunning; (4) Policy of Missions, Miss Emmert; (5) Counsellors of the Word of God, Mrs. Kliever; (6) The Glory of the Lord Jesus, Mrs. Gribble; (7) The Obedience of Christ, Miss Bickel; (8) John 14, Mrs. Foster; (9) Prayer, Miss Myers; 10) Jonah as a Prophet, Miss Tyson.

The missionary who had considered giving a meshage on "Unity" had been definitely led to change later, partially prepared a message on prayer, and was as definitely led to change. Thus the program presented neither conflict nor theme repetition, but a marvelous harmony. None could help observing how frequently reference was made to certain passages of Scripture, notably Phil. 2, which seemed to run like a golden thread through most of the messages. Next in frequency of appearance was Heb. 1:3, quoted by various speakers and Bible teachers to illustrate varying themes.

Sunday was the pivotal day of the conference. Up to this time, the program was devoted exclusively to **communion** with the Lord Jesus through prayer and the Word of God. Sunday the observance of ordinances of our Lord, in **communion** preceded by the love feast and feet washing, took place. The communion service proper was preceded by a wonderful pre-communion sermon by Mr. Kliever. Mr. Dunning

(Continued on Page 27)

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH
FINANCIAL REPORT—FEBRUARY, MARCH, APRIL, MAY, 1942

EASTER OFFERING

The letters given throughout this report indicate to what special funds money has been given, as follows:

a—Missionary Board of the Brethren Church (Ashland)
abc—African Bible Conference
abt—African Bible Translation
ah—African Hospital Fund
al—African Leper Fund
ane—African Native Evangelist
asf—African Special Funds
b—Bickel Fund
c—Crawford Fund
d—Dunning Fund
rd—Ruth Dunning
do—Dowdy Fund
jdo—Jimmy Dowdy
e—Emmert Fund
emer—Emergency Fund
f—Foster Fund
by—Byron Fund
g—Gribble Fund
ba—Bassai
bal—Balzer Outfit
ho—Hoyt Fund
j—Jobson Fund
dj—David Jobson
kj—Kathryn Jobson
rj—Roger Jobson
k—Kennedy Fund
lk—Lester Kennedy
pk—Paul Kennedy
kl—Kliever Fund
akl—Ann Kliever
mac—Maconaghy Fund
mo—Morrill Fund
my—Myers Fund
sh—Sheldon Fund
ksh—Kenneth Sheldon
sn—Snyder Fund
sabc—South American Bible Coach
sas—South American Special Fund
sbt—South American Bible and Tract Fund
ta—Taber Fund
ty—Tyson Fund
u—Undesignated
w—Wagner Fund
wi—Williams Fund
yaws—(African Disease)

BRETHREN FOREIGN MISSIONARY DIRECTORY

SOUTH AMERICA

Address: Rivadavia 433, Rio Cuarto, F.C.C.A., Prov. Cordoba, Argentina, South America

Rev. and Mrs. J. Paul Dowdy.

Address: La Carlota, Argentina, South America

Rev. and Mrs. Hill Maconaghy.

AFRICA

Address: Yaloke, par Boali, par Bangui, Oubangui-Chari, French Equatorial Africa

Rev. and Mrs. Harold L. Dunning
Miss Mary Emmert.
Miss Elizabeth Tyson
Dr. and Mrs. Floyd W. Taber (Hospital Work in Bangui, Boite Postale No. 1).

Address: Bassai, par Bozoum, par Bangui, Oubangui-Chari, French Equatorial Africa

Miss Grace Byron.
Miss Estella Myers.

Address: Bozoum, par Bangui, Oubangui-Chari, French Equatorial Africa

Rev. and Mrs. Orville D. Jobson

Address: Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, French Equatorial Africa

Miss Florence Bickel.

Address: Bekoro (Be-Miller Station), par Bozoum, par Bangui, Oubangui-Chari, F. E. A.

Rev. and Mrs Jake P. Kliever.
Mrs. Minnie Kennedy.

Address: Bouca, par Bangui, Oubangui-Chari, French Equatorial Africa

Rev. and Mrs. Joseph H. Foster.

MISSIONARIES ON FURLOUGH

Miss Mabel Crawford, 131 N. Pickering St., Whittier, California.
Rev. and Mrs. Curtis G. Morrill, % A. Morrill, Lemoore, California.
Rev. and Mrs. Chauncey B. Sheldon, 723 Fairbanks St., Ashland, O.
Rev. and Mrs. Clarence L. Sickel, 1226 E. 57th Street, Long Beach, California.

MISSIONARIES UNDER APPOINTMENT

Rev. and Mrs. Garner Hoyt, 723 Fairbanks St., Ashland, Ohio
Miss Ruth Snyder, 160 Third St., Conemaugh, Pennsylvania.
Rev. and Mrs. Robert S. Williams, % Russell Williams, New Troy, Mich.

PENNSYLVANIA DISTRICT

Church	General	S. Amer.	Africa	Total
Altoona, Penna.				
Beach, Mr., Mrs. C. S.			d 5.00	5.00
Davis, Mrs. S. J.	5.00			5.00
Gerhart, Mr., Mrs. C. W.			ty 2.50	2.50
			d 2.50	2.50
Hoyock,				
Mr., Mrs. A. J.	20.00			20.00
Horge, P. E. Family	5.00		1.00	6.00
McQuade, Mr., Mrs. L. D.			j 5.00	5.00
Thope, John H.			5.00	5.00
Uhmelzlen,				
W. C., Wife	5.00			5.00
Walters, Mr., Mrs. Wm. F.			j 5.00	5.00
Women's Missionary Workers			ah 11.00	11.00
Helping Hand Class			ty 11.00	11.00
Sunday school			j 10.42	10.42
			ty 10.00	10.00
Undesignated Funds			ta 4.10	4.10
			sh 4.00	4.00
			mo 4.00	4.00
Miscellaneous	.42		kl 2.00	
			ty 3.00	
			k 1.00	
			j 5.00	

Church	General	S. Amer.	Africa	Total
			1.00	12.42
Church			j 21.55	21.55
Total	$35.42		$114.07	$149.49
Aleppo, Pennsylvania				
Clark, Mrs. A. M.	5.00			5.00
Cook, Mr., Mrs. W.	25.00			25.00
Dawson, Mrs. Seltha			abt 10.00	10.00
Gray, Mr., Mrs. W.	10.00			10.00
Sunday School	27.38			27.38
Miscellaneous	12.54			12.54
Total	$ 79.92		$ 10.00	$ 89.92
Allentown, Pennsylvania				
			j 33.00	33.00
Total			$ 33.00	$ 33.00
Conemaugh, Pennsylvania				
Anthony, Mr., Mrs. R. F.	50.00			50.00
Aurandt, Mr., Mrs. E., Family	a 15.00			15.00

Church	General	S. Amer.	Africa	Total
Baird, Mr., Mrs. J.	a 10.00			10.00
Barkheimer, Mrs. Ida	a 5.00			5.00
Barkheimer, Russell	a 27.00			27.00
Brallier, Mr., Mrs. E. J.	50.00			50.00
Bennett, Mr., Mrs. J. A.	5.00			5.00
Boring, Mr., Mrs. Delmar	5.00			5.00
Custer, Mr., Mrs. Harry	29.00		sn 6.00	35.00
Dick, H. E.	15.00			15.00
Fisher, Mr., Mrs. Herman E.	a10.00			10.00
Ford, Mr., Mrs. A. W.	5.00			5.00
Ford, Mr., Mrs. C. S.	5.00			5.00
Ford, Mr., Mrs. George	5.00			5.00
Gillespie, Mr., Mrs. Wm. I.	5.00			5.00
Good, Mr. LeRoy	5.00			5.00

Church	General	S. Amer.	Africa	Total
Grove, Mr., Mrs. Delbert	25.00			25.00
Good, Mr., Mrs. Carl	25.00			25.00
Grove, Miss Ellen	10.00			10.00
Gossard, Mr., Mrs. d. S.	5.00		g 1.00	6.00
Hunt, Mr., Mrs. Ross	7.00			7.00
Hostetler, Mr., Mrs. A.	21.00			21.00
Hunt, Mr., Mrs. Clair	5.00			5.00
Hamel, Mrs. Ethel	5.00			5.00
Knepper, Mr., Mrs. Frank	20.00			20.00
Keller, Mr., Mrs. Ed.	10.00			10.00
Knavel, Mrs. Earl	8.00			8.00
Leidy, Mr., Mrs. John, Miriam	a50.00			50.00
Lantz, Mrs. A. L.	10.00			10.00
Lantz, Rev. A. L.	10.00			10.00
Leidy, Mr., Mrs. Lester	a20.00			20.00
Mackall, Mr., Mrs. J. I.	a20.00			20.00
Parks, Harold E.	a10.00			10.00
Plunk, Mr., Mrs. Jack	60.00			60.00
Plunk, Mr., Mrs. T. H.	30.00			30.00
Rager, Howard	5.00			5.00
Reighard, Mr. Joe	5.00			5.00
Reighard, Mr., Mrs. R. W.	10.00			10.00
Rodgers, Mr., Mrs. Marlie	10.00			10.00
Shoemaker, Mrs Mary	6.00			6.00
Shoemaker, Theodore	3.00	3.00	4.00	10.00
Sigg, Mrs. C., Family			g 20.00	20.00
Sigg, Robert			g 10.00	10.00
Simmons, Mr., Mrs. E. B.	5.00			5.00
Simmons, Mr., Mrs. Charles F.	25.00			25.00
Smith, George W.	5.00			5.00
Snyder, Grover	85.00			85.00
Snyder, Rose	60.00			60.00
Snyder, Ruth	50.00			50.00
Stormer, Mr., Mrs. A. W.	a 5.00			5.00
Stutzman, F. B.	10.00			10.00
Varner, Mable	5.00			5.00
Wormer, Mrs. H.	20.00			20.00
Wertz, Mr., Mrs. Walter C.	a50.00			50.00
Yeager, Mr., Mrs. W. C.	5.00			5.00
Yeager, Charles and Mother	5.00			5.00
Adult C. E.		(C. E.) kl	10.00	10.00
Florence Gribble Class	25.00			25.00
Senior W. M. S.	a10.00			10.00
Young People's C. E.		(C.E.) kl	5.00	5.00
Sunday school	100.00			100.00
Anonymous	5.65			5.65
			.50	
			ho 20.00	
Miscellaneous	36.98		g 1.00	
			sn 2.00	60.48
Miscellaneous	a6.00			6.00
Total	1149.63	3.00	79.50	1232.13

Grafton, West Virginia

Camp, Miss Alberta	5.00			5.00
Camp, Mr., Mrs. A. D.	5.00			5.00
Miller, Miss Anna	5.00			5.00
Miller, Mr., Mrs. I. R.	5.00			5.00
Murphy, Mr., Mrs. George	7.00			7.00
Nicala, Mr., Mrs. Fred	10.00			10.00
Poling, Mr., Mrs. L. W.	5.00			5.00
Rossman, Mr., Mrs. R. L.	7.00			7.00
Williams, Mr., Mrs. Grant	57.00			57.00
Sunday school	15.00			15.00
S. S. Class (Mayme Sharkar, Teacher)	5.00			5.00
S. S. Class (Shaddy Poe, Teacher)	5.05			5.05
W. M. C.	9.00			9.00
Miscellaneous	19.95			19.95
Total	$160.00			$160.00

Johnstown, Pennsylvania First

Albert, Mr., Mrs. C. E. and Bill			40.00	40.00
Altemus, Mr., Mrs. B. M.	5.00			5.00
Anthony, Mr. V. A.	5.00			5.00
Apple, Mr., Mrs. C.			5.00	5.00
Barron, Mr., Mrs. Clair	15.00			15.00
Barron, Mr., Mrs. John	5.00			5.00
Beisel, Mr., Mrs. H. M.	10.00			10.00
Berger, Mr., Mrs. Boyd	6.00			6.00
Bifano, James M.	15.00			15.00
Bifano, Mrs. Mary	15.00			15.00
Bifano, Rosemary	5.00			5.00
Blough, Mr., Mrs. Emanuel			10.00	10.00
Blough, June E.		sas 7.00		7.00
Bossler, Mr., Mrs. H. J.	5.00			5.00
Cober, Mr., Mrs. Harvey	16.80			16.80
Cook, Margaret	5.00			5.00
Corle, Otto and Wife	5.50			5.50
Custer, Mr., Mrs. Syl.	15.00			15.00
Davies, Thomas			6.25	6.25
Devlin, Mrs. Rachael, In Memory	25.00			25.00
Dick, Mr., Mrs. Blair	50.00			50.00
Eckstein, Mr., Mrs. James			27.50	27.50
Farwell, Mr., Mrs. H. O.	16.40			16.40
Feathers, Mr., Mrs. Earl	16.50			16.50
Finnell, LaVora	10.00			10.00
Furst, Mr., Mrs. Carl F.	15.00			15.00
Fyock, S. H.			15.00	15.00
Gardner, Mr., Mrs. F. L.	10.00			10.00
Geibig, Mr., Mrs. E.	14.00			14.00
Gindlesberger, Mr., Mrs. J.	5.00			5.00
Gunter, Mr., Mrs. John B.	25.00			25.00
Habel, Mr., Mrs. Charles	13.50			13.50
Halliwell, Mr., Mrs. Ernest	50.00			50.00
Harbaugh, Mrs. Irvin	5.00			5.00
Hartwiger, Mr., Mrs. Robert	5.00			5.00
Heilman, Mrs. C. J. and Miss Littie	23.00			23.00
Hildebrand, Lemon	5.00			5.00
Hindman, Mr., Mrs. Ed.	21.00			21.00
Horn, Mr., Mrs. W.	10.00			10.00
Hostetler, Mrs. Lewis			5.00	5.00
Houston, Janet	30.50			30.50
Irons, Margaret	5.00			5.00
Jacobs, Mr., Mrs. Frank	6.00			6.00
Jones, Mrs. and Ada Mae	5.00			5.00
Jones, Mr., Mrs. Ifan	5.00			5.00
Keim, Mr., Mrs. Robert	6.00			6.00
Korlewitz, Michael	38.00			38.00
Kyler, Robert J.	5.00			5.00
Kyler, Lois	13.00			13.00
Kyler, Mr., Mrs. T. H.	65.00			65.00
Leckey, Mr. J. C.	5.00			5.00
Lynn, Rev. A. L. and Mrs.	28.00			28.00
McClain, Evelyn	12.35			12.35
Matula, Charles	5.00			5.00
Miller, Mr., Mrs. Clarence	50.00			50.00
Miller, Mr., Mrs. Jesrow			5.00	5.00
Miller, Nathan and Wife	5.00			5.00
Miller, Wm. R.	11.00		11.00	11.00
Mitchell, Mr., Mrs. L. H.	5.00			5.00
Mitchell, Richard and William	5.00			5.00
Moore, Mr., Mrs. Leslie	40.00			40.00
Moore, Richard	5.00			5.00
Noon, Mr., Mrs. B. R.	50.00			50.00
Palliser, Mr., Mrs. W. H.	5.00			5.00
Phenicie, Mrs. W. S. thru W. M. C.		sabc 2.50	abc 2.50	5.00
Probst, Mr., Mrs. Max	34.80			34.80
Rager, Don			16.00	16.00
Riddel, Mrs. Ethel	10.25			10.25
Redinger, Mr., Mrs. R. V.	60.00			60.00
Reighard, Mr., Mrs. David	10.00			10.00
Reighard, Mr., Mrs. V. and Lois	15.90			15.90
Ringler, Fern		5.00	5.00	10.00
Ringler, Floyd		5.00	5.00	10.00
Ringler, Mr., Mrs. Harry		10.00	40.00	50.00
Ringler, Ruby			20.00	20.00
Ringler, Ruth	5.00			5.00
Rose, Mr., Mrs. M. E.	47.50			47.50
Schumucker, H. E.			15.00	15.00
Sell, Mr., Mrs. John W.	10.00			10.00
Shearer, Mrs. M. D.	5.00			5.00
Sigg, Mr., Mrs. Robert	40.00			40.00
Strayer, Mr., Mrs. Forest	7.00			7.00
Stump, Mr., Mrs. C. E.	100.00			100.00
Stutzman, Mr., Mrs. Benj.		2.50	2.50	5.00
Stutzman, Mr., Mrs. Guy	10.00			10.00
Teeter, Essie U.	8.00			8.00
Thomas, Mr., Mrs. H. A.			5.00	5.00
Tilley, Mr., Mrs. T. S.	5.00			5.00
Uphouse, Mr., Mrs. Carl	15.00			15.00
Uphouse, Dolores	5.00			5.00
Watkins, Mr., Mrs. Tom			38.00	38.00
Watkins, Thomas Jr.	14.25			14.25
Adult C. E. Society	6.57			6.57
Alexander Mack Brotherhood			118.00	118.00
Intermediate C. E. Society		(C. E.) kl	10.00	10.00
Jr. Brotherhood of Fishermen	7.00			7.00
June Blough— Primary S. S. Class			akl 13.70	13.70
Junior C. E. So.			akl 10.00	10.00
Missionary Kettle			38.18	38.18
Sisterhood of Mary & Martha	25.00			25.00
Sunday School		28.65	38.11	66.76
W. M. C. Projects		sabc 47.50	abc47.50	95.00
Y. P. S. C. E.		(C. E.	kl100.00	100.00
Church Misc	89.70		ho 57.83	
			248.10	395.63
Total	1383.52	108.15	955.17	2446.84

Juniata, Pa.

Beringer, Mr., Mrs. E. Forde			25.00	25.00
Dively, Mr., Mrs. Guy	30.00		15.00	45.00
Dively, Mr., Mrs. William	20.00	10.00	20.00	50.00
Erb, Mrs. Esther	5.00			5.00
Molmes, Mr., Mrs. Wallace			20.00	20.00
Kime, Mrs. Viola	5.00			5.00
Pine, Rev., Mrs. Ernest	10.00			10.00
Summers, Mr., Mrs. Earl	10.00			10.00
Misc. Offering	51.52			51.52
Total	131.52	10.00	80.00	221.52

West Kittanning Brethren Kittanning, Pennsylvania

Bennett, Ira	5.00			5.00

Church	General	S. Amer.	Africa	Total
Cousins, Mr., Mrs. Ralph	5.00			5.00
Hooks, Mr., Mrs. Chancey	20.00			20.00
Hooks, Glenn	5.00			5.00
Hooks, Mr., Mrs. Ralph	5.00			5.00
Jordan, Bert	10.00			10.00
Jordan, Mrs. Bert	10.00			10.00
Jordan, Dolores	5.00			5.00
Jordan, Wesley	5.00			5.00
Malles, Rev., Mrs. Arthur			ho 10.00	10.00
Olinger, Marie Louise	5.00			5.00
Reighert, Mr., Mrs. J. M., Family	5.00			5.00
Reichel, Scott	10.00			10.00
Seyler, Harold	5.00			5.00
Toy, Herbert	5.00			5.00
Toy, James—In Memory of Mrs. Sarah Toy	5.00			5.00
White, Mr., Mrs. E. M.	5.00			5.00
Wray, Mrs. Laura	5.00			5.00
Adult Bible Class	5.37			5.37
L. Berean Bible Cl.	5.52			5.52
Senior C. E.	5.00			5.00
Senior W. M. C.	5.00		ho 40.75	5.00
Total	135.89		50.75	186.64
Leamersville, Pennsylvania				
Campbell, Mr., Mrs. Seth R.	10.00			10.00
Delozier, Mrs. Ada	5.00			5.00
Dick, Chester	5.00			5.00
Diehl, Mr., Mrs. Charles	10.00			10.00
Diehl, Mr., Mrs. Ivan	25.00			25.00
Dively, Mr. Jacob	10.00			10.00
Dively, Mr. Ray	50.00			50.00
Eckard, Mrs. Grace	10.00			10.00
Gartland, Mr. Clair	19.29			19.29
Helsel, Irvin	6.35			6.35
Helsel, Miss Pauline	10.00			10.00
Kauffman, Mr. Charles	5.00			5.00
Lingenfelter, Mr., Mrs. Galen	20.00			20.00
Lingenfelter, Mrs. Harvey	5.00			5.00
Rogers, Mrs. George	5.00			5.00
Teeter, Mr., Mrs. John	30.00			30.00
Walls, Mr., Mrs. Lewis	7.00			7.00
Wineland, Mrs. Grace	5.00			5.00
Wineland, Mr. W. S.	5.00			5.00
Miscellaneous	65.46		ho 11.15	76.61
Total	308.10		11.15	319.25
Listie, Pennsylvania				
Blough, Mr., Mrs. Ira	60.00			60.00
Campbell, Mrs. R.			sh 10.00	10.00
Fisher, Mrs. Hazel			sh 5.00	5.00
Griffith, Mrs. B.			sh 5.00	5.00
Hefner, Mrs. Mary	6.00			6.00
Helple, Mr., Mrs. G.	5.00			5.00
Heist, Mr., Mrs. C.			sh 11.00	11.00
Heist, Mr., Mrs. Rube & Fam.	7.00			7.00
Hotels, Mr., Mrs. John & Fam.	10.00			10.00
Larman, Mr., Mrs. C. J.	25.00			25.00
Larman, Leland	25.00			25.00
Mauer, Charolette			sh 5.00	5.00
Mauer, Mr., Mrs. D.			sh 16.25	16.25
Mauer, Dean Jr.			sh 5.00	5.00
Miller, Miss H.	11.06			11.06
Mostoller, Mr., Mrs. F. B.			sh 50.00	50.00
Mostoller, Mrs. F.			sh 5.00	5.00
Mostoller, Mr., Mrs. Geo.			sh 10.00	10.00
Mostoller, Mr., Mrs. John			sh 5 08	5 08
Nowag, Mrs. A.			j 5.00	5.00
Nowag, Rev., Mrs. H. W.			sh 70.00	70 00
Paxton, George	5.00		sh 5.00	10.00
Paxton, Mrs. Melda & Fam.	5.00	5.00	sh 5.00	15.00
Prisk, Mrs. D.			sh 5.00	5.00
Schrock, Mrs. A.			sh 10.00	10.00
Shaffer, Mrs. F.			sh 10.00	10.00
Shaulis, Mr., Mrs. F. F.	5.00		sh 5.00	10.00
Smith, Mr., Mrs. John & Fam.	6.00			6.00
Swanson, Mr., Mrs. O. U. & Fam.	5.00			5.00
Trent, Dorothy			sh 10.00	10.00
Urban, Mr., Mrs. Henry & Fam.			hoyt 5.00 sh 5.00	10.00
Urban, Vivian	35.00			35.00
Will, Mrs. C. A.	30.00			30.00
Zeigler, Mr., Mrs. Chas.			sh 15.00	15.00
Zeigler, M. & D.			sh 5.00	5.00
A Friend			25.00 sh 25.00	50.00
Busy Bee Class	5.00			5.00
Charity Bible Cl.	26.00			26.00
Friendly Bible Cl			sh 10.00	10.00
Sunbeam Bible Cl.		5.43		5.43
S. M. M.			sh 10.00	10.00
W. M. C.	10.00			10.00
Miscellaneous	38.33		ho 10.00 sh 61.85	110.18
Total	319.39	35.43	399.18	754.00
Martinsburg, Pennsylvania				
Beach, Mr., Mrs. J.	5.00			5.00
Black, Miss F.			5.00	5.00
Black, Mrs. P.	5.00			5.00
Black, Mrs. R.			5.00	5.00
Dick, Mr., Mrs. C.	5.00			5.00
Dilling, J. E.	5.00			5.00
Dilling, Mrs. J. E.	5.00			5.00
Dilling, Marian	5.00			5.00
Fishel, Mr., Mrs. H.			10.00	10.00
Klepser, Mrs. M. E.	5.00			5.00
Klepser, Christie	6.00			6.00
Klepser, Sannie	5.00			5.00
Keim, Mrs. Martha & Son	10.00			10.00
Longenecker, Miss Minnie			5.00	5.00
Miller, Rev., Mrs. Robert E.		mac	5.00 ty 5.00	10.00
Minnich, Mr., Mrs. L. K.	29.50			29.50
Renelogie, Mrs. H. K.	5.00			5.00
Snoberger, Miss E.	20.00			20.00
Boys' Brotherhood			6 00	6 00
King's Daughter C.	17.00			17.00
Ladies' Bible Cl.	10.00			10.00
Rose Circle Class	5.00			5.00
Jr. S. S. Class—Mrs. Black's Willing Workers Cl.	10.00 5.00			10 00 5.00
Young Men's Cl.	10.00			10.00
Miscellaneous	51.89		j 21 32 ho 18.64	91 85
Brother & Sister	100.00			100.00
Total	319.39	5.00	75.96	400.35

NOTE: All above gifts, unless designated otherwise, will be applied to the support of Mrs. Garner E. Hoyt.

Church	General	S. Amer.	Africa	Total
McKee, Pennsylvania				
Aungst, Elmer	5.00			5 00
Aungst, Mrs. Elmer	5.00			5.00
Aungst, Elmer Jr.	5 00			5.00
Aungst, John Earl	5.00			5.00
Delozier, James C.			5.00	5.00
Dick, Mrs. R. C.			10 00	10.00
Dick, Mr., Mrs. R.			15.00	15.00
Fishel, Mr., Mrs. Harvey			5.00	5.00
Gartland, Elmer	5.00			5.00
Gartland, Mrs. E.	5.00			5.00
Gartland, Shirley	5.00			5.00
Greenleaf, Mr., Mrs. Chas. E.	20.00			20.00
Greenleaf, F. B.	5.00			5.00
Greenleaf, H. C.	5.00			5.00
Horner, Mrs. Alma			10.00	10.00
Humberd, M. L.	100.00			100.00
Humberd, Paul	10.00			10.00
Kensinger, Patty & Billy	5.00			5.00
Stengel, Mr., Mrs F. S. Van Orman, Mrs. A. E.			sh 10.00 100 00	10.00 100 00
Wertman, Charles			5.00	5.00
Wertman, Dolores	2.00		5.00	7.00
Wertman, Mr., Mrs. S. E.	5.00			5.00
Wertman, Mrs. W. W.			100.00	100.00
A Friend			25.00	25.00
Jr. Girls Class	25.00			25.00
King's Daughter's Cl.			15.00	15.00
Young Men's Cl.	5.30			5.30
Miscellaneous	20.15	.25	4.30	24.70
Totals	237.45	.25	309.30	547.00
Meyersdale, Penna.				
Arnold, Mrs. Elsie		mo.	5.00	5.00
Barber, Mr. M. L.		mo.	5.00	5.00
Barber, Mr., Mrs. M. L.		mo	5.00	5.00
Barber, Mr. Robert		mo.	5.00	5.00
Beal, Miss Gertrude		mo.	10.00	10.00
Bittner, Mrs. John		mo.	5.00	5.00
Bowman, Miss Emma		mo.	5.00	5.00
Bowman, Mr., Mrs. G. G.		mo.	10.00	10.00
Cobaugh, 2nd Lt. Betty A.		mo.	5.00	5.00
Fike, Mr. Elias W.		mo.	20.00	20.00
Forney, Miss Charlotte		mo.	10.00	10.00
Frazier, Miss Minnie		mo.	7.00	7.00
Hillegas, Mr., Mrs. Edward		mo.	20.00	20.00
Lorentz, Mrs. Ada E.		mo.	35.00	35.00
Lorenz, Rev., Mrs. Orville A.		mo.	23.00	23.00
Meyers, Mr. Albert S.		mo.	10.00	10.00
Meyers, Miss Nancy Jane		mo.	5.00	5.00
Meyers, Mrs. Orpha & Sons		mo.	35.00	35.00
Poorbaugh, Mr., Mrs. A. W.		mo.	5.00	5.00
Rickard, Mrs. S. S.		mo.	9.00	9.00
Tressler, Mr., Mrs. J. L. & V.		mo.	10.00	10.00
Watson, Mrs. Ada		mo.	6.00	6.00
Senior Christian Endeavor		mo.	10.00	10.00
Church Miscellaneous Gifts		mo.	59.00	59.00
			22.66	22.66
S. S. Miscellaneous Gifts		mo	118.70	118.70
Total			460.36	460.36
Summit Mills Brethren—Meyersdale Penna.				
Brenneman, Mr. Earl & Fam.	8.00			8.00
Firl, Mr., Mrs. Clarence			5.00	5 00
Firl, Elwood	10.00			10.00
Firl, Leona	5.00			5.00
Firl, Mr., Mrs. L.	5.00			5.00
Firl, Mr. Walter & Fam.	5.00			5.00
Hemmings, Mrs. Ellen	5.00			5.00
Lichty, Mr., Mrs. A.	12.00			12.00
Miller, Mrs. Annie	5.00			5.00
Miller, Mary Emma	5.00			5.00
Miller, W. J., M.	5.00			5.00
Yoder, Mrs. M. E.			d 5 00 mo. 5.00	10.00
Miscellaneous	50.23			50 23
Young People's So.			kl 2.60	2.60
Sunday School	5.25			5.25
Total	120.48		17.60	138.08
Pike Brethren Church, Mundy's Corners Penna.				
Ashman, Rev., Mrs. Kenneth	13.95		j 1.00 ho 3.00	17.95
Bowman, Mrs. Floyd & Family	7.94			7.94
Bracken, Mr., Mrs. David	5.00			5.00
Burkart, Mr., Mrs. Harry	5.00		5.00	10.00
Byers, Grace A.	10.00			10.00
Claycomb, Mr., Mrs. Russell	10.35			10.35
Commona, Mrs. R.	5.00			5.00
Cunningham, Mr., Mrs. Geo.	7.76		ho 2.00	9.76
Cunningham, Mr., Mrs. S. C.	11.84		10.00 j 5.00 ho 1.00	27.84
Deetscreek, Mr., Mrs. Verner	6.34			6.34
Diamond, Mr., Mrs. Louis	24.00		j 1.00 ho .50	25.50
Dishong, Mr., Mrs. Jackson	10.00		3.00 j 1.00 ho .25	14.25
Emerson, Miss J.	5.05		j 1.10	6.15
Gouchnour, Mr., Mrs. C. B.	13.00		j 2.00 ho 1.50	16.50
Griffith, Mr., Mrs. John	14.45		j 2.00 ho 5.00	21.45

Church	General	S. Amer.	Africa	Total
Kerr, Mr., Mrs. A. B.	6.00	ho	.50	6.50
Kerr, Mr., Mrs. C. D.	14.00	ho	1.00	15.00
Kerr, Mrs. J.	5.00			5.00
Kerr, Mr., Mrs. T.	33.73	j	1.00	
		ho	2.00	36.73
Kirkpatrick, Mrs. Peter Family	22.00			22.00
Knauer, Mr., Mrs. Harry	6.83	j	.50	
		ho	1.00	8.33
Leatherman, Mr. J.		ho	5.00	5.00
Leidy, Mr., Mrs. Clarence	14.03		5.00	19.03
Leonard, Mr., Mrs. Loy	6.00	j	1.00	7.00
Leonard, Mrs. Sallie Fam.	5.67	j	2.00	7.67
Miller, Miss E.	10.00			10.00
Miller, Mr., Mrs. Isaac	10.00			10.00
Myers, Mr., Mrs. G.	5.36	ho	.25	5.61
Nagel, Mr., Mrs. Henry, Jr.	5.60			5.60
Rager, Mr., Mrs. Adam	5.89	5.00	5.00	
		he	1.50	
		j	1.00	18.39
Rose, Mr., Mrs. D.	5.00			5.00
Rose, Mr., Mrs. G.	20.00	ho	1.50	21.50
Rose, Mr. Glen	20.00			20.00
Rose, Miss Verna		(C. E.) kl	10.00	
		ho	1.00	11.00
Rose, Mr., Mrs. W.	8.23			8.23
Schrack, Mr., Mrs. Raymond	7.25	j	1.00	8.25
White, Mrs. Alice Family	4.50	j	.50	5.00
White, Miss M. J.	1.50	(C. E.) kl	5.00	
		j	1.00	7.50
A Friend	5.60			5.60
Adult Christ. End.		(C. E.) kl	10.00	10.00
Dorcas S. S. Class	10.00			10.00
Fishermen's Club	7.52			7.52
High School C. E.		(C. E.) kl	5.00	
		j	3.20	8.20
Junior C. E.		akl	5.00	5.00
Senior C. E.		(C. E.) kl	5.00	
			2.22	7.22
Church Misc.	9.60	ho	5.36	
		j	11.30	26.26
Miscellaneous	95.57		2.27	
		j	6.15	
map	3.26	ho	5.43	112.68
Total	497.82	5.00	152.03	654.85

First Brethren Church, Philadelphia, Penna.

Baker, Mrs. Hattie	6.25			6.25
Baker, J. & W.	5.00			5.00
Balderston, Miss L.	16.35	5.00	5.00	
		j	5.00	31.35
Ballentine, Mr., Mrs. Jas.	15.25			15.25
Banzhaf, Mr., Mrs. Morris	21.00			21.00
Banzhaf, Miss D.	22.00			22.00
Banzhaf, Miss Ida	14.00			14.00
Bauers, Mr. W.	31.60			31.60
Baumgarten, Mrs. Anna	12.00			12.00
Blood, Mr., Mrs. Raymond	10.40			10.40
Blood, Miss Ethel & Lillie	6.05			6.05
Boardman, Mrs. Clara	5.00			5.00
Bomberger, Mrs. Dora W.	16.55			16.55
Borneman, Miss I.			7.00	7.00
Borneman, Miss I. O.			5.00	5.00
Bornemen, Mr. W. H.			5.00	5.00
Bowers, Mrs. G.	5.00	10.00	10.00	25.00
Brown, Mrs. M.	6.05			6.05
Bryant, Mrs. A.	12.00			12.00
Christiansen, Mrs. A.	10.20			10.20
Cooper, Mrs. S.	11.25			11.25
Cooper, Miss S.	10.00		5.00	15.00
Corry, Miss M.	10.00			10.00
Craig, Mr., Mrs. David	40.00			40.00
Craig, P. & J.	5.00			5.00
Crill, Mr., Mrs. J. E.	15.00			15.00
Crist, Mr., Mrs. Ralph	15.00			15.00
Crokar, Mrs. M.	5.00			5.00
Croker, Mr., Mrs. Wayne	32.55			32.55
Croker, Mr., Mrs. Charles	15.00			15.00
Croker, Miss R.	30.00			30.00
Davis, Mrs. M.	6.50			6.50
Davis, Miss Doris & Alma			j 9.00	9.00
Eberwein, Mr., Mrs. Carl			ty 66.00	66.00
Eckes, Mr., Mrs. H.	35.00			35.00
Ford, Mrs. Evelyn	5.00			5.00
Frank, Mr. Fred	6.00			6.00
Frank, Mrs. L.			j 5.00	5.00
Fritz, Mrs. F.	10.75			10.75
Fry, Miss C.		5.00	5.00	
			ty 15.00	
			j 5.00	
			k 5.00	35.00
Grace, Miss E.			ah-ty 20.00	20.00
Grace, Mr., Mrs. W.			ah-ty 50.00	50.00
Graham, Mr. E.	13.35			13.35
Greaves, Mrs. E. C.	20.00			20.00
Hain, Miss Alice			ty 15.00	15.00
Haines, Mrs. E.		mac 5.00	ta 2.50	
			al 2.50	10.00
Harkness, Mr., Mrs. Wm.	22.15			22.15
Harkness, Mr. J.	5.00			5.00
Harrington, Mrs. P.	2.75		j 5.00	
			f 5.00	
			ty 3.00	
			by 3.00	18.75
Hearn, Mr., Mrs. M.	30.00			30.00
Hearn, Miss H.	10.00			10.00
Hendley, Miss C. J.	26.00			26.00
Hetrick, Mr., Mrs. Wm.	11.05			11.05
Hodgeson, Dr. H.			5.00	5.00
Hoffman, Miss C.		mac 4.00	ta 3.00	
			kl 2.00	9.00
Holloway, Mrs. E.	8.00			8.00
Hooker, Miss V.	25.00			25.00
Hutt, Miss M.	5.00		5.00	10.00
Jobson, Mr., Mrs. O. D.		5.00		5.00
Johnson, Mr., Mrs. Milton	13.40			13.40
Jones, Mrs. Agnes	6.45			6.45
Jones, Mr., Mrs. Raymond	8.15			8.15
Kennedy, Mrs. M.	10.00			10.00
Kennedy, Lester			k 6.00	6.00
Kennedy, Paul			k 6.10	6.10
Kimmell, Rev., Mrs. A. V.	26.00			26.00
Kimmell, Miss E.	18.00			18.00
Kingsmill, Mrs. O.	5.00			5.00
Kolb, Mrs. Wm.	5.00			5.00
Kolb, Mr., Mrs. Harry, Sr.	55.00			55.00
Kolb, Mr. H., Jr.	20.00			20.00
Kolb, Mr. Wm.	30.00			30.00
Lewis, Mr., Mrs. Edward	20.00			20.00
Livezey, Mr., Mrs. B. M.			k 11.65	
			ty 11.60	23.25
Lloyd, Mr., Mrs. Griffith	5.05			5.05
Loesch, Mrs. M.	25.00			25.00
Loesch, Miss E.	27.00			27.00
Lovelidge, Mrs. E.			k 10.00	
			ty 10.00	20.00
Malick, Miss D. M.	35.00			35.00
Marquart, Mr., Mrs. V. E.	20.00			20.00
Marsden, Miss Ida			ty 10.00	10.00
McCabe, Mrs. C.			al 11.00	11.00
McDowell, Mr., Mrs. R. J., Jr.	54.00			54.00
McDowell, Mr., Mrs. R. Alvin	18.55			18.55
McDowell, E. R.	5.00			5.00
McKeefrey, Mrs. A.	25.00			25.00
McKeefrey, Mr. W.	16.00			16.00
Mills, Mrs. Mary	15.10			15.10
Oliver, Mrs. Anna	15.00			15.00
Oliver Children	11.30			11.30
Ouren, Miss B.			5.00	5.00
Ouren, Miss T.			5.00	5.00
Patterson, Miss M.	5.00	mac 2.00		7.00
Pritchard, Mrs. F.	25.00			25.00
Pritchard, Jean	5.10			5.10
Raudenbush, Mr., Mrs. Harry	5.40			5.40
Reichelt, Miss E.	10.00			10.00
Roberts, Mrs. S.	5.00			5.00
Ross, Mr., Mrs. W.	12.80			12.80
Ruby, Mrs. E. M.			15.00	15.00
Schrepple, Miss A.	10.00			10.00
Schwab, Miss L.			k 10.00	10.00
Schwartz, Mr. Chas. Ed.	5.00			5.00
Schwartz, Mrs. Ada In Memory				
of Mother	5.00			5.00
Schwartz, Mr., Mrs. W. G.	20.00			20.00
Scott, Mrs. J. D.	22.80			22.80
Seitz, Mr. Carl H.		mac 10.00	j 10.50	
			f 10.00	
			k 5.00	
			ty 5.00	40.50
Seitz, Mrs. C. H.			j 15.00	15.00
Seitz, John C			lk 6.20	6.20
Seitz, Carl D.			pk 5.25	5.25
Seitz, Miss Lois E.			rj 6.00	6.00
Seitz, Miss A. M.			dj 5.50	5.50
Seitz, Miss M.			k 8.00	8.00
			kj 8.00	8.00
Seitz, Miss P. V.		mac 20.00	j 30.00	50.00
Shaw, Mrs. M.	10.50			10.50
Shyer, Mr., Mrs. Harry	20.00			20.00
Shyer, Robert	5.00			5.00
Smith, Mr. George	15.00			15.00
Smith, Mr. R.	10.45			10.45
Smith, Miss D.	15.00			15.00
Smith, Miss T.	5.50			5.50
Smith, Miss T.	10.00			10.00
Smith, Mrs. M.	5.35			5.35
Soubirou, Mrs. A.	15.00			15.00
Soubirou, Ann & Richard	7.54			7.54
Steele, Mr., Mrs. C. L.			j 5.00	
			ty 5.00	10.00
Stevens, Mr., Mrs. Edward	18.15			18.15
Stevens, Jean & Peggy			j 7.01	7.01
Sumey, Mr., Mrs. Charles	34.30			34.30
Travilla, Mr., Mrs. Walter			ty 13.10	13.10
Updegrave, Mr., Mrs. Earl	26.00			26.00
Updegrave, Mr. S.	13.00			13.00
Updegrave, Miss L.	13.00			13.00
Vogt, Mrs. E.	5.00			5.00
Walsh, Mr., Mrs. Michael	10.00			10.00
Walzer, Mr. J.	10.90			10.90
Ward, Miss Mary	5.00			5.00
Wilkinson, Miss Cora—In Memory of Mother	5.00			5.00
Williams, Mr., Mrs. Howard C.	15.00			15.00
Wilson, Mr., Mrs. Jas. D.		10.00	10.00	20.00
Womack, Mrs. F.	6.00			6.00
Yeske, Mrs. D.	5.50			5.50
*Beginners' Dept			ty 2.39	2.39
Berean Class			ty 16.25	16.25
Bible Club	6.00			6.00
Choir			ty 10.00	10.00
Home Dept.			ty 16.00	
			j 3.25	19.25
Intermediate Dept.			ty 26.81	26.81
Intermediate C. E.	10.00			10.00
Kolb, Iva M. Auxiliary	15.00		10.00	25.00
Junior Dept.			ty 49.71	49.71
Jr. Adults			ty 27.86	27.86
Jr. C. E. Society		mac 5.00	ta 3.00	
			akl 2.00	10.00
Jr. W. M. C.	10.00			10.00
King's Daughters	15.00			15.00
Loyal Workers Cl.			ty 16.07	16.07
Men's Class			ty 8.60	8.60
Philathea Class			ty 13.45	13.45
Primary Dept.			ty 16.74	16.74
Sr. C. E.	15.00			15.00
S. S. M. M.	10.00			10.00
Ushers Association	6.65	3.35		10.00
Miscellaneous	14.36		j 25.57	39.93
Total	1653.35	94.35	786.61	2534.31

Miscellaneous Funds Outside the Brethren Church—Cousers and Miss Florence Couser

Haines, Mrs. E.	fc 5.00		
Hoffman, Miss C.	fc 1.00		
Seitz, Mr. C. H.	c 10.00		
*Beginners' Dept.	c 25.00		
Total	41.00		2575.31

Philadelphia Third

Adams, Mrs. R.	10.00		10.00
Amey, Mrs. Anna	5.00		5.00
Anthony, Mr., Mrs. R. & Family	5.00		5.00

Church	General	S. Amer.	Africa	Total
Bauers, Mr., Mrs. Winfield	100.00			100.00
Bothwell, Mrs.		mac 10.00		10.00
Buchter, Mr., Mrs. Charles	25.00			25.00
Burns, Mr., Mrs. John	5.00			5.00
Bunyan, Miss C.	5.00			5.00
Elliott, Mr., Mrs. E.	10.00			10.00
Embart, Mr., Mrs. Harry	25.00			25.00
Embart, Buddy	5.00			5.00
Embart, Miss M.	5.00			5.00
Fulton, Mr. T.	5.00			5.00
Gault, Mrs. H.		mac 10.00		10.00
Gruber, Mr., Mrs. Carl	10.00			10.00
Haines, Mr., Mrs. F. F.		5.00	10.00	15.00
Horst, Mrs. John	5.00			5.00
Jones, Mr., Mrs. W. C.	5.00			5.00
Kalesse, Mr., Mrs. F.			10.00	
			ah 5.00	15.00
Kohler, Mr., Mrs. Kenneth R.	15.00			15.00
Kolb, Mr., Mrs. Louis S.			j 15.00	
			f 10.00	25.00
Kolb, Barbara and Esther			10.00	10.00
McNeill, Mr. R.		mac 5.00		5.00
Muller, Mr. J.	30.00			30.00
Pfaff, Mr., Mrs. Philip, Sr.	8.00	7.00		15.00
Pfaff, Mr., Mrs. Philip T.	15.00			15.00
Romig, Mrs. Irene and Miss Sarah		4.00 mac 2.00 ty	2.00	8.00
Shaw, Mr., Mrs. H. W.	25.00			25.00
Steffler, Rev., Mrs. W.	10.00			10.00
Struth, Mr., Mrs. George	5.00			5.00
Upright, Mr., Mrs. John	10.00			10.00
Vessey, Mr. H.	25.00			25.00
Welte, Mr., Mrs. George			5.00	5.00
Wilkey, Mr., Mrs. John H.	10.00			10.00
A. T. S. Sunday School Class	45.00			45.00
Beginners' Dept. of the S. S.	5.00			5.00
Christ Our Theme S. S. Class	5.00			5.00
Class No. 13			ty 5.00	5.00
Emhart, Mrs. S. S. Class	10.00			10.00
Haines, Mrs. B. S. S. Class			5.00	5.00
Jr. Christ. End.			akl 10.00	
			j 5.00	15.00
Jr. Sisterhood of Mary & Martha	6.00			6.00
Laymen's Organization	6.50			6.50
Sr. Christ. End.	25.00			25.00
Sr. Sisterhood of Mary & Martha	10.00			10.00
Serving & Waiting S. S. Class			j 2.50	
			ty 2.50	5.00
S. O. S. Sunday School Cl. No. 1		10.00	10.00	20.00
Sunday School	25.00			25.00
Women's Missionary So.		15.00 ba	30.00	
			ah 5.00	50.00
Women's Friendly Bible Class		mac 25.00		25.00
Young People's Christian End.			kl 30.00	30.00
Miscellaneous	23.50		6.50 j 22.75	
			8.92	
			ty 7.00	45.92
Total	543.00	95.50	210.67	849.17
Uniontown, Pennsylvania				
Beall, Mrs. L. F.	5.00			5.00
Clough, Rev., Mrs. W. H.	5.00			5.00
Coffin, Mr., Mrs. C. M.	10.00			10.00
Cunningham, Mr. H.	5.00			5.00
Divil, Mr., Mrs. R.	10.00			10.00

Church	General	S. Amer.	Africa	Total
Hileman, Mr., Mrs. Clyde	25.00			25.00
Keffer, Mrs. A.	10.00			10.00
Keffer, Harry	5.00			5.00
King, Mr., Mrs. Ralph	6.00			6.00
Krepps, Mr., Mrs. H. N.	10.00			10.00
Lucas, Mrs. M.	10.00			10.00
McCann, Mrs. G.	8.00			8.00
Maust, Mrs. M.	5.00			5.00
Stacey, Mrs. Cora	5.00			5.00
Stacey, Miss M.	15.00			15.00
Wilson, Mr., Mrs. Albert	20.00			20.00
Wilson, Mrs. F.	5.00			5.00
Adult Classes	9.87			9.87
Beginners & Primary	8.11			8.11
Boys & Gir's Work	5.00			5.00
Intermediates	14.59			14.59
Junior C. E.			akl 5.00	5.00
Junior Dept.	10.93			10.93
Loyal Women's Bible Class	20.00			20.00
Men's Bible Cl.	33.93			33.93
Regular Missions	73.94			73.94
Seekers of Service Class	5.02			5.02
Sisterhood of Mary & Martha	15.00			15.00
Sunday School	69.14			69.14
Truth Seekers Cl.	33.35			33.35
Women's Missionary Council	14.05			14.05
Miscellaneous	38.70		wi 43.34	
			j 26.00	108.04
Total	510.63		74.34	584.97
Vinco, Penna.				
Anderson, Mrs. H			rd 15.37	15.37
Burns, Mr., Mrs. W. C.			rd 5.00	15.00
Ford, Charles E. Family			rd 15.00	15.00
Gebman, Rev., Mrs. Ord & Family			ho 14.00	14.00
Havener, Mr., Mrs. Russell & Junior			ho 11.35	11.35
Kelley, Ruth			rd 5.00	5.00
Reighard, W. G.			rd 5.00	5.00
Smith, Mr., Mrs. Warren			rd 6.00	6.00
Teeter, Harry M.			rd 5.00	5.00
Jr. S. M. M.			rd 15.00	15.00
Church Miscellaneous			rd 30.01	
			j 17.05	
			ho 22.82	69 88
Sunday School Birthday Offerings			rd 18.54	18.54
Total			185.14	185.14
Waynesboro, Pennsylvania First				
Alter, Mr., Mrs. Charles			wi 35.00	35.00
Baumgardner, Mr., Mrs. F.			wi 35.00	35 00
Bearinger, Mr., Mrs. E. H.		15.00 abc	15.00	
			wi 25.00	55.00
Bearinger, Mr., Mrs. W. E.			20.00	20.00
Bingaman, Mr. Scott			wi 5.00	5.00
Bingaman, Mrs. Scott			wi 5.00	5.00
Cordell, Mr., Mrs. J. Edw.			wi 10.00	10.00
Cordell, Mr., Mrs. J. E., Jr			wi 5.00	5.00
Crees, Mrs. Jennie A.			wi 5.00	5.00
Crees, Rev., Mrs. R. D.			wi 25.00	25.00
Fogle, Roy			wi 20.00	20.00
Gearhart, H. K.			wi 10.00	10.00
Good, Miss Elsie			wi 8.00	8.00
Harmony, Mr., Mrs. Franklin			wi. 25.00	
			j 10.00	35.00
Hebb, Edwin			wi 5.00	5.00
Heefner, Mr., Mrs. K. M.		17.50 wi	17.50	35.00
Heefner, Mr., Mrs. W. B.		10.00 wi	10.00	20.00
Kleppinger, Mr., Mrs. John			wi 35.00	35.00
Koontz, Mrs. V. R.			wi 5.00	5.00
Manns, Mr., Mrs. Floyd			wi 10.00	10.00
Malles, Miss LaRue			wi 14.00	14.00
Martin, Charles E.			wi 10.00	10.00
Miller, Paul B.			wi 30.00	30.00
Minnich, Mrs. Lulu B.			wi 30.00	30.00
Peiffer, Mr., Mrs. Harry G.			wi 15.00	15.00
Rock, Mr., Mrs. Cletus			wi 10.00	10.00
Rock, Leona		10.00		10.00
Rock, Mr., Mrs. Melvin			wi 30.00	30.00
Rosenberger, H. J.			wi 5.00	5.00
Schildt, Mr., Mrs. Lloyd			wi 5.00	5.00
Sheeley, Mr., Mrs. Carl		5.00	10.00	
			wi 15.00	30.00
Sheeley, D. C.			wi 6.00	6.00
Stains, Phyllis			wi 5.00	5.00
Sweeney, Mr., Mrs. George		20.00 wi	15.00	35.00
Spencer, Mr., Mrs. John E.			wi 5.00	5.00
Stains, B. L.			wi 25.00	25.00
Toms, Mr., Mrs. Austin			wi 20.00	20.00
Wagaman, Mr., Mrs. Ernest B.			wi 5.00	5.00
Wolff, Mr., Mrs. Geo. B.			wi 5.00	5.00
Wollard, Mr., Mrs. John			wi 35.00	35.00

Church	General	S. Amer.	Africa	Total
Yingling, Mr., Mrs. LeRoy			wi 5.00	5.00
Young, Mr., Mrs. Lawrence			wi 5.00	5.00
A. Christian			wi 15.00	15.00
A Friend			wi 5.00	5.00
			j 5.00	5.00
			d 7.00	7.00
A Friend			wi 10.00	10.00
A Friend			wi 10.00	10.00
A Friend			wi 5.00	5.00
Beginners Department			wi 27.00	27.00
Friendship Bible Class			wi 60.00	60.00
Intermediate Department			wi 29.50	29.50
Intermediate C. E.		(C. E.)	kl 5.00	5.00
Junior C. E.			akl 5.00	5.00
Junior Department			wi 53.90	53.90
Live Wire Class		5.00 wi	5.00	10.00
Men's Bible Class			wi 33.00	33.00
Philathea Bible Class			wi 32.00	32.00
Primary Department			wi 43.60	43.60
Senior S. M. M.			wi 5.00	5.00
Signal Lights			wi 5.00	5.00
Senior Department			wi 20.20	20.20
Women's Missionary Council			wi 10.00	10.00
Miscellaneous			wi138.33	
		map 3.00	j 37.78	179.11
Total		3.00	82.50 1212.81	1298.31
Yellow Creek, Pennsylvania				
Church	35.10		3.00	38.10
Total	35.10		3.00	38.10
Prosperity Brethren, Palestine, W. Va.				
Showalter, Elder, Mrs. B. H.	5.00			5.00
Miscellaneous	5.25			5.25
Total	10.25			10.25
Brethren Fellowship Bible Class Pittstown, N. J.				
Hann, A. G.			15.00	15.00
Weber, Mr., Mrs. S. F.			25.00	25.00
Sunday School of the Class			kl 5.00	5.00
Miscellaneous			j 15.00	
			5.25	20.25
Total			65.25	65.25
District Offerings				
Anderson. Ruth Cresson, Pa.	1.00		5.00	6.00
Dunning, Mr., Mrs. William			d 40.00	40.00
D. M. Stearns Missionary Fund			j 5.00	5.00
Total	1.00		50.00	51.00

SOUTHEAST DISTRICT

Church	General	S. Amer.	Africa	Total
Buena Vista, Virginia				
Ballard, Mr., Mrs. Harry	5.00			5.00
Bowman, Rev., Mrs. Edward	21.78			21.78
Johns, Mr., Mrs. Willey S.	10.00			10.00
Lynn, Mr. C. A.	6.48			6.48
Lynn, Mr., Mrs. Ernest	6.00			6.00
Lynn, Mr., Mrs. J.	10.00			10.00
Lynn, Mr., Mrs. Johnie R.	12.13			12.13
Lynn, Mr., Mrs. W.	5.00			5.00
Ogden, Mr., Mrs. C.	5.50			5.50
Smals, Mr., Mrs. G.	25.00			25.00
Stinnett, Mrs. L.	5.00			5.00
Men's Bible Cl.	10.55			10.55
Women's Bible Cl.	5.39			5.39
Young People's C. E.			kl 5.00	5.00
Miscellaneous	33.48		j 6.00	39.48
Total	161.31		11.00	172.31
Clayhole, Kentucky				
Landrum, Mr., Mrs. C. K		w 5.25		5.25
Landrum, Sewell S.		w 5.00		5.00
Christian Endeavor		w 20.00		20.00
Church Miscellaneous		w 8.20		8.20
Sunday School		w 7.80		7.80
Total		w 46.25		46.25
Covington, Va.				
Boone, Mr., Mrs. Silas	5.00			5.00
Cook, Mrs. L. P.	8.00			8.00
Cook, Miss V.	5.00			5.00
Gross,				

Church	General	S. Amer.	Africa	Total
Mr., Mrs. Chas.	50.00			50.00
Hill, Mr., Mrs. H.	30.00			30.00
Lacks, Mr., Mrs. L. L.	5.00			5.00
Leape, Mr., Mrs. Charles	10.00			10.00
Martin, Mr., Mrs. Mark	25.00			25.00
Mills, Mr. A. M.	10.00			10.00
Pearman, Paul	5.00			5.00
Perdue, Mr., Mrs. Cary	25.00			25.00
Perdue, Mr., Mrs. S. E.	10.00			10.00
Radford, Mr., Mrs. C. J.	5.00			5.00
Radford, Mr., Mrs. Henry	10.00			10.00
Simmons, Mr., Mrs. C. L.	5.00			5.00
Sizemore, Mrs. C.	10.00			10.00
Terry, Mrs. M.	5.00			5.00
Thomas, Mr., Mrs. J. W.	5.00			5.00
Sunday School	50.31		j 8.00	58.31
Total	278.31		8.00	286.31
Dayton, Virginia, Bethlehem Church				
Raish, M. & A.	15.00			15.00
Total	15.00			15.00
Hagerstown, Md. (Grace)				
Biser, Mr., Mrs. Henry	5.00			5.00
Bostetter, Mr., Mrs. W. S.	16.00			16.00
Finfrock, Mr., Mrs. H. G.	20.00			20.00
Green, Mr. I. H.	8.00			8.00
Grubb, Mr., Mrs. L. L.	50.00			50.00
Grubb, Mrs. L.	5.00			5.00
Hungate, Miss J.	7.50			7.50
Irving, Mrs. E., G. & C.	7.00			7.00
Long, Mr., Mrs. Roy S.	10.00			10.00
Miner, Mr. C. L.	19.00			19.00
Mongan, Miss B.			5.00	5.00
Myers, Mr. C. F.	40.00			40.00
Perry, Mr., Mrs. C. K.	5.00			5.00
Reese, Mr., Mrs. E. G. & Sons	33.85			33.85
Riley, Miss B. L.	5.85			5.85
Riley, Mr., Mrs. H. D.	26.64			26.46
Rottler, Mr. N. E.	24.00			24.00
Rottler, Mrs. N. E.	10.45			10.45
Stickler, Mr., Mrs. H. P. & Sons	8.85			8.85
Williams, Mr., Mrs. A. H.	50.00			50.00
Adult C. E. ("C.E." Kliever)			kl 10.00	10.00
Bible School	20.00			20.00
Miscellaneous	79.86		j 12.00	91.85
Total	452.00		27.00	479.00
1st Brethren Church, Hagerstown, Md.				
Keplinger, H. C.			10.00	10.00
Total			10.00	10.00
Hollins, Virginia, Mountain View Brethren Church				
Burnette, H. W. and Wife	15.00			15.00
Burnette, Mr., Mrs. John I.	5.00			5.00
Garman, Mr., Mrs. L. J.	5.00			5.00
Hamlin, Mr., Mrs. F. N.	5.00			5.00
Lavinder, Miss E.	5.00			5.00
Lagg, Mr. L.	5.00			5.00
Martin, Mr., Mrs. H. G.	5.00			5.00
Meador, W. P. and Wife	5.00			5.00
Mitchell, Mr., Mrs. J. W.	40.00			40.00
Myers, Mr., Mrs. C. W.	25.00			25.00
Nininger, Mr., Mrs. C. L.	5.00			5.00
Nininger, Mr. Mrs. C. M.	5.00			5.00
Patterson, Rev., Mrs. J. E.	20.00			20.00

Church	General	S. Amer.	Africa	Total
Reid, Mr., Mrs. B. I.	5.00			5.00
Stanley, Mr., Mrs. C. W.	5.00			5.00
Miscellaneous	54.16		j 10.00	54.16
Total	209.16		10.00	219.16
Limestone, Tenn.				
Armentrout, Mr., Mrs. Ralph		17.00	17.00	34.00
Arnold, Lelia	18.00			18.00
Arnold, M. D.	25.00			25.00
Brobeck, Mr., Mrs. J. F.	6.00			6.00
Henry, Mr., Mrs. S. H	5.00			5.00
Holland, Clarence	5.00			5.00
McCracken	42.00			42.00
Mangold, Mrs. J. M.	5.00			5.00
Pence, Miss Mary	50.00			50.00
Swiney, W. E.	5.00			5.00
Yeager, Mrs. O. G.	5.00			5.00
Adult C. E.		mac 8.39		8.39
Intermediate C. E.			kl 31.10	31.10
Jr. C. E.			akl 3.10	3.10
Miscellaneous	24.00	mac 5.00		29.00
Miscellaneous	map 3.00			3.00
Total	193.00	30.39	51.20	274.59
Miscellaneous Funds				
China's Children's Fund				
Pence, Miss M.	10.00			10.00
Church	20.00			20.00
Total				304.59
Roanoke, Virginia, Ghent Church				
Bateman, Mr., Mrs. E. E.	5.00			5.00
Boone, Mr., Mrs. J. R.	10.00			10.00
Brumbaugh, Mrs. F. L.			c 35.00	
			j 10.00	45.00
Caldwell, Mrs. A. W. & Troy	5.00			5.00
Clingenpeel, C. E.	5.00			5.00
Clingenpeel, Mr., Mrs. G. V. & Family	25.00			25.00
Coffey, Mr., Mrs. Moda & Peggy	26.91			26.91
Coffey, Mr., Mrs. S. M.	10.00			10.00
Conner, Mr., Mrs. B. H.	35.00			35.00
Conner, A. L.	5.00			5.00
Conner, F. A.	5.11			5.11
Conner, M. J.	5.10			5.10
Dangerfield, Mr., Mrs. J. E.			c 10.00	10.00
Dangerfield, Mr., Mrs. W. B.			c 25.00	25.00
Dearing, Mr., Mrs. R. C. & Fam.	5.83			5.83
Donahue, Mr., Mrs. S. M. & Fam.	15.00			15.00
Findley, W. V.	5.00			5.00
Fisher, Mr., Mrs. William	15.55			15.55
Gilmer, Mr., Mrs. and Family	7.89			7.89
Greig, Mr., Mrs. R. A. & Fam.			c 26.00	26.00
Hall, Mr., Mrs. Raymond	5.00			5.00
Hale, Goldie and Ronald	10.65			10.65
Harris, Mrs. J. E.	25.00			25.00
Huffman, Mr., Mrs. J. B. & Ann	16.00			16.00
Jefferson, Mr., Mrs. W. K.			c 63.00	63.00
Keith, Mr., Mrs. O. R.	13.50			13.50
Keith, R. & M.	5.00			5.00
Kingery, Mr., Mrs. Elwood & Carol	12.90			12.90
Kingery, Ollie	5.00			5.00
Koontz, Rev., Mrs. H. W.			c 25.00	25.00
Koontz, Hollis			c 5.00	5.00
Koontz, Kenneth			c 5.00	5.00
Lackery, Clarence	5.00			5.00
Mills, Mr., Mrs. Harry			c 30.00	30.00
Mitchell, Graham	5.65			5.65
Moore, J. D., P. F. C.	5.00			5.00
Moore, Mr., Mrs. S. A.	20.00			20.00

Church	General	S. Amer.	Africa	Total
Murphy, Mr., Mrs. E. B. & E.	15.00			15.00
Murray, Mr., Mrs. G. D. & Eva	30.00			30.00
Nichols, Mrs. Ernstine Parsell	5.00			5.00
Parsell, A. & M.			c 6.00	6.00
Parsell, Mr., Mrs. E. V.			c 45.00	45.00
Parsell, Melvin			c 5.00	5.00
Perdue, Mr., Mrs. Herman	5.00			5.00
Perdue, Louise, Jean & R. G.	5.00			5.00
Perdue, Mr., Mrs. R. G.	10.00			10.00
Putt, Mr., Mrs. J. H.			c 25.00	25.00
Reed, Mr., Mrs. Geo. W.	5.00			5.00
Richardson, Ruth			c 66.00	66.00
Robinson, Mr., Mrs. J. W.	10.00			10.00
Rumberg, G.	20.00			20.00
Shepherd, Mrs. C.	20.21			20.21
Shorter, E.	25.00			25.00
Simmons, Mr., Mrs. Henry & Fam.	5.00			5.00
Slaydon, Mr., Mrs. C. W. & Fam.	9.30			9.30
Stump, Mr., Mrs. B. H.	5.00			5.00
Wright, Mrs. L. D. and Family	5.00			5.00
Junior C. E.		akl	6.89	6.89
Men's Bible Cl.	6.00			6.00
Sunday School	27.55			27.55
Miscellaneous	142.84		j 10.77	153.61
Totals	665.99		398.66	1064.65
Red Hill Brethren Church, Roanoke, Va.				
Calhoun, Miss D.	8.75			8.75
Hartman, Mr. J. A.	5.00			5.00
Minnix, Mr. Isles	10.00			10.00
Richardson, Mr., Mrs. K. E.	75.00			75.00
Ladies Aid So.	5.00			5.00
Miscellaneous	14.96			14.96
Total	118.71			118.71
Seven Fountains, Va.				
Church, per Paul E. Dick	13.00			13.00
Total	13.00			13.00
Washington, D. C.				
Anderson, Mrs. H. D.	10.00			10.00
Baker, Miss A. A.	55.00			55.00
Barse, Mrs. S. H.	10.00			10.00
Bayless, Miss M.	5.00			5.00
Brumbaugh, Mr., Mrs. P. N.	10.00			10.00
Clifford, Mr., Mrs. Rob.	10.00			10.00
Connick, Mr. E. R.			14.00	14.00
Deloe, Mr., Mrs. J. B.			10.00	10.00
Donaldson, Miss M.	50.00			50.00
Donaldson, Mrs. R. E.	50.00			50.00
Donaldson, Mr. R. E.			al 70.00	70.00
Dooley, Miss A. B.	5.00			5.00
Dooley, Mr., Mrs. H. C.	30.00			30.00
Dyer, Miss E. M.	20.00			20.00
Dyer, Miss L.	15.00			15.00
Dyer, Mr., Mrs. R. C.	20.00			20.00
Fairall, Mrs. A. A.	10.00			10.00
Fogle, Mr. S. C.	5.00			5.00
Gardner, Mr., Mrs. F. H.	10.00			10.00
Gilbert, Miss M.	10.00			10.00
Grimm, Miss F. E.	5.00	5.00	5.00	
			c 5.00	20.00
Hale, Mr., Mrs. O. D.			20.00	20.00
Hart, Mr., Mrs. I. H.		5.00		5.00
Hartman, F. W.			10.00	10.00
Hedrick, Mr., Mrs. A. L.			5.00	5.00
Hinshaw, Mrs. Mary M.	20.00			20.00
Huntt, Miss Ida	5.00			5.00
Keller, Mrs. M.	30.00			30.00

Church	General	S. Amer.	Africa	Total
Kent, Rev., Mrs. H. A. & Fam.	22.00			22.00
Kuhn, Miss G. G.		si 5.00		5.00
Lindsay, Mr. J. E.	25.00			25.00
Manherz, Mr., Mrs. W. B.	35.00			35.00
May, Mrs. F.	10.00			10.00
Mehaffie, Mr., Mrs. John E.	20.00			20.00
Merrick, Robt. L. and Fam.	105.00			105.00
Merrick, Mrs. T. & Miss Mary A.	10.00			10.00
Munch, Mr., Mrs. A. C.	50.00			50.00
Munch, Mr., Mrs. Ivan B.	58.05			58.05
Newcomer, Mr., Mrs. B. F.	50.00			50.00
Niedomanski, Mrs. Reba	25.00			25.00
Parks, Mr., Mrs. James N.	20.00		15.00	35.00
Richardson, Mr., Mrs. G. W.	11.00			11.00
Richardson, Miss F.			5.00	5.00
Saum, Mr., Mrs. Lee	50.00			50.00
Soland, Mrs. V.	5.00			5.00
Sampson, Miss K.	25.00			25.00
Sampson, Mr. D. S.	5.00			5.00
Sampson, Miss Margaret E.	5.00			5.00
Sampson, Miss B. & Mrs. D. B.	30.00			30.00
Schneider, Rev., Mrs. B. N.		C. E.	kl 30.00	30.00
Scheyett, Mr., Mrs. B. F. & Fam	7.00			7.00
Shockey, Mr., Mrs. D. K.	5.00			5.00
Smith, Mr., Mrs. Wayne	50.00			50.00
Simmons, Mr. F. E. & Fam.	125.00			125.00
Simmons, Mr. J. B.	5.00			5.00
Stillwell, Mr., Mrs. J. M.	15.00			15.00
Tamkin, Mr. Mrs. Elmer	50.00			50.00
Taylor, Mr., Mrs. O. H.	25.00			25.00
Vice, Miss R.	5.00			5.00
Welsh, Mr., Mrs. T. R.	5.00			5.00
West, Mr., Mrs. F. M.	5.00			5.00
Wiles, Charles O. and Family	80.00			80.00
Wiles, Mr., Mrs. O. R.	50.00		ho 5.00	78.56
Wood, Mr., Mrs. Willis A.			10.00	10.00
Whitesell, Mr., Mrs. L. E.	10.00			10.00
Primary Dept. S. S.	30.00			30.00
Jr. Dept. S. S.	9.64			9.64
Miscellaneous	44.50		j 28.56	73.06
Total	1467.19	15.00	232.56	1714.75
Winchester, Virginia				
Anderson, Mr., Mrs. Walter	10.00			10.00
Boyer, Mrs. D.	100.00			100.00
Coffelt, Mr., Mrs. Guy	10.00			10.00
Dick, Rev., Mrs. P. E.	45.00			45.00
Fletcher, Mr., Mrs. H. L	5.00			5.00
Fox, Mr., Mrs. H.	15.00			15.00
Frye, Mr., Mrs. A. C.			25.00	25.00
Garber, Mr., Mrs. G. T.	5.00			5.00
Gentry, Mrs. A.			j 5.00	5.00
Gerhard, Mr., Mrs. Earl	15.00			15.00
Hyde, Mrs. E. G.	5.00			5.00
Lockhart, Mr., Mrs. C. L.	10.00			10.00
Manuel, Mrs. A.	5.00			5.00
Nogle, Elsie		5.00	5.00	10.00
Petrie, Mrs. B.			6.00	6.00
Pyne, Mrs. F.	5.00			5.00
Spillman, Mr., Mrs. Douglas	10.00			10.00
Strawderman, Mr., Mrs. B.	8.00			8.00
Stultz, Mrs. E.	35.00			35.00
Timbrook, Mrs. M.	5.00			5.00
Adult C. E.			kl 15.00	15.00
Mrs. Dick's S. S. Class	17.00			17.00
Y. P. C. E.			akl 10.00	10.00
Sunday School	25.00			25.00
Miscellaneous	29.31		j 15.78	45.09
Total	359.31	5.00	81.78	446.09
Miscellaneous Offerings				
Whitacre, Miss G.	1.00			1.00
Shiplett, M. Weldon, Harrisonburg, Va		12.50	12.50	25.00
Total	1.00	12.50	12.50	26.00
EAST CENTRAL DISTRICT				
Ankenytown, Ohio				
Beal, Mrs. M.	5.00			5.00
Bechtel, Mr., Mrs. Harry	5.00			5.00
Bechtel, Donna	10.00			10.00
Brubaker, Rita	10.00			10.00
Drushal, R. J.	5.00			5.00
Drushal, Raymond	5.00			5.00
Drushal, John	5.00			5.00
Leedy, Mr., Mrs. W. H.	10.00			10.00
Moses, Mr., Mrs. Walter	5.00			5.00
Miscellaneous	16.11		ho 25.75	41.86
Total	76.11		25.75	101.86
Ashland, Ohio Park St. Church				
Garber, Miss H.			ho 25.00	25.00
Total			25.00	25.00
West Tenth Street Church, Ashland, Ohio				
Ballou, Mrs. G.			sh 10.00	10.00
Bigler, Mr., Mrs. Al.			sh 20.00	20.00
Buzard, Mr., Mrs. Don			sh 10.00	10.00
Cellar, Mr., Mrs. Ted	11.00			11.00
Couch, Mr., Mrs. Don	5.00			5.00
Eagle, Charles			sh 5.00	5.00
Edwards, Mr., Mrs. Oliver	10.00			10.00
Elkin, Mr., Mrs. Blair			sh 10.00	10.00
Farner, Mrs. S. P.			sh 5.00	5.00
Farner, Mr., Mrs. W. R.			sh 10.00	10.00
Fretcher, Carl and Fam.			sh 25.00	25.00
Garber, Louise and Fam.			sh 15.00	15.00
Garber, Ruskin			sh 25.00	25.00
Greenlun, Mr., Mrs. Robert			sh 20.00	20.00
			al 20.00	20.00
Gleen, Mr., Mrs. Hugh			sh 10.00	10.00
Helvie, Mr., Mrs. E. V.	10.50			10.50
Kauffman, Mr., Mrs. Jay			sh 5.00	5.00
Kauffman, Kendall and Fam.	7.45			7.45
Kelly, Mrs. N.			sh 10.00	10.00
Knox, Mr., Mrs. R. E.			sh 5.00	5.00
Koons, Mr., Mrs. Paul			sh 5.00	5.00
McQuate, Mr., Mrs. Earl			sh 5.00	5.00
Mayes, Chas. W. and Fam.			sh 35.00	35.00
Mayes, Mr., Mrs. W. E.			sh 5.00	5.00
Mazzotta, J.			5.00	5.00
Messner, Mr., Mrs. Glenn			sh 5.00	5.00
Miller, Don	24.85			24.85
Morr, Mr., Mrs. Fred			sh 5.00	5.00
Piper, Mr., Mrs. Melvin	5.00			5.00
Reeves, Miss C.	5.20			5.20
Satterfield, D. E.	22.66			22.66
Satterfield, Lawrence and Fam.			sh 12.00	12.00
Scobey, Mr., Mrs. Clyde	22.50			22.50
Shoemaker, Herman	7.60			7.60
Snow, Mrs A. R.			sh 5.00	5.00
Younkin, Mr., Mrs. Tom & Harriet			sh 40.00	40.00
Beginners Dept. (Mrs. Shull			sh 28.00	28.00
Garber, Marguerite's Primary Class			sh 5.00	5.00
Greenlun's Class (Mr.)	15.35			15.35
Missionary Boxes	16.89			16.89
Travelers Class (Mrs. Bigler)			sh 10.00	10.00
Young People's Class Party			sh 5.00	5.00
Young People's C. E.	15.00			15.00
W. M. C.	5.00			5.00
Miscellaneous	141.57			141.57
Total	325.57		375.00	700.57
Miscellaneous Funds Outside the Brethren Church				
Church	20.71—Mid-Missions, Africa			
Total	20.71			721.28
Canton, Ohio				
Beachy, Mr., Mrs. E.	5.00			5.00
Bell, Mr., Mrs. LeRoy	25.00			25.00
Boholtz, Miss V.			kl 5.00	5.00
Brothers, Mr. W.	3.00			3.00
Chapman, Mr., Mrs. K.	5.00		5.00	10.00
Crawford, Mr., Mrs. W.	10.00			10.00
Guittar, Mr., Mrs. Paul	10.00		kl 10.00	20.00
Heaston, Mr., Mrs. H.	10.00			10.00
Immel, Mr., Mrs. Glen		10.00		10.00
Mrs. Jules and DuBar	5.00			5.00
Kidder, Mrs. A. B.	5.00			5.00
Knop, Mr., Mrs. Carl	5.00			5.00
Knop, Carl Jr.	5.00			5.00
Lape, Mr., Mrs. R.	10.00			10.00
Lindower, Mr., Mrs. F. B.	15.00			15.00
Marsh, Miss June			kl 7.00	7.00
Meiser, Mr., Mrs. Geo.	5.00			5.00
Myers, Mr., Mrs. H. H.	5.00			5.00
Ocheltree, Mrs. W.	5.00			5.00
O'Neal, Mr., Mrs. Glen	10.00			10.00
Reynolds, Mr., Mrs. Guy	5.00			5.00
Rice Mr., Mrs. D. E.	10.00			10.00
Robinson, Mrs. Lois and Daughters	25.00			25.00
Robinson, Mr., Mrs. Tom	5.00			5.00
Smith, Mr., Mrs. E. J.	5.00			5.00
Smith, Mr., Mrs. R. B.	10.00			10.00
Snyder, Miss V.	30.00			30.00
Sutek, Margaret	10.00			10.00
Sutton, Zilpha			10.00	10.00
Yoder, Mr., Mrs. Ben	5.00			5.00
Jr. W. M. S.			ane 20.00	20.00
Primary Dept.	44.69			44.69
Sr. Sisterhood	5.00			5.00
Sr. W. M. C.	5.00			5.00
Miscellaneous	26.00			
			1.00	
			ho 6.00	33.00
Total	323.69	10.00	64.00	397.69
Clayton, Ohio Brethren Church				
Barton, Mr. Bernard			10.00	10.00
Landis, Mr. Ray			5.00	5.00
Landis, Miss Lillie			10.00	10.00
Royer, Mr., Mrs. Lawrence			5.00	5.00
Shank, Mr., Mrs. Ira J.			5.00	5.00
Shank, Mr., Mrs. W. P. R.			25.00	25.00
Siefer, Mr., Mrs. W. A			50.00	50.00
Wagmire, Mrs. Ruth			5.00	5.00
Whiting, Mr., Mrs. Beryl			10.00	10.00
Zeisert, Mr., Mrs. E. E.			50.00	50.00
Zeisert, Mr., Mrs. Harry			5.00	5.00
Zeisert, Mrs. Henry			5.00	5.00
Miscellaneous			8.50	8.50
			d 3.00	3.00
Total			196.50	196.50

Church	General	S. Amer.	Africa	Total
Cleveland, Ohio, First				
Berkebile, Mr., Mrs. L. S.	10.00			10.00
Feathers, Mr., Mrs. Geo.	27.00			27.00
Fornwalt, Mrs. Chas. & Son	5.00			5.00
Griffin, Mr.,Mrs. F. O.	20.00			20.00
Grimes, Margaret	5.00			5.00
Hultgren, Carl A.	5.00			5.00
Jackson, Mrs. Richard, Jr.	6.00			6.00
Jackson, Richard, Jr.	5.00			5.00
Johnston, J. R.	5.00			5.00
Jones, Mr., Mrs. W. A.	50.00	5.00		55.00
Lechlitner, Mr., Mrs. W. C.	5.00			5.00
Lepp, Rev., Mrs. W. A.		15 00		15 00
Lepp, Walter Jr.	5.00			5 00
Lepp, M. A.	5.00			5 00
Link, Mr., Mrs. S. W.			200.00	200.00
McNeilly, Mr., Mrs. Wm.		5.00	5.00	10 00
May, Mr., Mrs. Marion	5.00			5.00
May, Carl	20.00			20.00
Miller, Mr., Mrs. F. B.	25.00			25 00
Miller, Eddie	5.00			5.00
Moore, Mrs. Edna	15.00			15 00
Nagel, Miss M.	15.00			15.00
Peck, Geo. and Fam.	10.00			10 00
Peer, Boyd	5.00			5 00
Peer, Mr., Mrs. E.	20.00			20.00
Peer, Mr., Mrs. G.	10.00			10 00
Peer, Baby George	5.74			5.74
Putnam, Mr., Mrs. Wade	5.00			5 00
Ritz, George, Jr.	6.00			6.00
Sheehan, Mr., Mrs. Paul			7.00	7 00
Such, H. & Fam.	5 00			5 00
Tresise, Mr., Mrs. F.	5.00			5.00
Vernon, Mr., Mrs. Wm.	6 00			6.00
Wyke. Isabel— in Memory	5.00			5 00
Wyke. W. W.— in Memory	5.00			5 00
Ambassadors	20.00			20.00
Beginners & Primary Classes	10.70			10.70
Bible School	15.00			15 00
Builders Class	33.50			33 50
W. M. Council	30.00			30 00
Miscellaneous	35.31			35.31
Total	470.25	25.00	212.00	707.25
Danville, Ohio				
Banbury, Mrs H.	10.00			10 00
Conrad, Mr., Mrs. R. D., Daughter Justice,	50.00			50.00
Rev., Mrs. S. M.	10.00			10.00
McElroy, Mr., Mrs. Basil	5.00			5.00
Magers, Mr., Mrs. Ross	30.00			30.00
Magers, W., N.	50.00			50.00
Sherman, Mrs. M.	11.37			11.37
Wheaton, Mrs. Sinia and Daughter	5.00			5.00
Wolford, Mr., Mrs. L. A. & Fam.	5.00			5.00
Miscellaneous	13.65		ho 10.00	23 65
	map 3.00			3.00
Total	193.02		10.00	203.02
First Brethren Church, Eliet (Akron) Ohio				
Black, Mr., Mrs. A			ho 7 00	7 00
Bowers, Mr., Mrs. H.			ho 5.00	5.00
Braucher, D. D., Mrs. W.			ho 5.00	5.00
Bry, Mr., Mrs. J.			ho 5.00	5 00
Carroll, Mr., Mrs. T.			ho 10.00	10.00
Coast, Mrs. E.			ho 5.50	5.50
Croyle, M., D.			ho 5.00	5.00
Fulmer, Mrs. V.			ho 5.00	5.00
Gallion, K., E.			ho 5.00	5 00
Gingrich, Rev. R.			ho 10.00	10.00
Gingrich, Mrs. R.			ho 5.00	5.00
Gingrich, S., R., Jr.			ho 5.00	5 00
Goodwill, Mr., Mrs. W.			ho 5.00	5.00
Hancock, Mr., Mrs. K. E.		3.00	3.00	6 00
Hayes, Mr., Mrs. R.			25.00	25.00
Hayes, Rosemary			ho 5.00	5.00
Johnson, Mr., Mrs. E.			ho 15.00	15.00
Joy, Billy			ho 5.00	5.00
Long, Mr., Mrs. C.			ho 23.00	23.00
McClintic, Mrs. A.	15.00			15.00
Mishler, Marie			ho 25.00	25.00
Parker, Mr., Mrs. O.			ho 5.00	5.00
Pryor, Mr., Mrs. G.			ho 10.00	10.00
Redinger, Mr., Mrs. G.			ho 10.00	10.00
Scott, Mr., Mrs. H.			ho 5.00	5.00
Smith, Amelia			ho 5.00	5.00
Smith, Dorothy			ho 15.00	15 00
Smith, Mr., Mrs. H. W.			ho 10.00	10.00
Smith, Mrs. Mary			ho 10 00	10.00
Speicher, Mr., Mrs. A.			ho 5.00	5 00
Thomas, Mr., Mrs. C.		5.00	ho 8 00	13.00
Turner, Mr., Mrs. C.			ho 5.00	5.00
Turner, C. Jr.,G.			ho 6 00	6.00
Wallace, Mr., Mrs. E.			ho 15.00	15 00
Wallace, Mr., Mrs. G.			ho 9.00	9.00
Washburn, Mr., Mrs. C.	20.00		ho 5 00	25.00
Intermediate C. E.			ho 5.00	5 00
W. M. C.			ho 10.00	10.00
Church			wi 19.85	
			j 21.93	
			ho 28.00	69.78
Miscellaneous		1.50	1.50	
			ho 11.76	114.16
Total	35.00	9.50	499 54	544 04
Fremont, Ohio				
Beckley, Mr., Mrs. Harold	5.00			5 00
Brooks, Mr., Mrs. Durwood	5.00			5 00
Gonawein, Mrs. G.	30.00			30.00
Harland, Mr., Mrs. Iver	10.00			10.00
Hogue, Mr., Mrs. F.	5.00			5.00
Miller, Miss G.	5.00			5 00
Price, Mrs. L.	5.00			5 00
Simmons Rev., Mrs. Philip	7.00			7 00
Teets, Miss E.	5.00			5.00
Winters, Mrs. O.	25.00			25.00
Children's Dept. (Banks)	13.45			13 45
Church	16.07			16 07
Y. M. P. Class			ho 6.92	6 92
Miscellaneous			ho 2.00	2.00
Total	131.52		8 92	140.44
Glenford, Ohio				
Helser, Mr., Mrs. F. E			4.00	4.00
Total			4.00	4.00
West Homer Church, Homerville, Ohio				
	201.00	mac 5.00	ho 14.50	220 50
			kl 5.00	5.00
			d 55.00	55.00
Total	201.00	5.00	74.50	280 50
Middlebranch, Ohio				
Bartlett, Mr., Mrs. Don & Fam.	25.00			25.00
Boettler, Mrs. G.			kl 5.00	5 00
Boettler, Mrs. L.	5.00			5.00
Brown, Ruth	5.00			5.00
Brumbaugh, Emma		2.50	2.50	5 00
Haldeman, Wilbur	5.00			5.00
Henning, Mrs. G. W	5.00			5.00
Henning, Mr., Mrs. T. R.			kl 20.00	20.00
Kinzie, Rev., Mrs. G. W.	10.00			10 00
Kinzie, G. Jr.	5.00			5.00
Kinsley, Norman	5.00			5.00
Mohler, Paul	5.00			5.00
Phillips, Mr., Mrs. Lloyd	5.00			5.00
Roush, Mrs. E.	5.00			5.00
Royer, Mr., Mrs. J. C.			kl 25.00	25.00
Sunday School	25.95			25.95
Miscellaneous	14.50		12.00	
			kl 7.50	
			g 7.50	41.50
Total	120.45	2.50	79.50	202.45
Rittman, Ohio				
Armstrong, Mr., Mrs. Virgil	10.25	jdo 15.00		25.25
Baker, Mr., Mrs. C.	6.00			6.00
Blatter, Miss E.	25.00			25.00
Blatter, Mr., Mrs. James	15.00			15.00
Blatter, Mr., Mrs. Fred	10.00	jdo 15.00		25.00
Blatter, Mr., Mrs. Maynard	8.00			8.00
Brickel, Clair	5.00			5.00
Carey, Rev., Mrs. Arthur	9.00	jdo 9.00		18.00
Castor, Paul	10.00			10.00
Crawford, Mrs. C. C.			j 5.00	5.00
Fix, Mr., Mrs. R.	8.50			8.50
Fritz, Miss M.	20.00			20.00
Gammell, Mr., Mrs. Charles	20.00			20.00
Hoover, Mr., Mrs. Floyd	7.00	jdo 8.00		15.00
Hoover, Mr., Mrs. Lloyd	10.00			10 00
Hoover, Miss M.		5.00	5.00	10.00
Hoover, Miss G.	10.00			10.00
Hoover, Miss F.	20.00			20.00
Hostetler, Mr., Mrs. Atlee	5.00			5 00
Houck, Mr., Mrs. Howard	25.00			25.00
Kosier, Mr., Mrs. Verle	21.50			21.50
Kunkler, Mr., Mrs. Clayton	14.00			14.00
Kunkler, Mr., Mrs. Clarence	10.00			10 00
Landis, Mr., Mrs. Owen	5.00			5 00
Mills, Mr., Mrs. W.	7.00			7.00
Moine, Mr., Mrs. A. C.	10.00			10.00
Moomaw, Mr., Mrs. Charles	28.00			28.00
Oberdusky, Mrs. T.		2.00	3.00	5.00
Shultz, Mr., Mrs. Walter	11.50			11.50
Shaybaugh, Mr., Mrs. T. E.	15.00			15.00
Walter, Mr., Mrs. Melvin	11.50			11.50
Young People's C. E.	5.00			5 00
Sunday School		jdo 51 44		51.44
Miscellaneous	15 96	do 3 00	akl 4.00	
		jdo 1.56		
		emer (mo)	30 60	
Church			ho 15.87	46.43
Total	378.21	110.00	63.47	551.68
Sterling, Ohio				
Amstutz, Mr., Mrs. D. R.			mo 10.00	10.00
Brenneman, Mr., Mrs. W. R.			mo 5.00	5.00
Bucklew, Mr., Mrs. Fred	5.00			5.00
Beery, Dale			mo 32 43	32 43
Beery, Neil			mo 5.00	5.00
Beery, Leah			mo 5.00	5.00
Beery, Mr., Mrs. Ernest			mo 25.00	25.00
Close, Buddie	5.00			5.00
Close, Mr., Mrs. I. L.			mo 20.00	20.00
Close, Mrs. I. L. In Memory of Mother			mo 10.00	10.00
Dearth, Mr., Mrs. Wm.			mo 5.00	5.00
Hartzler, Mr., Mrs. R. W.			mo 10.00	10.00
Hartzler, Mr., Mrs. H. J.			mo 25.00	25.00
Hubacher, J., Jr.			mo 50.00	50.00
Hubacher, R.			mo 5.00	5.00
Hubacher, Mrs. D.			mo 5.00	5.00
Kuhn, Bertha			5.00	
			mo 6.00	11.00
Lehman, Mr., Mrs. Harold	5.00			5.00
Lance, Mr., Mrs. Jay			mo 5.00	5.00
Malles, Rev., Mrs. Mark			mo 30.00	30.00
Moine, Mr., Mrs. F. E.			mo 50.00	50.00
Marken, Mr., Mrs. Donald			mo 16.00	16.00
Moine, Mildred			mo 5.00	5.00
Moine, Mr., Mrs. Ed.			mo 25.00	25.00
Norton, Mrs. R.			mo 10.00	10.00
Renner, Mrs. L.			mo 21.83	21.83
Rogers, Mr., Mrs. Clyde			mo 10.00	10.00

Church	General	S. Amer.	Africa	Total
Steiner, Mr., Mrs. R. K.			5.00	5.00
Shook, Mr., Mrs. Warren		mo	10.00	10.00
Shane, U. M. and Fam.		mo	7.00	7.00
Snyder, Mary			5.00	5.00
Wheeler, Mr., Mrs. Wayne	25.00			25.00
Winter, Mr., Mrs. I. B.		mo	10.00	10.00
Sunday School		mo	96.80	96.80
Miscellaneous		mo	34.94	34.94
Total	40.00		565.00	605.00

Wooster, Ohio

Arnold, Mr., Mrs. Paul	100.00			100.00
Bauman, Miss S.	5.00			5.00
Crawford, Mrs. A.	20.00			20.00
Crawford, Miss E.	56.00			56.00
Fry, Mr., Mrs. Walter	5.00			5.00
Holmes, Mr., Mrs. Fenton			5.00	5.00
Johnson, Mr., Mrs. John			5.00	5.00
Olliff, Mr., Mrs. Harold	10.00			10.00
Marcovechio, Mrs. N. J.	5.00			5.00
Martin, Mr., Mrs. Ralph	10.00			10.00
Martin, Mr., Mrs. W. C.	10.00			10.00
McCoy, Mrs. L.	10.00			10.00
Palmer, Mr., Mrs. Harry	25.00			25.00
Squires, Rev., Mrs. John	20.00			20.00
Stair, Mr., Mrs. Herbert	8.00			8.00
Primary Dept.	14.66			14.66
A Friend	25.00			25.00
Miscellaneous	6.50		ho 7.05	7.05
Total	330.16		17.05	347.21

Miscellaneous District Offerings

Young People's Foreign Missionary Rally		ho	36.60	36.60
District W. M. C.		ho	20.00	20.00
Total			56.60	56.60

OHIO DISTRICT

Dayton, Ohio First

Alexander, Mr., Mrs. Donald	7.00			7.00
Baker, Mr., Mrs. Wesley	15.00			15.00
Barnard, Rev., Mrs. Russell D.	50.00			50.00
Barnard, Miss D.	5.00			5.00
Barnhart, Mr., Mrs. Walter J.	26.50			26.50
Bolender, Mr., Mrs. Howard	10.50			10.50
Bolender, Miss M.	5.00			5.00
Bowser, Mr., Mrs. Perry W.	5.00			5.00
Burkett, Mr., Mrs. Lee T.	200.00			200.00
Burnett, Mr., Mrs. Raymond J.	5.00			5.00
Campbell, Mr., Mrs. Charles	50.00			50.00
Campbell, Mrs. E.	20.00			20.00
Campbell, Mr. W.	5.00			5.00
Coblentz, Mr., Mrs. Paul	10.00			10.00
Comer, Mr., Mrs. Clyde	6.00			6.00
Corre, Mr. A.	23.50			23.50
Corre, Mr., Mrs. Joseph	50.00			50.00
Crigler, Mr., Mrs. Calvin J.	5.00			5.00
Deeter, Miss M.	105.00		e 5.00	
			ty 5.00	
			my 5.00	
			b 5.00	
			sh 5.00	
			ta 5.00	
			by 5.00	
			c 5.00	
			d 10.00	155.00
Diehl, Mr., Mrs. Owen E.	25.00			25.00
Drahman, Mr., Mrs. George	100.00			100.00
Driver, Mr., Mrs. Caris	8.80			8.80
Driver, Mr. W.	9.50			9.50
Edwards, Mr., Mrs. Herbert	27.25			27.25
Ewing, Mrs. B.	10.00			10.00
Gear, Miss Ella	10.00			10.00
Gearhart, Mrs. E.	5.00			5.00
Grisso, Mr. O.	7.50			7.50
Grisso, Miss R.	5.00			5.00
Grubbs, Mr., Mrs. A. D.	7.10	5.00	15.00	27.10
Grubbs, Mr., Mrs. Ronald	20.00	15.00	15.00	50.00
Hacker, Mr., Mrs. Owen E.	33.50			33.50
Hall, Mrs. M.	5.00			5.00
Haller, Mr., Mrs. Howard J.	10.00			10.00
Haller, Mr., Wesley	5.00			5.00
Harn, Mr., Mrs. Russel W.	51.00			51.00
Harshman, Mr., Mrs. Loyd	10.00			10.00
Hart, Mr., Mrs. Carna L.	13.90			13.90
Hart, Miss D.	11.50			11.50
Heaton, Mrs. Clara	5.30			5.30
Hoffman, Mr., Mrs. Harrison	20.51			20.51
Hoyt, Mr., Mrs. Walter	5.00			5.00
Jackson, Mrs. B.	7.25			7.25
Jefferson, Miss V.	8.00			8.00
Kemp, Mr., Mrs. Arthur		5.00	5.00	10.00
Kendig, Miss I.	22.85	10.00	10.00	42.85
Landis, Mrs. M.	5.15			5.15
Lentz, Mr., Mrs. Oscar	100.00			100.00
Long, Mr., Mrs. Dewey	25.00			25.00
Lutz, Mr., Mrs. Clarence	5.55			5.55
Miller, Mrs. E.	6.00			6.00
Olt, Mr., Mrs. James	5.00			5.00
Patterson, Mr., Mrs. Roy A.	25.00			25.00
Perry, Miss E. L.	7.40			7.40
Potter, Miss M. L.	6.05			6.05
Price, Mr., Mrs. J. V.	6.55	5.00		11.55
Priser, Mr., Mrs. Orion	16.25			16.25
Pry, Mr., Mrs. Frank	21.09			21.09
Rader, Mrs F. J.	10.75			10.75
Rayburn, Mr., Mrs. Lewis	41.50			41.50
Reed, Mrs. T.	25.00			25.00
Schaeff, Mr., Mrs. Henry I	20.00			20.00
Shipley, Mr. C.	11.50			11.50
Shipley, Mr. H.	8.70			8.70
Shipley, Mr., Mrs. John	10.25			10.25
Shipley, Mrs. O. M.	5.00			5.00
Shope, Mr. A.	36.00			56.00
Slanker, Mrs. Millie	5.00			5.00
Steinberger, Mr., Charles	10.00			10.00
Teeter, Mrs. A.	5.00			5.00
Teeter, Mrs. W. C.— Grace Buck	11.75			11.75
Timons, Mrs. C.	7.10			7.10
Trissell, Mr., Mrs. Roy A.	24.00			24.00
Towner, Mr., Mrs. Gerald	25.00			25.00
Ungerecht, Mr.,Mrs. A. L.	5.00			5.00
Utz, Mr., Mrs. Herschel	10.00			10.00
Weimer, Mr., Mrs. L. M.	26.50			26.50
Wogaman, Miss C.	20.00			20.00
Wogaman, Mr. G.	5.00			5.00
Wolfe, Mrs. Donald	25.00			25.00
Woodzell, Mr. H.	5.00			5.00
Yingling, Mrs. L.	5.70			5.70
Young, Mr., Mrs. Orville	5.00			5.00
Zimmerman, Mr., Mrs. Ralph	6.00			6.00
A Friend	10.00			10.00
Agarean Bible Cl.	5.33			5.33
Beginners Dept.	12.01			12.01
Boethian Bible Cl.	35.55			35.55
Cradle Roll Class	5.90			5.90
Golden Rule				
Bible Cl.	33.84			33.84
Home Builders' Bible Cl.	18.61			18.61
Intermediate C. E.		(C. E.) kl	5.00	5.00
Junior Dept.	82.61			82.61
Primary Dept.	13.50			13.50
Young People's C. E.	5.00			5.00
Young Married Cl.	8.14			8.14
General S. S.	99.31			99.31
Miscellaneous	95.95		j 70.00	165.95
Total	2072.00	40.00	170.00	2282.00

North Riverdale, Dayton, Ohio

Abrat, Mr., Mrs. Oscar W.	25.00			25.00
Andlauer, Dr., Mrs. Carl E.	5.00			5.00
Armstrong, Mr., Mrs. J. T.	10.00			10.00
Beatty, Mr., Mrs. Orrie E.	15.00			15.00
Beatty, Dale			5.00	5.00
Blosser, Mr., Mrs. Ora	5.00			5.00
Blosser, Mr., Mrs. V. V.	5.00			5.00
Boyer, Mr., Mrs. Frank E.	5.00			5.00
Burkett, Mr., Mrs. L. T.	200.00			200.00
Denlinger, Mr., Mrs.	5.00			5.00
Denlinger, Betty		5.00		5.00
Denlinger, Ned			5.00	5.00
Gregg, Miss R.	5.25			5.25
Hoffman, Mr., Mrs. J. Marion	10.00			10.00
Hoover, Mr., Mrs. M. M.			23.50	23.50
King, Mr.,Mrs. W .H.	5.00			5.00
Kinsey, Mr., Mrs. Roy H.	50.00			50.00
Kinsey, Miss P.	5.00			5.00
Lawrence, Mrs. R. T.	5.00			5.00
Rabenstein, Mr., Mrs. R. E.	5.00			5.00
Silver, Mr., Mrs. E. O.	5.00			5.00
Smith, Kathleen	6.75			6.75
Uphouse, Rev., Mrs. Norman		(C. E.) kl	100.00	100.00
Vander Molen, Mr., Mrs. E. C.		5.00	5.00	10.00
Walker, Mr., Mrs. Clarence			11.00	11.00
Webster, Mr., Mrs. D. W.	18.00			18.00
Yount, Mr., Mrs. Clifford K.	20.00			20.00
Church Misc.	28.94			28.94
Sunday School	9.25		j 10.43	19.68
Total	448.19	10.00	159.93	618.12

South Mansfield, Ohio Brethren

Beal, Mrs. B.	5.00			5.00
Brenneman, Mr., Mrs. Earl	13.00			13.00
Cashman, Rev., Mrs. A. D.	38.00	C. E.	kl 5.00	43.00
Cashman, E. E.			akl 5.80	5.80
Guthrie, M., Mrs. John C.	15.00	C. E.	kl 2.00	17.00
Guthrie, M. A.			akl 5.15	5.15
Guthrie, M. J.			akl 5.00	5.00
Kissel, Mr., Mrs. William	31.00			31.00
Massie, Mr. R.	10.00			10.00
Massie, Mrs. R.	15.00	C. E.	kl 4.00	19.00
Schnittke, Mr., Mrs. Arthur	10.00			10.00
Springer, Mr., Mrs. N. L.	10.00			10.00
Theesen, Theo.	5.00			5.00
Witzky, Mr., Mrs. Adolf & Fam.	5.00	C. E.	kl 3.58	8.58
Witzky, Harold	5.00			5.00
Witzky, Mr., Mrs. Willis	26.00			26.00
Sunday School	2.50			2.50
Church			wi 6.25	6.25
Total	190.50		36.78	227.28

Church	General	S. Amer.	Africa	Total
Camden, Ohio				
Lowman, S.	5.00			5.00
Sunday School	8.50			8.50
Miscellaneous	19.50		kl 4.00	23.50
Total	33.00		4.00	37.00
Louisville, Ohio				
Lydia and Dean Blasier Memorial, per Mrs. Floyd Miller			ah 5.00	5.00
Ross, Mrs. Ida			e 5.00	5.00
Total			10.00	10.00
New Lebanon, Ohio				
Denlinger, Mr., Mrs. Vearl A.	25.00			25.00
Eck, Miss N.	25.00			25.00
Farenholz, Mr., Mrs. John	10.00			10.00
Wysong, Susie			5.00	5.00
Miscellaneous	1.00			1.00
Total	61.00		5.00	66.00
North Georgetown, Ohio				
Stoffer, Carrie M.			ho 15.00	15.00
Total			15.00	15.00
Pleasant Hill, Ohio				
McBride, Mr., Mrs. Robert F.	35.00			35.00
Total	35.00			35.00
West Alexandria, Ohio				
Ashton, Bonnie E.	10.00			10.00
Total	10.00			10.00
District Offerings				
Painter, Grace R., Hubbard, Ohio	5.00			5.00
Senseman, Miss Effie Agnes, Tippecanoe, Ohio		10.00	10.00	20.00
Total	5.00	10.00	10.00	25.00

INDIANA DISTRICT

Church	General	S. Amer.	Africa	Total
Bethel Church, Berne, Indiana				
Agler, Glen	6.00			
Bailey, Alice	10.00			
Bailey, Mr., Mrs. Blaine	10.00			
Bailey, Mr., Mrs. Guy	2.50		2.50	
Brewster, Mrs. D.	5.00			
Coffee, Flora	5.00			
Christy, Bryce	5.00			
Christy, Elaine	30.00			
Christy, Eloise	25.00			
Christy, Ruth	30.00			
Christy, Mr., Mrs. Ralph	35.00			
Debolt, Pauline		5.00		
Dudgeon, Truman	5.00			
Egly, Mr., Mrs. S.	10.00			
Fetters, Mr., Mrs. Bryson C.	118 64			
Gase, Mrs. H.	5.00			
Hendricks, Mr., Mrs. Chas.	10.00			
Hunt,True	5.00			
Kauffman, Chloe	10.00			
Kauffman, Mr., Mrs. Fred	50.00			
Kauffman, Mr., Mrs. Karl	50.00			
Kuhn, Elsie	10.00			
Kuhn, Mr., Mrs. John	20.00			
Kuhn, S. A.	100.00			
Kuhn, Mr., Mrs. Victor	20.00			
Leininger, E.	10.00			
Leininger, G.	10.00			
Leininger, Mr., Mrs. S. J.	45.00			
Leistner, Frank	25.00			
Leistner, Forest	11.50			
Leistner, Mr., Mrs. John H.	10.00			
Leichty, Mrs. R.			5.00	
Ludy, Mrs. A.	5.00			
Miller, Carl	5.00			
Miller, Jane			kj 5.00	
Miller, Paul, Jr.	5.00			
Miller, Rev. R. P.	15.00			
Miller, M. A.— In Memory			k 5.00	
Miller, Howard— In Memory			ksh 5.00	
Miller, Mrs. R. P.	25.00			
Miller, W. H.			rj 5.00	
Myers, Mr., Mrs. Glen	45.00			
Myers, James	10.00			
Myers, Mr., Mrs. Melvin	15.00		15.00	
Myers, Robert	5.00			
Myers, Mrs. Wm.	5.00			
Nash, John F.			20.00	
Parr, Mr., Mrs. Archie	40.00			
Parr, Mr., Mrs. Bert	10.00	5.00	5.00	
Parr, Mrs. John	50.00			
Parr, J. Kae	5.36			
Parr, Keith	5.21			
Parr, Margaret		5.00	5.00	
Parr, Robert		5.00	5.00	
Parr, T. M. Fam.		50.00	50.00	
Schaffer, Rev. W. H.	10.00			10.00
Sipe, Addie E.	160.00			160.00
Sipe, Carl	5.00			5.00
Sipe, Mr., Mrs. Clark	25.00			25.00
Sipe, Donald	5.00			5 00
Sipe, Mr., Mrs. G.	85.00			85 00
Sipe, Marilyn	5.00			5.00
Sipe, Naomi	6.16			6.16
Smitley, Mrs. A.	5.00			5.00
Smitley, Mr., Mrs. Archie	20.00			20.00
Smitley, Betty	5.00			5.00
Smitley, Mr., Mrs. Cecil	25.00			25.00
Smitley, Mr., Mrs. Chalmer	32.00	5.00	5.00	42.00
Smitley, Dickie	7.00			7.00
Smitely, Iona	5.00			5.00
Smitely, Lester	5.00			5.00
Smitely, Mr., Mrs. Wm. H.	37.00			37.00
Sprunger, Mrs. Irvin E.	25.00			25.00
Stephenson, Mrs. Calvin	30.00	10.00	10 00	50.00
Witter, M. J.	6.77			6.77
Witter, Mr., Mrs. Lorys	10.00			10.00
Witter, Mrs. V.	120.00			120.00
A Friend		10.00	15.00	25.00
Women's Sunday School Class	5.00			5.00
Sisterhood, of Mary & Martha	5.00			5.00
Brotherhood Boys	10.06			10.06
Church & S. S.	159.30		j 23.87	183.17
Total	1745.50	95.00	181.37	2023.87
Clay City, Indiana				
Davis, Rev. Paul and Fam.	1.00	5.00	kl 2.00 abt 2.00	10 00
Friendship Bible Class	5.00			5 00
Home Builders Cl.	5.00			5 00
Megenhardt, A. P.	5.00			5 00
Morris, Miss J. L.	15.00			15.00
Oberholtzer, Mr., Mrs. Arthur	10.00			10.00
Rentschler, Mrs. Lewis C.	5.00			5.00
Rousch, Mr.,Mrs. C. C.	5.00			5.00
Miscellaneous	4.30			4.30
Total	55.30	5.00	4.00	64 30
Flora, Indiana				
Berkey, Mr., Mrs. Earl	5.00			5.00
Crook, Mr., Mrs. W. H.			5.00	5.00
Dyson, Mr., Mrs. Wilbur	10.00			10.00
Fife, Mrs. G.	25.00			25.00
Fife, Mr. D.	5.00			5.00
Fife, Mr. K.	5.00			5.00
Fife, Mr. L. S.	25.00			25.00
Fife, Mr. Paul	5.00			5.00
Fisher, Mr., Mrs. Melvin	10.00		ho 5.00	15.00
Flora, Mabel	5.00			5.00
Mr., Mrs. C. T. Graham,	5.00			5.0
Hanna, Mr., Mrs. Homer	25.00			25.0
Hendrix, Mr., Mrs. C. A.	10.00			10.0
Jackson, Mr., Mrs. M. E.	10.00		wi 5.00	15.0
Jackson, Mr., Mrs. M. E.			e 15.00	15.0
Jordan, Jimmie	5.00			5.0
Landis, Mr., Mrs. R. I.	10.00			10.0
Landrum, Mr., Mrs. R. Blake	5.00			5.0
Mullendore, Mr., Mrs. Max	5.00			5.0
Myer, Mr., Mrs. Dalta	100.00			100.0
Myer, Mr. E. A.	15.00			15.0
Myer, Williadean	5.00			5.0
Newby, Mr., Mrs. E. W.	5.00			5.0
Rempel, Rev., Mrs.	35.00			35.0
Rice, Mr., Mrs. F.	10.00			10.0
Roskuski, Mr., Mrs. Charles A.	10.00			10.0
Roskuski, Mrs. J. J.	10.00		5.00	15.0
Wagoner, Mr. C.	5.00			5.0
Walker, Mr., Mrs. Charles	5.00			5.0
Children's Dept.	18.44			18.4
Philadelphia Cl.	50.00			50.0
Miscellaneous	69.28		2.00	
	map 3.00		j 9.37	
				53.0
				136.6
Total	510.72		99.37	610.0
Fort Wayne, Indiana First Church				
Aeby, Rev. J. M.	15.00			15.0
Aeby, Mrs. J.	15.00			15.0
Aeby, Janet	10.00			10.0
Aeby, Mr., Mrs. R. H.	50.00			50.0
Agler, Chas. A.	10.00			10.0
Agler, Mrs. L.	5.00			5.0
Agler, Robert E.	6.00			6.0
Agler, Jackie G.	5.00			5.0
Allshouse, Grace	20.00		ah 34.00 ho 15.00	69.0
Armey, Mr., Mrs. R. G.	60.00			60.0
Armey, Suzette	10.00			10.0
Baxter, Mr., Mrs. Nolan	24.00			24.0
Blough Jeanette			wi 5.00	5.0
Boyer, Mr., Mrs. P. F.	5.00			5.0
Boyer, Mr., Mrs. Paul	6.00			6.0
Crawford, Mr., Mrs. Frank	50.00			50.0
Crawford, Carolyn	5.00		akl 5.00	10.0
Dudgeon, Nora	10.00			10.0
Elder, Mrs. G.	5.00			5.0
Etter, Mr., Mrs. A. E.	15.00			15.0
Holderman, Mrs. H.	7.00			7.0
Kaster, Mr., Mrs. K	6.00			6.0
Kerns, Mrs. R.	5.00			5.0
Kerns, Della A.	16.00			16.0
Kerns, Floyd E.	15.00			15.0
Kimmel, Louise	60.00			60.0
Kuhn, Geneva		mac 5.00		5.0
Lord, Mr., Mrs. George	10.00			10.0
Lord, Helen	30.00		ah 20.00 ho 5.00	55.0
Lountz, Mr., Mrs. E.	5.00			5.0
McNeal, Glen	46.00			46.0
Myers, Izora	26.00			26.0
Nelson, Mr., Mrs. A. J.	20.00			20.0
Osborn, Mr., Mrs. E. M.	10.00			10.0
Osborn, Mr., Mrs. J. M.	25.00			25.0
Polman, Rev. L.	20.00			20.0
Polman, Mrs. L.	20.00			20.0
Polman, Gerald	10.00			10.0
Polman, Elaine	10.00			10.0
Polman, Joyce	10.00			10.0
Paxton, Mr., Mrs. Earle A.	20.00			20.0
Rarick, Miriam	40.00			40.0
Seibert, Mrs. D.	20.00			20.0
Seibert, H. & S.	10.00			10.0
Springer, Mr., Mrs. Virgil	35.00			35.0

urch	General	S. Amer.	Africa	Total
vens, Mrs. B.	25.00			25.00
tz, Earl	27.00			27.00
tz, Mrs. M.	10.00			10.00
ult C. E. So.	15.00			15.00
M. F. Club	10.00			10.00
ermediate				
C. E. Society	5.00			5.00
M. C.	10.00			10.00
M. M.	10.00			10.00
S. Birthday				
Offering	8.50			8.50
S. Offering	36.63			36.63
ung People's				
C. E. Society	10.00			10.00
scellaneous	74.65		j 17.00	
			wi 3.00	
			ah 2.68	
			ho 2.42	99.75
Total	1043.78	5.00	109.10	1157.88
ke Odessa, Mich. Campbell Brethren				
arding, Mr.,				
Mrs. John	35.00			35.00
rter, Mr.,				
Mrs. Maurice	5.00			5.00
m, Mr., Mrs. L.	10.00			10.00
rby, Mr.,				
Mrs. Charles	10.00	5.00	5.00	20 00
rby, Miss M.	1.00		d 15.00	
			kl 15.00	31.00
off, Mr.,				
Mrs. Henry	11.00			11.00
off, Lelah	20.00			20.00
nney,				
Mr., Mrs. C. L.	5.00		6.00	11.00
nney, Mr.,				
Mrs. Homer		25.00	25.00	50.00
ney, Mrs. M. L.	10.00			10.00
nney, Wilma			5.00	5.00
Hiberger, Mrs. L.	5.00			5.00
pfenstein, Mrs. E.		7.00	8.00	15.00
ler, Mr.,				
Mrs. Lester	9.00	5.00	6.00	20 00
te, Mrs. P.	20.00			20.00
sh, Mr.,				
Mrs. Calvin		5.00	5 00	10.00
ce, R. G.				
and Fam.	25.00			25.00
ce, Mr.,				
Mrs. Russell	6.00			6.00
rder, Rev.,				
Mrs. Blaine	15.00			15.00
ong, Mr.,				
Mrs. Edgar	5.00			5.00
cher, Mrs. M.	10.00			10.00
scellaneous	18.00			18.00
Total	220.00	47.00	90.00	357.00
oaz, Indiana, County Line Brethren Church				
lis, Mr.,				
Mrs. Charles H.	5.00			5.00
S. Misc.	24.00			24.00
Total	29.00			29.00
ppanee, Indiana				
sser, Mrs. B.	6.00			6.00
aver, Mrs. B.	10.00			10.00
ygand, Mr.,				
Mrs. Harold	35.00			35.00
Total	51.00			51.00
v Troy, Mich.				
ghtbill, Mr.,				
Mrs. David	5.00			5.00
mpton, Mr.,				
Mrs. Jack	20.00			20.00
ith, Mr.,				
Mrs. Ora	7.75			7.75
rks, Mr.,				
Mrs. Charles	5.50			5 50
ails, Mrs. A.	10.00			10 00
illams, Rev.,				
Mrs. Russell L.	21.50			21 50
scellaneous	31.01			31.01
Total	100.76			100.76
eola, Indiana				
sley, Mr.,				
Mrs. Arthur	10.00			10.00
lls, Miss D.		mac 15.00	f 35.00	50.00
es, Mr.,				
Mrs. Boyd			d 5.00	5.00
l, Robert			ho 10.00	10.00
ler, Mr.,				
Mrs. Wesley	10.00			10.00
umacher, H. J.	50.00			50.00

Church	General	S. Amer.	Africa	Total
Church Misc.			ho 11.60	11.60
Miscellaneous	34.00			34.00
Total	104.00	15.00	56.60	180.60
Peru, Ind. 1st Church				
Anderson, Mr., Mrs. Samuel			j 5.00	5.00
Ashman, Robert A.			j 6.00	6.00
		(C. E.)	kl 5.00	5.00
Ashman, Mrs. Robert			j 7.00	7.00
		(C. E.)	ki 5.00	5.00
Baker, Mr., Mrs. Charles			j 50.00	50.00
Baker, Mr., Mrs. Louis		5.00	j 20.00	25.00
Baker, Mr., Mrs. R. D.			j 5.00	5.00
Black, Mr., Mrs. Forrest			j 5.00	5.00
Black, Harley			j 6.00	6.00
Cain, Jane			j 7.00	7.00
Comerford, Mrs. Dan			j 5.00	5.00
Comerford, Madelyn			j 5.00	5.00
Cooper, Mrs. Edward			j 6.00	6.00
Cooper, Janet			j 5.00	5.00
Deisch, Mr., Mrs. Wm.			j 5.00	5.00
Engelman, Mr., Mrs. Gilbert D.			j 5.00	5.00
Flora, Mrs. Ares			j 5.00	5.00
Flora, Ethel M.			j 6.00	6.00
Gilbert, Mr., Mrs. Richard			j 7.00	7.00
Gilbert, Mr., Mrs. Robert L.			j 10.00	10.00
Hood, Mr., Mrs. John		10.00	j 50.00	60.00
Huddleson, Mr., Mrs. George			j 15.00	15.00
Hunter, Deverl			j 2.50	2.50
		(C. E.)	kl 2.50	2.50
Hunter, Mr., Mrs. L. A.			j 5.00	5.00
Kesling, Mrs. Paul			j 6.11	6.11
			abt .50	.50
Miller, Mr. Mrs. R. F.			j 5.00	5.00
		(C. E.)	kl 5.00	5.00
Pries, Mr., Mfc. Clyde & Fam			j 25.00	25.00
Ridenour, Mr., Mrs. J. R.			j 5.00	5.00
Secour, Mr., Mrs. Willard			j 5.00	5.00
Stuber, Mr., Mrs. J. W.			j 15.00	15.00
Tyre, Mr., Mrs. Ray			j 6.00	6.00
Junior C. E.			akl 10.00	10.00
Children's Easter Banks			j 37.66	37.66
Miscellaneous			j109.44	109.44
Total	15.00		484.71	499.71
Center Chapel Brethren Church				
Peru, Indiana				
Zimmerman, E.	u 5.00			5.00
Zimmerman, E.	u 5.00			5.00
Zimmerman, E.	u 5.00			5.00
Zimmerman, R.	u 5.00			5.00
Total	20.00			20.00
Sharpsville, Indiana				
Deisch, Orval			wi 10.00	10.00
DeWitt, Mr. D.	5.00			5.00
King, Mrs.	5.00			5.00
Smith, Mrs. O.	5.00			5.00
Snyder, Mrs. M.	5.00			5.00
Stuber, Martha	5.00			5.00
Stuber, Miss P.	5.00			5.00
Stuber, Tivoia	5.00			5.00
Stuber, Mr. Vern	5.50			5.50
Total	40.50			50.50
Sidney, Indiana				
Bellers, Grace			10.00	10.00
Sisk, Mr., Mrs. C. E.			5.00	5.00
Birthday Offerings			9.50	9.50
Miscellaneous			1.00	1.00
Total			25.50	25.50
1st Brethren Church, Warsaw, Indiana				
Rhinehart, Mrs. Gertrude			g 15.00	
			my 15.00	30.00
Swinehart, Mrs. H. R.			20.00	20.00
Total			50.00	50.00
Warsaw, Indiana				
(Dutchtown Church)			wi 18.00	18.00
Total			18.00	18.00
District Offerings				
Grace Theological Seminary			j 10.00	10.00
Minear Sister, per Lillie Minear	5.00			5.00
Claypool, Indiana	5.00		10.00	15.00

CENTRAL DISTRICT

Church	General	S. Amer.	Africa	Total
Dallas Center, Iowa				
Bartlett, Mrs. K.		(yaws)	ah 5.00	
			by 2.00	
			sh 3.00	
			wi 3.00	
			abc 2.00	15.00
Carter, Mr., Mrs. Gordon	10.00			10.00
Cook, Rev., Mrs. J. S.	10.00			10.00
Emmert, A.	20.00			20.00
Fitz, Mrs. L.			e 5.00	5.00
Grief, Mr., Mrs. Conrad	10.00			10.00
Gring, Mr., Mrs. J. O.			e 20.00	20.00
Good, Mrs. Ida		5.00	5.00	10.00
Hawbaker, Mr., Mrs. Noah			5.00	5.00
Herr, Mr., Mrs. J. W.	10.00			10.00
Hoover, Mr., Mrs. Glenn & Sons			e 21.50	21.50
Justice, Miss Flo	1.00		1.00 ta	1.00
		(yaws)	ah 2.00	5.00
Kilgore, Mr., Mrs. I. R.	2.00		e 3.00	5.00
Randall, Mr., Mrs. Harry	5.00			5.00
Robinson, Mr., Mrs. E. B.			e 5.00	5.00
Royer, Mr., Mrs. Chas. A.	10.00			10.00
Swenson, Mr. C.			e 5.00	5.00
Wenger, Mr., Mrs. J. Lloyd	5.00			5.00
Wenger, Mr., Mrs. Kerman	5.00			5.00
Junior S. S.			sn 1.70	
			e 14.08	15.78
Miscellaneous			akl 2.13	
			e 1.00	
	14.50	(C. E.)	kl 3.00	
map	3.00			3.00 26.63
Total	105.50	6.00	112.41	223.91
Lanark, Illinois				
Flickinger, Mr., Mrs. Ralph	100.00			100.00
Miller, Mr., Mrs. Harry E.			75.00	75.00
Total	100.00		75.00	175.00
Leon, Iowa				
Andrew, Ray	5.00			5.00
Bunch, Ethel	5.00			5.00
Bunch, Letha	5.00			5.00
Chambers, Mrs. G.	3.00		ta 5.00	8.00
Garber, Angie	5.00			5.00
Jennings, J. M.	5.00			5.00
McNorris, E.		5.00	5.00	10.00
Newlin, Mr., Mrs. Mart		5.00	5.00	10.00
Taber, Mr., Mrs. Miles	25.00			25.00
Taber, Betty	5.00			5.00
Taber, Helen	5.00			5.00
Intermediate C. E.			kl 5.00	5.00
Primary Dept. S. S.	9.77			9.77
Miscellaneous	99.12		4.00	
			akl 2.00	
			kl 4.00	105.12
Total	171.89	10.00	30.00	211.89
Milledgeville, Ill.				
Hanna, D. M.		5.00	5.00	
			d 10.00	
			rd 5.00	25.00
Puterbaugh, Mrs. W. L.	30.00		d 20.00	50.00
Miscellaneous	2.00			2.00
Total	32.00	5.00	40.00	77.00
North English, Iowa, Pleasant Grove, Church				
Cram, W. & Fam	5.00			5.00
Davis, Erwin	5.00			5.00
Erteld, Dwight	20.00			20.00
Kettell, Rev., Mrs. R. H.	18.00			18.00
Lortz, E. L. and Fam.			my 15.00	15.00
			by 10.00	10.00
Lortz, Russell	5.00			5.00
Loun, Mr., Mrs. Willis			my 5.00	5.00
Miller, Mr., Mrs. Fred			my 2.50	2.50
			by 2.50	2.50
Miller, Mr., Mrs. Guy			my 7.00	7.00

Church	General	S. Amer.	Africa	Total
Miller, Vera	10.00			10.00
Myers, Mr., Mrs. John R.			my100 00 by 25.00	100.00 25.00
Seifker, August	10.00			10.00
A Friend	10.00			10.00
Miscellaneous	16.36	1.00		17.36
Total	99.36	1.00	167.00	267.36
Udell, Iowa				
Williams, Mrs. Sarah	u 15.00			15.00
Total	u 15.00			15.00
Waterloo, Iowa, Grace Brethren Church				
Alderman, Mr., Mrs. E. L.	10.00			10.00
Alderman, Mr., Mrs. J. L.	15.00			15.00
Beal, Dr. J. C.	100.00			100.00
Becker, Miss G.	5.95			5.95
Bergert, Miss Ruth	5.00			5.00
Bontrager, Mr., Mrs. A. A.	5.00			5.00
Burkhart, Mrs. C.	5.00			5.00
Fike, Mr., Mrs. N. J.	30.00			30.00
Gayman, Mrs. M.	5.00			5.00
Grady, Ralph	5.00		5.00	10.00
Hady, Maude	5.00			5.00
Schrock, Mr., Mrs. V. W.	10.00			10.00
Long, J. E.	50.00			50.00
Miller, Mr., Mrs. Cleve	100.00			100.00
Maehrlein, Mrs. J.	5.00			5.00
Miller, Marvin L.	5.00			5.00
Peck, Maggie G.	10.00			10.00
Pollard, Grace A.	5.00			5.00
Schrock, Mr., Mrs. E. B.	6.00			6.00
Schrock, E. J.	7.00			7.00
Smith, Delphine	5.00			5.00
Smith, Mr., Mrs. Mel.	5.00			5.00
Sorensen, Mrs. N. P.	5.00			5.00
Strock, Clifford	10.00			10.00
Wengard, Mrs. Ben	5.00			5.00
Miscellaneous	107.99		j 51 75	159.74
Total	526.94		50.75	583.69
Miscellaneous Offerings				
Price, Miss A. V., Des Moines, Ia.	5.00			5.00
Price, Annabelle R., Des Moines, Ia.	5.00			5.00
Price, Lt. Herbert H., Orlando, Fla.	5.00			5.00
Price, Mr., Mrs. J. A., Unionville, Ia.	25.00			25.00
Tibbals, Dr., Mrs. J. W., Panora, Ia.	25.00			25.00
Miscellaneous	3.00			3.00
Total	68.00			68.00
MIDWEST DISTRICT				
Beaver City, Nebraska				
Atwood, Mrs. E.		sbt 15.00		15.00
Kitchens, Viva		25.00	25.00	50.00
Miller, Mrs. C. D.	5.00			5.00
Seibert, G. B.	30.00			30.00
Seibert, H. L.	30.00			30.00
Sunday School	12.65			12.65
Miscellaneous	1.00		2.00	3.00
Total	78.65	40.00	27.00	145.65
Falls City, Nebraska				
Crush, J. H.	25.00			25.00
Kimmel, Mrs. H.	25.00			25.00
Prichard, Mrs. H. J.	25.00			25.00
Miscellaneous	2.00			2.00
Total	77.00			77.00
Hamlin, Kansas				
Shannon, Scott			10.00	10.00
Total			10.00	10.00
Morrill, Kansas				
Elliott, Twila	5.00			5.00
Royer, Mr., Mrs. Francis			ho 24.00	24.00
Stoner, Mrs. Belle			ho 5.00	5.00
Miscellaneous	3.00		ho 1.00	4.00
Total	8.00		30.00	38.00
Portis, Kansas				
Angell, Mr., Mrs. Elmer	5.00			5.00
Angell, Mr. Ira			5.00	5.00
Brumbaugh, Mr., Mrs. D. E.	10.00		10.00	20.00
Brumbaugh, Mr., Mrs. Dean O.	5.00			5.00
Brumbaugh, G. C.	15.00			30.00
Brumbaugh, Mr., Mrs. Paul	25.00			25.00
Brumbaugh, Miss V.	5.00		ho 10 00	15.00
Brumbaugh, Mr., Mrs. W. L.	10.00			10.00
Caldwell, Mr., Mrs. Junior	5.00			5.00
Cone, Elder George E.	5.00			5.00
Cone, Mrs. G. E.	5.00			5.00
Cone, G. E., Jr.		5.00		5.00
Cone, Paul J.			kl 5.00	5.00
Cone, Vernon C.			5.00	5.00
Garner, Mr., Mrs. T. N.	75.00		wi 25.00	100.00
Knoll, Charles	50.00			50.00
Monroe, Mr., Mrs. T. R. and Bobby	5.00			5.00
Peterson, Misses Maggie & Emma	10.00			10.00
Ratliff, Mrs. Beulah and Fam.	5.00			5.00
Smith, Mrs. E. M.	5.00			5.00
Stewart, Mr., Mrs. L. W.			5.00	5.00
Thompson, Miss B.	5.00			5.00
Wolf, Mr., Mrs. Edd	5.00			5.00
Zurial S. S. Cl.	5.00			5.00
Miscellaneous	14.25	w 2.65 akl 1.00		20.52
Miscellaneous		2.62		
Total	269.25	10.27	66.00	345.52
District				
Miscellaneous			wi 3.00	3.00
Total			3.00	3.00
NORTHWEST DISTRICT				
Harrah, Washington				
Culver, S. C. Fam.	25.00		. .	25.00
Early, Mr., Mrs. D. W.			8.00	8.00
Harrington, T. R.	5.00			5.00
Helterbrand, Mrs. Faye	20.00			20.00
Houghton, Mr., Mrs. Don	5.00			5.00
Labbee, . . Luella & Jack			wi 8.00	8.00
Logan, Otho L.	25.00			25.00
Meyers, Mrs. Maudie			5.00	5.00
Parton, H. Fam.	5.00			5.00
Pickett, Mrs. V.	5.00			5.00
Schanz, Mr., Mrs. Frank			10.00	10.00
Smithwick, Mr., Mrs. Robert A.			5.00	5.00
Sommers, Mr., Mrs. J. H.	25.00			25.00
Stover, Nellie			wi 5.00	5.00
Stover, Mr., Mrs. V. A.	15.00			15.00
Stover, Mr., Mrs. W. S.			10.00	10.00
Walter, Rev., Mrs. F. W.		25.00	25.00	50.00
Williams, Mr., Mrs. Robert	15.00			15.00
Birthday Offerings			yaws 16 96	16.96
Intermediate C. E.		C. E. kl	5.14	5.14
Jr. Intermediate S. S. Dept.	10.26			10.26
Jr. C. E.— Mrs. Luella Labbee			akl 8.58	8.58
Young Married People's Class	19.17			19.17
Young People's C. E.		C. E. kl	10.00	10.00
Miscellaneous	16.80			
Map	3.00			19.80
Total	194.23	25.00	116.68	335.91
Sunnyside, Washington				
Alexander, Mrs. M.			d 6.00	6.00
Bailey, Mr., Mrs. H. A.			d 5.00	5.00
Ball, Mrs. O.			d 10.00	10.00
Barlow, Mr., Mrs. Ivan			d 6.00	6.00
Bishop, Mr., Mrs. Albert			d 10.00	10.00
Bridgman, Mrs. G.			d 5.00	5.00
Bridgman, Dorothy			d 5.00	5.00
Cable, Mrs. L.			d 5.00	5.00
Chaffee, Mrs. S. E.			d 25.00	25.00
Chambers, Mr., Mrs. Fred			d 10.00	10.00
Faw, Mrs. E.		3.00	7.00	10.00
Fuerst, Mr., Mrs. Joe			d 30.00	30.00
Fuerst, Mrs. John Sr.		5.00	d 5.00	
			. 5.00	15.00
Gould, Mr. Milo			wi 15.00	15.00
Goodman, Mrs. B.		5.00	d 5.00	10.00
Hadley, Mr., Mrs. Don			d 25.00	25.00
Hadley, Robert			5.00	5.00
Harris, Eleanor			d 5.00	5.00
Harris, Mrs. N.		5.00		5.00
Harris, Vernon		5.00		5.00
Hoffman, Mrs. M.			d 10.00	10.00
Hostetler, Mary	10 00			10.00
Keller, Mrs. E.			d 5.00	5.00
Kennedy, Mr., Mrs. Wm.		5.00	5.00	10.00
Kortmeier, L. M.			d 5.00	
			wi 5.00	10.00
Lang, Ida			d 5.00	5.00
Lichty, Mrs. H. M.	5.00			5.00
McDaniels, Mr., Mrs. Keith			d 6.00	6.00
Matheson, Mrs. J. W			d 15.00	15.00
Miller, Mr., Mrs. Geo.			d 25.00	25.00
Miller, Mrs. M.			d 5.00	5.00
Morgan, W. H.			d 10.00	10.00
Morgan, Mrs. W. H.			d 10.00	10.00
Morgan, Billy			d 5.00	5.00
Morgan, Valerie			d 5.00	5.00
Murray, A. L.			d 10.00	10.00
Murray, Earl & Nadine			d 26.00	26.00
Mowen, Mr., Mrs. Ralph			d 15.00	15.00
Murray, Mr., Mrs. S. R.			d 25.80	25.80
Nickel, Mr., Mrs. Arthur			10.00	10.00
O'Neal, Mr., Mrs. Fred			d 10.00	10.00
Padgham, Mr., Mrs. C. H.	61.50			61.50
Padgham, Paul	5.00			5.00
Reed, E. W.	5.00			5.00
Reed, Mrs. E. W.			d 6.75	6.75
Reed, Robert I.			wi 5.00	5.00
Reed, Fay		5.00	5.00	10.00
Reed, Mrs. Fay			d 5.00	5.00
Reynolds, Mrs. R. F.			d 5.00	5.00
Roderick, Mr., Mrs. Harold			d 5.00	5.00
Roderick, L.			d 5.00	5.00
Shockley, Mr., Mrs. Cecil			d 20.00	20.00
Smith, Mr., Mrs. Clyde L.			d 5.00	5.00
Speck, C.	75.00			75.00
Speck, Mrs. L.	5.00			5.00
Stout, Mr. J.			d 25.00	25.00
Stout, Esther		2.50	2.75	5.25
Trice, Mrs. E.			d 5.00	5.00
Turner, Bessie		10.00	d 15.00	25.00
Turner, Mr., Mrs. Floyd			d 50.00	50.00
Turner, Mrs. G.		5.00	d 20.00	25.00
Turner, Ella Marie			d 9.75	9.75
Weed, Mr., Mrs. John		5.00	d 15.00	
			rd 20.00	40.00
Westcott, Fred			25.00	25.00
Whitfield, Mrs. and Raymond			d 12.00	12.00
A Friend			d100.00	100.00
Berean Class			d 7.10	7.10
Busy Bee			d 14.00	14.00
S. S. Misc.			d 44.43	44.43
Primary Class			d 15.55	15.55
Truth Seekers Cl.			d 6.91	6.91
Young People's Cl.			d 17.25	17.25
Miscellaneous			d 92.58	
			akl .59	93.17
A Friend			g100.00	100.00
Map	3.00			3.00
Total	169.50	55.50	1061.46	1286.46
Spokane, Washington				
Bancroft, Mr. C. W.			10.00	
			d 15.00	25.00

urch	General	S. Amer.	Africa	Total
rry, Mrs. H. S.	5.00			5.00
wers, Miss Lillian	5.00			5.00
lony, Mrs. N. J.	5.00			5.00
x, Mr. R. O.	5.00			5.00
ch, Miss Louise	5.00			5.00
adruck, Mr., Sr.	5.00			5.00
berts, Mrs. S. L.	20.00			20.00
scellaneous	23.03			23.03
Total	73.03		25.00	98.03

NORTHERN CALIFORNIA DISTRICT

desto, California

wman, Ed.	10.00			10.00
wman, Mr., Mrs. G. E.	25.00			25.00
rer, Mr., Mrs. Jas.	10.00			10.00
rer, Mr., Mrs. Jesse			10.00	10.00
rer, Miss Louise	10.00			10.00
rber, Miss B.	7.20			7.20
odman, Mr., Mrs. M. L. & Fam.	15.00			15.00
abb, Mr., Mrs. C. P.	100.00			100.00
lgate, Mr., Mrs. K. W.	8.00			8.00
nter, Mrs. Ida		2.50	2.50	5.00
lgate, K. & R.	5.00			5.00
rson, Mr., Mrs. Frank		5.00		
		w 50.00		55.00
Kinley, Mr., Mrs. R. E.	20.00			20.00
mbo, Rev., Mrs. Ralph	25.00			25.00
ehke, Mr., Mrs. R. A.	5.00			5.00
oner, Mr., Mrs. Mel	10.00			10.00
Friend	20.00			20.00
ple School	35.00			35.00
M. C.	10.00			10.00
P. S. C. E.		(C. E.) kl	32.00	32.00
scellaneous	25.80	sh	15.00	40.80
Total	341.00	57.50	59.50	458.00

acy, Calif.

astasio, Mr., Mrs. J.	5.00			5.00
rter, Mrs. N.	5.00			5.00
ry, Mr., Mrs. C. H.	5.00			5.00
ykendall, Frank	15.00			15.00
ykendall, Mrs. H. L.	5.00			5.00
ykendall, Mr., Mrs. J. B.	10.00			10.00
ykendall, Mr., Mrs. K.		w 10.00		10.00
ykendall, Mr., Mrs. Warran			10.00	10.00
mpsey, Mr., Mrs. H.	10.00			10.00
rguson, Mrs. Roy	5.00			5.00
mmers, Rev. T.	5.00			5.00
mmers, Mrs. T.	5.00			5.00
mmers, Miss J.	5.00			5.00
hman, Mr., Mrs. E. E.	50.00			50.00
hman, Miss J.	2.50		2.50	5.00
hman, Mr., Mrs. W. R.	10.00			10.00
pper, Mrs. G. E.	11.00			11.00
pper, Herbert	5.00			5.00
hiner Mr., Mrs. W. A.	50.00			50.00
mpler, Mrs. A.	7.00			7.00
nday School Birthday Offering	6.46			6.46
nday School	20.84			20.84
M. C.	5.00			5.00
scellaneous	12.50	sh	2.00	14.50
urch		sh	13.29	13.29
Total	255.30	10.00	27.79	293.09

throp, California

			sh 6.20	6.20
Total			6.20	6.20

anteca, California

nior C. E.			al 5.00	5.00
scellaneous			sh 4.86	4.86
Total			9.86	9.86

Church	General	S. Amer.	Africa	Total
Turlock, California				
Buckland, Mr., Mrs. N. J.	50.00			50.00
Heltman, Mr., Mrs. W. W.	200.00	75.00		275.00
Total	250.00	75.00		325.00
Miscellaneous Funds Outside the Denomination American Board of Missions to the Jews				
Heltman, Mr., Mrs. W. W.				25.00
Total				350.00

SOUTHERN CALIFORNIA DISTRICT

Cellflower, California

Course, Mr., Mrs. Walter	5.00			5.00
Graham, J. N.	75.00			75.00
Graham, Jack	7.45			7.45
Hall, Mr., Mrs. Jesse	5.00			5.00
Latshaw, Mr., Mrs. George	15.00			15.00
Macdonald, Mrs. Louise	5.00			5.00
Marsh, Mr., Mrs. L. C.	10.00			10.00
Pine, Mrs. Floy	5.00			5.00
Robertson, Mrs. Lucie E.	50.00			50.00
Saunders, Miss D.	10.00			10.00
Simms, F. M., Jr.	5.00			5.00
Swank, Miss H.	10.00			10.00
Swank, Mrs. L.	5.00			5.00
Waite, Mr., Mrs. M. L.	5.00			5.00
Foutz, Mrs., Class of Boys	5.20			5.20
Junior C. E. So.	5.00			5.00
Young People's C. E. Society	10.00			10.00
Miscellaneous	5.36			5.36
Total	238.01			238.01
Miscellaneous Funds Outside the Brethren Church American Board of Missions to the Jews				
Macdonald, Mrs. Louise	5.00			5.00
Total				243.01

Compton, California

Adams, Mr., Mrs. J. R. & John	5.00			5.00
Bradley, Mr., Mrs. W. L.	10.00			10.00
Brown, Everett F.	10.00			10.00
Carpenter, Mr., Mrs. W. L.	25.00			25.00
Colburn, Ralph	5.00			5.00
Mize, Warren	5.00			5.00
Skinner, Mr., Mrs. H. R.	2.50	5.00	5.00	12.50
Smith, Mr., Mrs. Chas.	15.00			15.00
X. Y. Z., Mr., Mrs.			40.00	40.00
Adult C. E.	5.00			5.00
Sunday School	80.68			80.68
Church Misc.	9.00		sh 14.32	23.32
Totals	172.18	5.00	59.32	236.50

Fillmore, California

Arundell, Mr., Mrs. Frank	5.00			5.00
Bennett, Mr., Mrs. Oscar	15.00			15.00
Casner, Mrs. Kate	7.00			7.00
Currier, Mr., Mrs. A. W.	5.00			5.00
Edwards, Mr., Mrs. Lowell	5.00			5.00
Eiselstein, Mr., Mrs. Paul	10.00			10.00
Holts, Mrs. A.	5.00			5.00
Kriegbaum, Rev. Mrs. Arnold	15.00			15.00
LeBard, Mr., Mrs. A. V.	15.00			15.00
Loksden, H. A. and Fam.	25.00			25.00
McDonald, Mr., Mrs. Howard	10.00			10.00
Neve, Mr., Mrs. Charles	5.00			5.00
Parr, Mr., Mrs. Frances	10.00			10.00
Rawlins, Mrs. M.	10.00			10.00
Robinson, Mr., Mrs. E. R.	15.00			15.00

Church	General	S. Amer.	Africa	Total
Strickland, Mr., Mrs. James	20.00			20.00
Warren, Mr., Mrs. A. F.	10.00			10.00
Webb, Mr., Mrs. Floyd	5.00			5.00
Williams, Mr., Mrs. R. R.	10.00			10.00
Young, Mrs. M.	7.50			7.50
A Friend	5.00			5.00
Bible School	16.37			16.37
Misc. Church	14.54			14.54
Castaic S. S., Castaic, Calif.	8.00			8.00
Jr. Christian End.	5.18			5.18
Lost Hills Miss. So.	5.00			5.00
Totals	263.59			263.59

Glendale, California

Barron, Mr., Mrs. Robert	30.00			30.00
Behm, Mr., Mrs. Fred	10.00			10.00
Berkey, S. B.	5.00			5.00
Blomberg, Mr., Mrs. R. D.	7.00			7.00
Brown, Chas. H.	5.00			5.00
Goodwin, Mr., Mrs. Stanley	25.00			25.00
Hammer, Mr., Mrs. O. J.		10.00	10.00	20.00
Hengerer, Mrs. Wm.		3.00	3.00	6.00
Kirby, R. & E.	50.00			50.00
Knutson, Mr., Mrs. C. J.	5.00			5.00
Koenig, Mrs.	5.00			5.00
Martin, Mr., Mrs. James	10.00			10.00
Masters, Mr., Mrs. I. and Fam.	500.00			500.00
Meyer, F. H.	5.00			5.00
Meyer, Rodman J.	5.00			5.00
Richardson, Mr., Mrs. George	10.00			10.00
Stivers, Mrs. A. W.		5.10		5.10
Walker, George	10.00			10.00
Ware, Miss M.	5.00			5.00
Whitney, H. & E.	2.00	2.00	1.00	5.00
Primary Dept			by 52.74	52.74
Misc. Bible S.	73.96			73.96
Totals	762.96	20.10	66.74	849.80

Miscellaneous Funds

Chinese Children's Fund	5.52			5.52
Total				855.32

La Verne, California

Bolling, A. R.	15.00			15.00
Bolling, Mrs. A. R.	40.00		45.00	85.00
Brower, F. E.	10.00			10.00
Clemmer, Mrs. E.	12.00		.25	12.25
Cobaugh, Miss S.	25.00			25.00
Colburn, Mr., Mrs. O. F.	20.00			20.00
Dahlem, R. J.	48.00			48.00
Dailey, Mr., Mrs. A. C.		9.16		9.16
Dice, Mrs. J. A.			10.00	10.00
Dodd, Mr., Mrs. George		2.50	2.50	5.00
Fischer, Mr., Mrs. Rudolph	11.00			11.00
Flory, Mr., Mrs. Levi	5.75			5.75
Fox Mr., Mrs. D. L.	5.00			5.00
Frantz, Mr., Mrs. D. J.	5.00			5.00
Grove, Mrs. F.		25.00	25.00	50.00
Gump, Mrs. V.	6.00			6.00
Haines, Mrs. O. E.	8.00	5.00	29.00	42.00
Haines, Rosemary	5.00			5.00
Hanawalt, Mrs. S. E.	10.00			10.00
Hay, Miss D.	10.00		10.50	20.50
Hodge, Miss I.	5.00		1.00	6.00
Jeffers, Mr., Mrs. I. A.	25.00			25.00
Keating, A. W.	25.00			25.00
Lapp, Mr., Mrs. Frank	50.00			50.00
Linderman, Mr., Mrs. W. H.	12.07			12.07
McClellan, Mr., Mrs. J. A.	30.00			30.00
McMahan, Mr., Mrs. Claude	5.00			5.00

Church	General	S. Amer.	Africa	Total
Markle, Miss R.	5.00			5.00
Marston, Mr. Mrs. Harry	29.00			29.00
Maxwell, Mrs. E. F. (Ada)	5.85	3.50	3.25	12.60
Metcalf, Mrs. C.	20.00			20.00
Ohler, Mrs. H.	25.00		5.10	30.10
Rager, Mr.s E.	25.00			25.00
Raley, Mr., Mrs. Vere	15.00			15.00
Richards, Miss E.	5.00			5.00
Robinson, Mrs. Anna E.	10.00			10.00
Robinson, Miss D.	15.00			15.00
Robinson, Mr., Mrs. Roger			ta 10.00	10.00
Sheldon, Rev., Mrs. Chauncey		w 5.00	5.00	10.00
Sickel, Mr., Mrs. B. F.		10.00		10.00
Sickel, Mrs. R. H.	5.00			5.00
Singer, Mrs. Jack	5.00			5.00
Squires, Miss V.	10.00			10.00
Steves, Mr., Mrs. T. J.			20.00	20.00
Thomas, Mr., Mrs. Percy	6.00			6.00
Thomason, Mrs. C. C.	20.00			20.00
Walter, Mr., Mrs. G.	15.00			15.00
White, Mr., Mrs. E. D.	23.00			23.00
Wright, Mr., Mrs. L. B.	5.00			5.00
Worden, Dr., Mrs. J. L.	10.00			10.00
First Breth. S. S.	69.23			69.23
Intermediate and Junior C. E.	5.00			5.00
Anonymous	15.00			15.00
Miscellaneous	59.08	2.00	2.00	63.08
Totals	789.98	62.16	168.60	1020.74
Long Beach (1), California				
Abernathy, Mrs. M. F.			5.00	5.00
Adema, William	5.00			5.00
Adema, Wyma	5.00			5.00
Alexander, Mrs. S.	10.00			10.00
Alford, Lou	15.00			15.00
Andrews, Charles & Georgia & Fam.		100.00	100.00	200.00
Andrews, Mr., Mrs. L. E.			ty 10.00	30.00
			c 10.00	
			by 10.00	
Anthony, Mr., Mrs. J. M.			10.00	10.00
Askins, Mr., Mrs. H. B.	5.00	5.00	5.00	15.00
Auge, Mr., Mrs. C. C.	10.00			10.00
Austin, Mr., Mrs. T. E.	10.00	15.00	25.00	50.00
Bailey, Mary E.		2.50	2.50	5.00
Bailey, Royal H.		50.00	50.00	100.00
Bakeman, Mrs. A. E.	u 10.00			10.00
Baker, Samuel	10.00			20.00
	10.00			
Baker, W. L.			j 5.00	5.00
Barnhisel, N. W.		3.00	al 3.00	6.00
Bauman, Mrs. L. S.	u100.00			100.00
Bearss, Mrs. J. H.	5.00			5.00
Beatty, Mr., Mrs. Charles	20.00			20.00
Beaver, W. W.	25.00			55.00
	u **30.00**			
Beck, J. W.			j 20.00	20.00
Bellah, Mr., Mrs. R. Marvin	5.00			5.00
Belt, C. T.	100.00			100.00
Benner, Mr., Mrs. Paul	34.00			34.00
Benson, Earl	5.00			5.00
Benson, Mr., Mrs. Fred			ho 30.00	30.00
Booher, Mr., Mrs. Leslie & Martha	20.00			20.00
Bowton, Charlotte	25.00			25.00
Bowman, Abe			asf318.05	343.05
			al 25.00	
Breeze, Robert C. and Fam.	5.00			5.00
Brinkerhoff, Myrtle	5.00			5.00
Brown, R. W.	28.00			28.00
Buerkin, Mr., Mrs. J. M.	5.00			5.00
Bulach, Mr., Mrs. Geo. C.	20.00			20.00
Burch, Mr., Mrs. R. F.	32.50	7.50		40.00
Burt, Mr., Mrs. A. H.	50.00			50.00
Campbell, Tillie	12 00			12.00
Candler, Mrs. C. F.	5.00			5.00
Carr, Martha L.	50.00			50.00
Chaffee, Ira T	5.00			5.00
Chas. H. M.	10.00			10.00
Christensen, P. C.			5.00	5.00
Christianson, Mr., Mrs. E. C.	5.00			5.00
Clark, M. O. Mem. Fund	u500.00		j 50.00	550.00
Colburn, Mrs. A.	5.00		2.00	7.00
Colburn, Mr., Mrs. Oliver E.	5.00			5.00
Colburn, Ralph J.	5.00			5.00
Cole, Mrs. Ruth	15.00		25 00	40.00
Cole, Mr., Mrs. W. H.	10.00			10.00
Collins, Vera	15.00			15 00
Coon, Mr., Mrs. B. W. & David Jobson	u500.00			500.00
Coon, Mr., Mrs. Wm. B.	35.00			35.00
Coons, Mrs. J. G.	25.00			25.00
Coplin, Mr., Mrs. W. I	50.00	25.00	`25.00	101.00
			j 1.00	
Corrigan, Mrs. Mollie S.	u 5.00			5.00
Crow, Mr., Mrs. Amos	10.00			10.00
Crozier, Mr., Mrs. Roy T.	15.00			15.00
Crozier, Harold	5.00			5.00
Crozier, Helen	5.00			5.00
Darsett, Edd			ki 20.00	20.00
Davis, Mrs. C. L.	20.00			20.00
Davis, Clarence	5.00			5.00
Davis, Mr., Mrs. Drew			10.00	10.00
Davis, Nat	5.00			5.00
Dean, Mr., Mrs. Lindley L.	10.00		10.00	20.00
Deans, Martha	6.00			6.00
Densmore, Mr., Mrs. C. S.	5.00			5.00
Dewhirst, Mr., Mrs. Fred A.	25.00			25.00
Didriksen, Mr., Mrs. Mark C.	5.00	5.00	5.00	15.00
Dodds, Mr., Mrs. J. T.	5.00			5.00
Doney, Mr., Mrs. Calvin S.			25.00	25.00
Doney, Mr.,Mrs. Calvin S. Jr.			5.00	5.00
Doney, Mam G.		25.00	25.00	50.00
Drum, Mr., Mrs. Edward M.	25.00			25.00
Dull, Verona E.	5.00 w	5.00		10.00
Dunjill, Mr., Mrs. J. E.	50.00			50.00
Eaton, W. Russel	50.00			50.00
Edwards, Earl Jr.		5.00		5.00
Eisenmann, Mr., Mrs. Wm. G.	10.00			10.00
Ellis, Mr. Mrs. B.	10.00			10.00
Ericson, Elving T.	10.00			10.00
Esser, Marjorie	10.00			10.00
Esser, Mr., Mrs. W. J.	15.00		10.00	25.00
Ewing, George R.	20.00			20.00
Eye, Mrs. Christie	90.00			90.00
Fackler, Charlotte M.		2.00	3.00	6.00
			j 1.00	
Fairbanks, Mrs. Clara F.	10.00		al 7.95	17.95
Fairbanks, J. D.	25.00			25.00
Fairbanks, M. L.	10.00			10.00
Fariss, H. P.	5.00			5.00
Feller, Mr., Mrs. Edwin	5.00			5.00
Feller, Mr., Mrs. Jesse H.	10.00			10.00
Fisher, Lillie	5.00			5.00
Flick, Clyde C.	20.00			20.00
Flory, Mr., Mrs. G. A., Jr.	10.00			10.00
Floyd, Mrs. J.	5.00			5.00
Ford, Dr. Paul A.	25.00			25.00
Frady, Mrs. C. E.	5.00			5.00
Frady, Luther C.	5.00			5.00
Gallup	6.00			6.00
Garling, Karl J.	25.00			25.00
Garwood, W. E.	10.00			10.00
Garwood, Mrs. W. E.	u 10.00			10.00
Gentillon, Mrs. J. A.	15.00			15.00
Gnagy, Miss E.	25.00			25.00
Godfrey, Jessie	5.00			5.
Goodall, Mr., Mrs. C. E.	u 15.00			15.
Goodall, Wanda	5.00			5.
Goode, Betty		10.00	10.00	
			j 1.00	21.
Green, Robert and Fam.	5.00			5.
Gunn, Mr., Mrs. John	60.00			60.
Halberg, Mr., Mrs. C. F.	30.00			30.
Hall, Mr., Mrs. John			10.00	10.
Hallaux, Mr., Mrs. B. J.			5.00	5.
Harm, Hilda B.	7.00			7.
Harmonson, Mr., Mrs. Leo	35.00			35.
Harsch, Mr., Mrs. C. D. & M.			j 10.00	10.
Hathaway, Mr., Mrs. O. G.	5.00			5.
Hayden, Mr., Mrs. Dory	50.00			50.
Hayden, Robert	25.00			25.
Hansen, Louis C. & Fam.	12.00			12.
Heater, Mrs. J. S.	6.00			6.
Henthorn, Mr., Mrs. W.	u 10.00			11.
	1.00			
Herring, Mr., Mrs. A. E.	u 25.00			25.
Herring, Don			5.00	5.
Herring, Walter			20.00	20.
Hewitt, Harry	5.00			5.
Higgins, A. W.	5.00			5.
Hildreth, Mr., Mrs. Charles	10.00			10.
Hill, Mrs. Lenore	20.00			20.
Hinkel, Mr., Mrs. H. R.	200.00			200.
Hinkel, Thurl J.	10.00			10.
Hocking, Mr., Mrs. George & Fam.			100.00	100.
Hoffman, Mr., Mrs. Glen	50.00			50.
Hoffman, Gordon	10.00			10.
Holland, Mr., Mrs. George		2.00	5.00	7.
Holiway, Mr., Mrs. F. H.	5.00		ta 10.00	15.
Howard, Mrs. Leone			10.00	10.
Jackson, E. E.	5.00		j 1.00	6.
Jenison, Mr., Mrs. Wynn B.			10.00	10.
Jensen, Mr., Mrs. Fred			5.00	5.
Johnson, Mrs. Anna M.	100.00			100.
Johnson, Mrs. M.	20.00			20.
Jordan, Mrs. M. A.	5.00			5.
Judd, G. F.	u 10.00			10.
Judd, Mr., Mrs. John I.	10.00		by 10.00	20.
Kambeitz, Mrs. B.	5.00			5.
Karraker, Mr., Mrs. Arley	14.00			14.
Kashishian, Mr., Mrs. G. S.			5.00	5.
Keeler, F. A.	20.00			20.
Keeler, Mr., Mrs. F. Edwin	5.00			5.
Keen, Mr., Mrs. A. B.	5.00			5.
Keller, Lillian	20.00		ty 10.00	40.
			by 10.00	
Kempf, Mrs. C.	5.00			5.
Kent, Eleanor G.	50.00			50.
Kinasz, Mrs. S.			5.00	5.
Kindig, Mr., Mrs. Frank	30.00			30.
King, C. E.	u 5.00			5.
King, J. D. B.	u 5.00			5.
King, Mr., Mrs. Richard B.	10.00			10.
Kinsey, Mr., Mrs. F. G.	20.00			20.
Kirby, Adrien	5.00			5.
Kradjian, Mr., Mrs. John	50.00			50.
Kriegbaum, G. N.			ah 25.00	25.
Kriegbaum, Janice	5.00			5.
Kriegbaum, M. B.			5.00	5.
Krohn, K. H.	5.00			5.
Kvam, Lucille	2.00		8.00	10.
LaDage, Carolyn	5.00		j 1.00	6.
Lady, Mr., Mrs. J. E.	50.00			50.
Lakey, Ima	5.00			5.
Lane, Mrs. J. W.			ta 5.00	5.

Church	General	S. Amer.	Africa	Total
LaNobs, Mr., Mrs. Roy	15.00			15.00
Lantz, Gladys M.	20.00			20.00
Laughlin, Mr., Mrs. T. P.	10.00	10.00	15.00	35.00
Lichti, P. & I.	10.00			10.00
Liggett, Mr., Mrs. C. D.	10.00			10.00
Ligget, Mrs. C. D.	5.00			5.00
Liggett, D. W. and Fam.	25.00			25.00
Lockwood, Mr., Mrs. Lloyd, Patsy Ann & Nancy Lee		50.00	50.00	100.00
Loef, Mr., Mrs. C. H.	15.00			15.00
Lorenz, Mr., Mrs. Harry F.	20.00			20.00
Lovejoy, Carolyn	5.00			5.00
Lovejoy, Mr., Mrs. Harold R.	50.00			50.00
Lyon, Mr., Mrs. Howard K.	5.00			5.00
Madison, Estella E.		12.50	12.50	50.00
Madison, Katherine	5.00		j 25.00	5.00
Magers, Mr., Mrs. W. E.	5.00			5.00
Martin, Mrs. G.	10.00			10.00
Martin, Mrs. T. W.	5.00			5.00
Marvin, L. W.	5.00			5.00
Marvin, Mrs. L. W.	5.00			5.00
Marvin, L. A.	5.00			5.00
Marvin, L. W., Jr.	5.00			5.00
McClain, Dr., Mrs. Alva J.	50.00			50.00
McClellan, Mr., Mrs. J. Stewart	25.00			25.00
McClure, Mr., Mrs. J.Ellis	10.00			10.00
McConahay, Mr., Mrs. R. J.	100.00			100.00
McConnell, C. S.	5.00			5.00
McDairmont, Mr., Mrs. Thomas C.	5.00			5.00
McDonald, Mr., Mrs. Grant E.	5.00			5.00
McKinley, R. E. and Fam.	50.00			50.00
McPheeters, W. F.	5.00		j 1.00	6.00
Mellen, William and Fam.			f 5.00	10.00
			j 5.00	
Merritt, Elizabeth	5.00			5.00
Miller, Grace M.	10.00		j 5.00	15.00
Miller, Mary Ellen	70.00			70.00
Milton, Mr., Mrs. Earl R.	5.00		by 5.00	25.00
			ty 5.00	
			10.00	
Minor, Mrs. R.	10.00			10.00
Mintzer, Charles L.			ho400.00	400.00
Mitchell, Mr., Mrs. Quinton	10.00			10.00
Mulherron, Mrs. F. J.		3.00	3.00	6.00
Mulloy, Miss M. A.	5.00			5.00
Nelson, F. F. & E.			15.00	15.00
Nelson, Beulah & Mrs. Floy B.			15.00	15.00
Nelson, George H.	8.21			8.21
Nelson, Mrs. L. H.	5.00			5.00
Nelson, Ruth	11.00			11.00
Nelson, Mr., Mrs.Orval A.	15.00			15.00
Newland, Mrs. H	20.00			20.00
Nichols, C. R.	25.00			25.00
Nichols, Mr., Mrs. Howard and Gertrude Klamm	40.00			40.00
Nicholson, Mr., Mrs. Howard			abt 8.00	8.00
Nielsen, Johanna		10.00	10.00	25.00
		w 5.00		
Nielsen, N. C.		10.00		10.00
North, Mrs. Nellie			10.00	10.00
Norton, Mr., Mrs. Frank L.	5.00			5.00
Nulvie, Miss M.		5.00	5.00	10.00
Nyver, Mr., Mrs. W. R.	u475.00			475.00
Olson, Mr., Mrs. Kenneth	5.00			5.00
Opperman, H. K.	5.00			5.00
Page, John S.	5.00			5.00
Parker, Mr., Mrs. M. S.			ho 25.00	25.00
Parshall, Mr., Mrs. J. H.	u 5.00			5.00
Payne, Glen	1.00	2.00	2.00	5.00
Pearce, Mr., Mrs. A. S.	10.00	10.00	10.00	30.00
Pearson, C. H.	5.00	5.00	5.00	15.00
Pearson, C. H., Jr.	5.00			5.00
Pearson, Mrs. S.	3.00	10.00	5.00	18.00
Peek, George			5.00	5.00
Persons, Alice	10.00			10.00
Pettitt, Mr., Mrs. A. O.		7.50	7.50	15.00
Phillips, Laura			ta 30.00	50.00
			j 20.00	
Pieritz, Mr., Mrs. Walter B.	15.00			15.00
Powell, Mrs. F.	11.00			11.00
Price, Mr., Mrs. Rees	10.00			10.00
Purvis, Mr., Mrs. V. C.	5.00		j 1.00	
			5.00	11.00
Quaintance, Miss B. B.			ta 5.00	10.00
			ty 5.00	
Radcliffe, Mr., Mrs. T. J.	u 5.00			5.00
Railsback, Mr., Mrs. J. E.	10.00			10.00
Randall, Mr., Mrs. Frank N.	10.00			10.00
Rath, Mr., Mrs. G. A.	5.00			5.00
Richards, Goldie	5.00			5.00
Richards, Melba	5.00			5.00
Richards, Waymond			5.00	5.00
Richardson, Mr., Mrs. Simpson	25.00			25.00
Rimmer, B. & M.			5.00	5.00
Robinson, Mr., Mrs. Add	5.00			5.00
Roderick, Mrs. S. E.	5.00			5.00
Ross, Mr., Mrs. E. B.	50.00			50.00
Roy, Fred	10.00			10.00
Rutledge, Mona	6.00			6.00
Ryan, Ethel	10.00			10.00
Salmi, J. Henry	15.00	10.00	5.00	30.00
Sansom, Mr., Mrs. John E.	u 25.00		ho 20.00	45.00
Schaid, Lenora	25.00			25.00
Schilling, James R.	5.00			5.00
Schrock, Mr., Mrs. Earl L.	30.00			30.00
Scott, Mrs. Margaret E.	u 20.00			20.00
Seelig, Mabel A.	10.00	10.00	10.00	30.00
Seelig, Mabel (In Memory of Miss Mary Seelig)	10.00	10 00	10 00	30.00
Seelig, Mrs. Mary	1.00	2.00	2.00	5.00
Shuff, Mr., Mrs. Ed	25.00			25.00
Simms, Eva	u 30.00			30.00
Simpson, Mrs. E. W.	25.00			25.00
Sisco, Mrs. Ida M.	5.00			5.00
Skiles, Harry L.			ho 10.00	10.00
Smith, G. R.	5.00			5.00
Smith, S. D.	7.50			7.50
Smith, Mrs. S. P.	5.00			5.00
Sorensen, Mr., Mrs. A.	5.00		ta 5.00	10.00
Spangler, W. A.			j 10.00	10.00
Srack, Mrs. G. P.			d 5.00	6.00
			al 1.00	
Steffen, Nellie	6.00			6.00
Stettenbenz, W. T.	50.00			50.00
Stevens, Mr., Mrs. R. E.	25.00			25.00
Steves, Luella M.	5.00			5.00
Stous, Mr., Mrs. Paul & Duane	5.00			
Stover, Conrad S.	10.00			
Strobele, M. P.			15.00	
Strong, Mr., Mrs. Walter W.			5.00	5.00
Sturdivant, Mr., Mrs. Ivin		2.50	2.50	5.00
Sturdy, Mrs. Mae E.	5.00			5.00
Sturz, Mr., Mrs. H. A.	15.00			15.00
Sundstrom, Mr., Mrs. J. A.	10.00	15.00	15.00	40.00
Surface, Mrs. T.	25.00			25.00
Sutherland, Mrs. Edith M.	5.00			5.00
Swanson, Bee	10.00			10.00
Swinton, Bessie	22.75			22.75
Thayer, Mr., Mrs. L. E.	25.00			25.00
Thomas, Frank			5.00	5.00
Thompson, Leah S.			10.00	15.00
			by 5.00	
Thompson, M.	10.00			10.00
Thorne, Mr. Mrs. J. B.	75.00			75.00
Traywick, Mr., Mrs. Royal W.	27.00		7.00	34.00
Turpin, Mr., Mrs. T. E.	20.00	5.00	5.00	30.00
Turpin, Miss. V.	15.00			15.00
Turpin, William	42.00			42.00
VanBurkirk, Mr., Mrs. D. L.	10.00			10.00
Veale, Mr., Mrs. Melvin E.	50.00			50.00
Voorhees, Mr., Mrs. Dumont			d125.00	125.00
Voorhees, E. L.	150.00			150.00
Walker, Mrs. M.	5.00			5.00
Waller, Dr., Mrs. Bruce E.	15.00			15.00
Waller, Mr., Mrs. D. E.		5.00	10.00	25.00
			ta 10.00	
Welton, Mr., Mrs. C. H.			al 7.00	7.00
West, Mr., Mrs. G. S.	5.00			5.00
Westmoreland, B.	5.00			5.00
Westmoreland, R.	5.00			5.00
Wetherbee, A.	300.00			300.00
White, Miss N. I.	100.00			100.00
Wilbur, M. L.		20.00	20.00	40.00
Willcuts, Mr., Mrs. Merle F.	50.00			50.00
Wilson, Mary S.	10.00			10.00
Winter, Mr., Mrs. H. W.	13.00			13.00
Wormer, L. E.	50.00			50.00
Yeager, J. S.	10.00		5.00	15.00
Yott, Kenneth	10.00			10.00
Yoder, Mrs. S. C.	5.00			5.00
Zahn, Mr., Mrs. Neri	5.00			5.00
Adult C. E.	50.00		al 21.09	71.09
A Believer	10.00			10.00
Berean Class	15.00			15.00
C. R. C.	50.00		al 5.00	55.00
Friends	57.00	10.00	15.00	82.00
G. E. L.	6.00			6.00
I-Becca Class	255.00			255.00
Junior C. E.	5.00		akl 6.50	11.50
Jr. Dept. (Birthday)			al 20.00	20.00
Jr. High Dept.	10.00			10.00
Members	30.00		la 5.00	35.00
No. 272	10.00			10.00
Pete No. 109042			al 3.50	3.50
Romans 10:13-15	25.00			25.00
Truthseekers' Cl.	10.00			10.00
W. M. C.			al 17.00	
			kl 25.00	42 00
W. R. E.	2.00			2.00
Misc. Church & Bible School	874.34	1.10	23.75	899 19
Anonymous	25.00	3.00	15.00	210.75
			f 1.00	
			j 2.00	
			ho 4.00	
			by180.75	
Total	7079.96	1319.94	2333.59	10983.49

Miscellaneous Funds Outside the Foreign Missionary Society

Africa Inland Mission	
Flick, Clyde C.	10.00
American Bible Society	
Burch, Mr., Mrs. Raymond F.	10.00
American Board of Missions to the Jews	
Edwards, W. L.	5.00
Mulloy, Mary A.	5.00
Richardson, H. P.	7.25
Belgian Gospel Mission	
Andrews, Mr., Mrs. Charles	25.00
China Inland Mission	
Crow, Mr., Mrs. A. (Verna Pepper)	15.00
Davis, Nat (Verna Pepper)	.50
Eye, Mrs. Christie (Verna Pepper)	10.00
Hedley, Mrs. Denzel (Verna Pepper)	.50
Keller, Lillian (Verna Pepper)	10.00
Oliver, Mr., Mrs. W. R. (Verna Pepper)	25.00
Stevens, Mr., Mrs. R. E.	1.00
Foreign Land Relief Fund	
Turpin, Mrs. T. E.	5.00
Anonymous (Chinese Relief)	6.00
Gene Farrell	
Murdock, Millard	25.00
Grace Theological Seminary	
Baker, W. L.	5.00

Church	General	S. Amer.	Africa	Total
The Navigators (James Hayden)				
Carr, Martha L.	15.00			
Orinoco River Mission (Dorothy Black)				
Booher, Mr., Mrs. Leslie & Martha	5.00			
Booher, V. M.	10.00			
Clark, Colgate J.	21.00			
Lantz, Gladys M.	5.00			
Pearce, Rev, Mrs. Alan S.	5.00			
Winther, Marilyn	50.00			
Claude Pearson's Work				
Andrews, Mr., Mrs. Charles	25.00			
Beck, J. W.	10.00			
Bodermann, Mr., Mrs. D. E.	5.00			
Carr, Martha L.	10.00			
Miller, Grace M.	5.00			
Anonymous	5.00			
Pioneer Missions Agency				
Beck, J. W.	10.00			
Kindig, Miss Helen (Irene Lakey)	1.00			
Pearce, Rev., Mrs. A. S. (Irene Lakey)	5.00			
	352.25			352.25
Total (First Brethren Church of Long Beach, Calif.)				11,335.74

NOTE: Sufficient funds will be transferred from the above undesignated amounts to care for the support of Rev. and Mrs. J. Paul Dowdy.

Itemized Long Beach Bible School Offering by Departments

Cradle Roll	213.79
Junior Beginners	269.70
Beginners	85.40
Primary	357.03
Juniors	423.61
Junior High	257.38
Seniors	50.87
Alfomega	114.83
Berean	413.34
I-Beccas	462.14
Men's	51.15
Truthseekers	1426.99
Naples	172.62
Hawaiian Gardens	48.63
Total	4347.48

Second Brethren Church, Long Beach, California

Alguire, J. H.	2.00		kl	3.00	5.00
Alguire, L. H.	5.00				5.00
Burdick, Mr., Mrs. E. K.			kl	13.35	13.35
Codona, E.			kl	10.00	10.00
Corporan, Mrs. C.	5.00				5.00
Cundiff, Mr., Mrs. C. D.	5.00				5.00
Denton, L.			kl	15.00	15.00
Derrick, Mr., Mrs. J. C.			kl	20.00	20.00
DeVries, Mr., Mrs. Martin			kl	5.00	5.00
Edwards, R. C.			kl	5.00	5.00
Fuqua, Robert	5.00				5.00
Gilmore, Lester			kl	8.00	8.00
Hartshorn, J. V.	10.00	5.00	kl	5.00	20.00
Howard, Mr., Mrs. J. W.	10.00				10.00
Kirby, H. A. and Hazel	15.00				15.00
Kruger, Mr., Mrs. John	2.00	3.00			5.00
Lacy, Mrs. E.			kl	6.00	6.00
Landis, Mr., Mrs. A. E.			kl	15.00	15.00
Lane, Mr., Mrs. J. M. & Doris		5.00	kl	5.00	
			kl	10.00	20.00
Lawson, Mr., Mrs. J. O.			kl	10.00	10.00
Lindbloom, Dorothy			kl	5.00	5.00
Lindbloom, Mrs. M.	5.00				5.00
Miller, A. E.	15.00				15.00
Miller, Mr., Mrs. Ralph	15.00		kl	10.00	25.00
Niles, Mr., Mrs. L. H.			kl	5.00	5.00
Niles, Mr., Mrs. W. J.			kl	10.00	10.00
Parks, Mrs. J. F.			kl	6.00	6.00
Pierce, Rex			kl	5.00	5.00
Pitts, C. A.	10.00				10.00
Porter, Mr., Mrs. I. C.	5.00				5.00
Prigmore, Mrs. I. W.			kl	5.00	5.00
Quinton, B. Bauman		5.00	kl	5.00	10.00
Quinton, Helen C.		5.00	kl	5.00	10.00
Quinton, N. E.		5.00	kl	5.00	10.00
Quinton, S. J.		5.00	kl	5.00	10.00
Quinton, W. J.		5.00	kl	5.00	10.00
Scow, Mr., Mrs. Oliver	20.00				20.00
Shank, Nellie M.			kl	10.00	10.00
Sickel, Mr., Clarence L.	10.00				10.00
Skofstad, Mr., Mrs. M. I.			kl	9.00	9.00
Sterrenburg, Mr. Mrs. E. J.		8.00	kl	8.00	16.00
Talbot, Mrs. C. D.	5.00				5.00
Vassar, Clifton		2.50	kl	2.50	5.00
Willard, C. E.	20.00				20.00
Williams, Max and Marceille			akl	5.00	5.00
Willard, Frank			kl	5.00	5.00
Williams, Mr., Mrs. Ralph		sl 10.00	kl	110.00	120.00
Wills, W. V.	10.00				10.00
Wilson, E. C.		5.00			5.00
Yelle, John B.	7.00				7.00
Adult Christ End.			kl	10.00	10.00
Birthday Fellowship			kl	28.89	28.89
Bible Cl.	14.00				14.00
Fisher, Mrs. Floy, Class 6	13.00				13.00
High School C. E.	5.00				5.00
Sunday School			kl	63.67	63.67
Miscellaneous			kl	19.33	
			sh	12.46	31.79
Total	213.00	63.50		385.20	661.70

First Church, Los Angeles, Calif.

Arndt, Mr. C.	5.00				5.00
Arnett, Mrs. H.	10.00				10.00
Ayers, Mrs. C. E.	5.00				5.00
Best, Mrs. M. L.	25.00				25.00
Cassel, Mr. H. C.	25.00				25.00
Christensen, Mrs. T.	5.00				5.00
Cooper, Mr., Mrs. Russell	25.00				25.00
Coverdale, Mrs. C.	10.00				10.00
Diebert, Mrs. H. E.	5.00				5.00
Edmonds, Jane	20.00				20.00
Emmons, Mrs. E.	10.00				10.00
Evenson, Mr., Mrs. N.	5.00				5.00
Foster, Mrs. Chas.	5.00				5.00
Harrison, Mrs. May Belle	15.00				15.00
How, Mr., Mrs. Gleason	50.00				50.00
Jones, Mr., Mrs. Harold	10.00				10.00
Keenan, Mr. Pat	5.00				5.00
Leffler, Ida	5.00				5.00
McElmurry, Mrs. I.	5.00				5.00
Miller, Mrs. S. E.	10.00				10.00
Ogden, Mr., Mrs. W. A.	25.00				25.00
Quisenberry, Mrs. F.	5.00				5.00
Sanders, Mr. H.	5.00				5.00
Saylor, Miss Adda	20.00				20.00
Smith, Mr. Eldon	20.00				20.00
Saylor, Miss L.	15.00				15.00
Sheppard, Mrs. H.	5.00				5.00
Snyder, Mr. Cecil	5.00				5.00
Weishaupt, Mr., Mrs. H.	15.00				15.00
2:15 Bible Class			f	30.00	30.00
Miscellaneous	54.91		sh	8.40	63.31
Total	424.91			38.40	463.31

Second Brethren Church, Los Angeles, California

Adams, Mr., Mrs. Arthur	25.00				25.00
Adler, Mrs. Lulu	5.00				5.00
Beatty, James	25.00				25.00
Baerg, Mr., Mrs. Herman	5.00				5.00
Baker, George	20.00				20.00
Balzer, Mr., Mrs. Albert			bal	950.00	950.00
Bauman, Mr., Mrs. Paul R.	25.00		j	5.00	30.00
Bauman, M. V.	5.00				5.00
Bauman, L. P.	5.00				5.00
Bauman, C. R	5.00				5.00
Beard, Ed.	12.00				12.00
Beard, Miss M.	19.00				19.00
Beam, Mrs. W. H.	5.00				5.00
Blanchar, Dr., Mrs. W. O.		10.00			10.00
Bowhall, Mrs. F.	5.00				5.00
Brady, Mr., Mrs. Loren A.	10.00				10.00
Brown, Miss C.	5.00				5.00
Brown, Mr., Mrs. Clifford	10.00				10.00
Brown, Mr., Mrs. Jesse	15.00				15.00
Brydon, Mr., Mrs. Carl C.	55.00				55.00
Caldwell, Mr., Mrs. G. C.	35.00				35.00
Chesney, Miss M.	15.00				15.00
Conkle, Miss B.		11.25		11.25	22.50
Conner, Miss M.	6.00				6.00
Davis, Mr., Mrs. H. A.	20.00				20.00
Davis, Mrs. H.	5.00				5.00
Dworshak, George			c	10.00	10.00
Fillion, Edrie	10.00				10.00
Fillion, Gloria	10.00				10.00
Fillion, Mr., Mrs. William	20.00				20.00
Goddard, Mrs. Etta	5.00				5.00
Gressley, Keith	10.00				10.00
Hanna, Mr., Mrs. Russel	10.00				10.00
Hardin, Mr., Mrs. Harry	15.00				15.00
Hay, Mr., Mrs. Chas. C.	35.00				35.00
Hay, Mrs. Ethel	5.00				5.00
Hoffman, Mr., Mrs. J. R.	25.00				25.00
Howard, A. L.	5.00				5.00
Hudson, Mrs. A.	10.00				10.00
Hudson, C. Harold		25.00			25.00
Hufford, Mr., Mrs. Herbert R.		5.00			5.00
Hutchinson, Mr., Mrs. L. I.	20.50				20.50
Jobson, Miss K.	5.00				5.00
Jones, Mr., Mrs. Max	30.00				30.00
Jones, Mr., Mrs. William H.	10.00				10.00
Kelly, Miss M.	10.00				10.00
Knapper, Mrs. F.	10.00				10.00
Leffingwell, Mr., Mrs. A. L.	5.00				5.00
Leffingerwell, Mr., Mrs. J. A.	35.00		j	5.00	40.00
Maddux, Mrs. B.	50.00				50.00
Marksbury, Mr., Mrs. Kenneth	25.00				25.00
Mayer, Mr., Mrs. Harold O.	15.00				15.00
McCall, Mr., Mrs. Chester	100.00				100.00
McClain Miss Ruth A	100.00				100.00
McCormick, Mr., Mrs. Rex L.	5.00		kl	5.00	15.00
				5.00	
McDowell, Mr., Mrs. C. E.	10.00				10.00
McFarland, Mr., Mrs. C. A.	24.00		j	5.00	29.00
McMinn, Mr., Mrs. W. R.	27.00				27.00
McNeil, Mr., Mrs. W. E.	20.00				20.00
Martin, Mr., Mrs. Dallas S.	25.00				25.00
Mercer, Mr., Mrs. W. T.	10.00				10.00
Miller, Mr., Mrs. Clyde E.	10.00				10.00
Miller, Mr., Mrs. Frank	5.00				5.00
Miller, Harold	5.00				5.00
Miller, Ward A.	20.00	5.00			25.00
Milligan, Claude	27.00				27.00
Monroe, Mrs Lilly	10.00				10.00
Moretta, Mrs. June	10.00				10.00
Morrison, Mrs. I.	5.00				5.00
Pennington, Mr., Mrs. E.	45.00				45.00
Petersen, Miss F.	5.00				5.00
Pryor, Mr., Mrs. Robert	5.00				5.00
Purdy, Mr., Mrs. Charles	10.00				10.00
Ratekin, Miss E. B.	26.75				26.75
Reeves, Mr., Mrs. Charles A.	6.00				6.00
Reeves, Mrs. Ola	5.00				5.00
Reuter, Mr., Mrs. C. E., Jr.	5.00				5.00
Reuter, Mr., Mrs. C. E., Sr.	55.00				55.00
Reuter, Mr., Mrs. Dwight	20.00				20.00
Rowland, Miss J.	40.00				40.00
Rubottom, Mr., Mrs. W. L.	35.00				35.00

urch	General	S. Amer.	Africa	Total
nyon,				
Mr., Mrs. F. I.	20.00			20.00
nyon, Mr.,				
Mrs. Ray	20.00			20.00
chs, Mr.,				
Mrs. Elmer B.	10.00			10.00
hlegel, Mr.,				
Mrs. John	35.00			35.00
aw, Mr.,				
Mrs. Gene	30.00			30.00
ively,				
Mr., Mrs. C. B.			30.00	
			c 5.00	35.00
ively, Miss H.	25.00			25.00
oop, Mr.,				
Mrs. George	5.00			5.00
mmons, Miss N.	10.00			10.00
yder, Mr.,				
Mrs. Chas. L		7.50	7.50	15.00
verns, Mr.,				
Mrs. Carl	15.00			15.00
verns, Mr.,				
Mrs. Harold	10.00			10.00
vens, Mr., Mrs.				
Edmund M.	15.00			15.00
eder,				
Mr., Mrs. W. A.	50.00			50.00
rner, Mr.,				
Mrs. Chas. A.	5.00		j 5.00	10.00
sey, Mr.,				
Mrs. Donald E.	5.00			5.00
etzel, Mr.,				
Mrs. Fred	10.00			10.00
rightsman,				
Miss Mary	5.00			5.00
rian, Miss D.	5.00			5.00
Member				
in Christ	100.00			100.00
scellaneous	229.42		c 42.63	
			j 32.56	304.61
Total	1987.67	63.75	1118.94	3170.36
ird Brethren Church, Los Angeles, Calif.				
ams, Mr.,				
Mrs. Emmit D.	50.00			50.00
ams, B. L.	5.00			5.00
ams, Louise	5.00			5.00
ig, J. Keith		mo	5.00	5.00
rk, Mr., Mrs.				
Arthur & Fam.	25.00			25.00
rter,				
Mr., Mrs. D. W.	10.00			10.00
rsey,				
Mr., Mrs. B. A.	30.00			30.00
iffiths, Mrs. H.	10.00			10.00
ly,				
Mr., Mrs. D. M.	15.00			15.00
cKenzie, Mr.,				
Mrs. Melvin	15.00			15.00
ulton, Mr.,				
Mrs. Irvin	40.00			40.00
arson,				
Mr., Mrs. E. L.	2.00			2.00
mple,				
Mr., Mrs. J. A.		abt	35.00	35.00
mple, E. E.		abt	20.00	20.00
		ah	15.00	15.00
pe, Mr.,				
Mrs. Jack W.	10.00			10.00
ndy, Rev.,				
Mrs. Conard	10.00			10.00
urch Bible S.	19.61			19.61
M. C.	5.00			5.00
scellaneous	42.85			42.85
urch			c 5.00	5.00
Totals	294.46		80.00	374.46
n Diego, California				
corn, Maribeth		k	5.00	5.00
man, Mr., Mrs. J. F. & Fam		k	10.00	10.00
ckford, Mrs. Martha		k	5.00	5.00
wer, Mr., Mrs. C. K. & Fam.		k	10.00	10.00
wer, Donald		k	5.00	5.00
chenan, Miss Grace		k	15.00	15.00
dvarson, Mr., Mrs. Arthur		k	10.00	10.00
tcher, Mr., Mrs. G.		k	5.00	5.00
rpenter, Mr., Mrs. Lloyd		k	20.00	20.00
rpenter, Keith		k	5.00	5.00
rpenter, Kenneth		k	5.00	5.00
am, Mr., Mrs. Wendel		k	15.00	15.00
ow, Miss Olive		k	50.00	50.00
chheimer, Miss Frieda		k	10.00	10.00
ory, Rev. A. L.		k	15.00	15.00
x, Mr., Mrs. J. W.		k	10.00	10.00
ll, Mrs. Cora		k	5.00	5.00
ll, Miss Zaida B.		k	5.00	5.00
nge. Mr., Mrs. H. E.		k	25.00	25.00
e, Mr., Mrs. H. L. & Fam.		k	14.75	14.75
mpke, Mrs. Lillian		k	10.00	10.00
tz, Mr., Mrs. A. R.		k	25.00	25.00

Church	General	S. Amer.	Africa	Total
Mueller, Mr., Mrs. Daniel		k	12.40	12.40
Nevegold, Mr., Mrs. R. W.		k	30.00	30.00
Nevegold, Mr., Mrs. R. W., Jr.		k	21.00	21.00
Payne, O. W.		k	5.00	5.00
Pearson, Mr., Mrs. Ralph W.		k	20.00	20.00
Philbrick, Maynard		k	5.00	5.00
Primmer, Mr., Mrs. B. J.		k	15.00	15.00
Salazar, Miss Mercy		k	5.00	5.00
Severin, Fred J.		k	10.00	10.00
Skiles, Mr., Mrs. Jay		k	10.00	10.00
Smith, Mr., Mrs. C. W.		k	25.00	25.00
Smith, Herbert		k	50.00	50.00
Sturz, Mrs. Harold & Sylvia		k	7.00	7.00
Svelmoe, Pvt. Gordon		k	25.00	25.00
Wimberely, Miss Sammie		k	15.00	15.00
Young People's Christ End. So.		k	25.00	25.00
Women's Missionary Council		k	15.00	15.00
Sunday School Birthday Fund		k	20.00	20.00
Miscellaneous Offerings		k	84.79	84.79
Total			679.94	679.94
South Gate, California				
Babcock, Mrs. C.	6.60			6.60
Bramaric, Mrs. L.	5.00			5.00
Crane, Mrs. S.	5.00			5.00
Cunningham, Mr., Mrs. L. F.	16.00			16.00
Dunn, Mrs. Iola	10.00			10.00
Force, Genevieve	5.00			5.00
Force, Mr., Mrs. Geo.	11.00			11.00
Fuga, Ruth	5.00			5.00
Giesler, Mr., Mrs. Thurman	5.00			5.00
Harrison, Mrs. L. H.	5.00			5.00
Hickey, Mr., Mrs. F. C.	25.00			25.00
Hoisington, Mrs. E.	5.00			5.00
Lytton, Ray L.		5.00	5.00	10.00
McNeil, Mrs. Paul	25.00			25.00
Mow, Mr., Mrs. Ben		9.00	9.00	18.00
Penrod, Mr., Mrs. Chas.	10.00			10.00
Redd, Mr., Mrs. Geo.	5.00			5.00
Rettig, Mr., Mrs. L. E.	5.00			5.00
Schopp, Mr., Mrs. C. W.	5.00			5.00
Schumacher, Mrs. Fannie B.	5.00			5.00
Ward, Mr., Mrs. Walter E.	5.00			5.00
Wedd, Mr., Mrs. Geo. L.	5.00			5.00
White, Anne	5.00			5.00
White, Mr., Mrs. Elias D.	20.00			20.00
White, Mr., Mrs. Robert			ta 5.00	5.00
Whitney, A. C. & J. W.	5.00			5.00
Wittig, Mr., Mrs. Paul	5.00			5.00
Bible School	29.25			29.25
Church	31.34		sh 20.66	52.00
W. M. C.			mo 35.75	35.75
Total	264.19	14.00	75.41	353.60
Whittier, California				
Akers, Alice	5.00			5.00
Ashman, Rev. C. H.	10.00			10.00
Ashman, Mrs. C. H.	10.00			10.00
Ashman, C.	5.00			5.00
Barmore, M.F.	100.00			100.00
Beeson, Mrs. R.	25.00			25.00
Bowman, Joseph P. & Fam.	31.32			31.32
Brown, Mr., Mrs. Lyman	5.00			5.00
Brown, Mr., Mrs. O. W.	25.00			25.00
Bushnell, E. W.	5.00			5.00
Chidister, Lola	10.00			10.00
Coffman, Mrs. Elizabeth	10.00			10.00
Colburn, Ralph			f 6.00	6.00
Comstock, Mr., Mrs. G. M.	15.00			15.00
Comstock, H. M.	5.00			5.00
Crawford, Mr., Mrs. Harry	20.00			20.00
Crawford, Mabel		25.00		25.00
Crawford, Valda	5.00			5.00
Culp, Bob	50.00			50.00
Culp, Mr., Mrs. E. L.	65.50			65.50
Culp, Ellen	15.00			15.00

Church	General	S. Amer.	Africa	Total
Culp, Mr., Mrs. Lynn	20.00			20.00
Culp, Mr., Mrs. Orlyn	130.00			130.00
Culp, Richard	20.00			20.00
Day, Gail	5.00			5.00
Day, Mr., Mrs. L. T.	50.00			50.00
Driver, Ernest	50.00			50.00
Epperly, D. O.	20.00			20.00
Epperly, Mrs. H. M.	6.00			6.00
Epperly, Jim	20.00			20.00
Faulkner, L. K.	10.00			10.00
Flory, C. H.			5.00	5.00
Flory, George A.	25.00			25.00
Flory, Laura	5.00			5.00
Fralick, Mr., Mrs. Richard C.	55.00	15.00	25.00	95.00
Frick, B. B.	5.00			5.00
Garber, Mr., Mrs. Wm. J.	100.00			100.00
Garwood, Mrs. C.	10.00			10.00
Gault, R. & S.	4.00	1.00		5.00
Glenn, Mr., Mrs. James L.	25.00			25.00
Gnagy, J. H.			10.00	10.00
Gnagy, Mrs. J.			f 7.00	7.00
Guest, Elizabeth	50.00			50.00
Haag, Geo. C. and Fam.	20.00			20.00
Haag, Walter	15.00			15.00
Hamlett, Gerry	1.00		5.00	6.00
Harris, Mr., Mrs. J. B.			5.00	5.00
Herr, Mr., Mrs. M. W. & Dale	1.00	2.50	2.50	6.00
Hill, Leon C.	15.00			15.00
Horney, Mr., Mrs. Sam	10.00			10.00
Hubbling, Elizabeth			10.00	10.00
Hubbling, Harry			5.00	5.00
Hubbling, Mr. J.			5.00	5.00
Hubbling, Mrs. J.	3.00		2.00	5.00
Irwin, Mr., Mrs. Clyde	50.00			50.00
Johnson, Mrs. Lillian J., Mr., Mrs. Carl W. Carlynne and Auletta	25.00			25.00
Johnson, Mrs. L. J.	5.00			5.00
Jones, Ida	10.00			10.00
Jones, Wm. H.	10.00			10.00
Kelly, Mrs. F. D.	5.00			5.00
Kelly, R. F.	25.00			25.00
Kessler, H. O.	6.00			6.00
Knipp, Mrs. E.	7.50			7.50
Kreiter, Mr., Mrs. C. S.	10.00			10.00
Kuns, Mr., Mrs. P. E.	5.00			5.00
Lindsay. Mr., Mrs. W. C.	5.00			5.00
Lotspeich, Minnie	5.00			5.00
Miller, G. Earl	15.00			15.00
Miller, Mr., Mrs. Glenn E.	10.00	(C. E.)	kl 5.00	15.00
Miller, M. M.	5.00			5.00
Miller, Mrs. O. M	5.00			5.00
Morris, R. C.	25.00			25.00
Mulkins, Bob and Fam.	5.00			5.00
Mulkins, Mr., Mrs. Earl	20.00			20.00
Needham, Mr., Mrs. Eli	20.00			20.00
O'Bryon, C. M.	5.00			5.00
Ogden, Elizabeth	10.00			10.00
Palmer, Cora E.	10.00			10.00
Peterson, Mr., Mrs. Glen	25.00			25.00
Ratliff, J. & T.	30.00			30.00
Ray, Bob	5.00			5.00
Richardson Mrs. E.	5.00			5.00
Richardson, Mr., Mrs. John	20.00			20.00
Rideout, Mr., Mrs. Robinson, Bob	5.00		10.00	10.00
Robinson, Mr., Mrs. Roy	25.00			5.00
Root, J. E.	15.00			25.00
Rough, Mr., Mrs. E. H.	5.00	10.00	10.00	15.00
Rough, Mr., Mrs. E. L.	5.00			25.00
Routledge, L. O.	15.00			5.00
Schumacher, Mrs. W. H.	10.00			15.00
Scovel, Ruth	8.00			10.00
Shiery, Rev., Mrs. F. W.	10.00			8.00
Showerman, Hal	10.00			10.00
Sisson, Mr., Mrs. Carl E.	5.00		10.00	10.00
				15.00

Church	General	S. Amer.	Africa	Total
Sterling, Mr., Mrs. A. L.	10.00	10.00	10 00	30.00
Stroud, Mr., Mrs. Harry E.		5.00	5.00	10.00
Ulery, Mrs. G.		12.50	12.50	25.00
Vaughn, Mr., Mrs. Clayton	10.00			10.00
Warne, Mr., Mrs. A. D.	15.00			15.00
Wese, Mr., Mrs. Russel	20.00			20.00
Wood, E. W.	5.00			5.00
Zook, Mr., Mrs. C. V.	15.00			15.00
Zook, Franklin D.	35.00			35.00
Zook, Loren	5.00			5.00
Adult C. E.	5.22			5.22
A Friend (W. R.)	50.00			50.00
Beginners' Dept.	24.60			24.60
Christ. End. (Gen.)		(C. E) kl 45 00 akl 5.00		50.00
Junior Dept.	62.56			62.56
Loyal Women's Cl.	10.00			10.00
Primary Dept.	15.63			15.63
College C. E.	12.00			12.00
Miscellaneous	335.89			335.89
Total	2219.22	81.00	200.00	2500.22

NOTE: Out of the total gifts to General Fund, sufficient is to be set aside for the support of Rev. and Mrs. Joseph H. Foster and Rev. Clarence L. Sickel.

Miscellaneous Offerings

Kliever, Mrs. J. F., Santa Barbara, California			kl 10 00	10.00
Boon, R. R., Dunham, California	5.00			5.00
Total	5.00		10.00	15.00

NATIONAL MISCELLANEOUS

Bond, Mrs. Lucy Dania, Florida	5.00			5.00
National W. M. C.		sabc446.26	abc389.78	836.04
Total	5.00	446 26	389 78	841.04

Church	General	S. Amer.	Africa	Total

SUMMARY OF ENTIRE EASTER OFFERING BY DISTRICTS

Central District	1,626.8
East Central District	5,084.5
Indiana District	5,253.2
Midwest District	619.1
Northern California District	1,117.1
Northwest District	1,720.4
Ohio District	3,325.4
Pennsylvania District	13,450.9
Southeast District	4,915.8
Southern California District	22,173.4
National Miscellaneous	841.0
Total	$60,127.9

LOUIS S. BAUMAN, Treasurer.

GERALDINE JUDD, Bookkeeper.

HE COMETH!

"Behold, He cometh" Lift your head,
Redemption draweth nigh;
That One Who suffered in your stead,
Ascended now on high,
Himself will come, God's Holy One,
Who doth your sorrows feel,
Who died, Who lives, the Father's Son,
All glory to reveal.
Doth not this overwhelming thought
Your very sorrow drown—
The richest grace shall yet be brought,
When He Who cometh down,
Will all His sleeping ones awake,
With all His angel-train,
And all His waiting ones will take
With them, to share His reign?



A strong appeal had been made for money to carry on the work of the gospel. After the service a prominent church member approached the speaker and said, "I do not believe in giving to foreign missions, and I do not believe in tithing, because the thief on the cross did not have to do these things, and yet Christ said he would be saved." To this the minister replied, "There is a difference between you and the dying thief." "What is that?" the church member asked. The minister answered, "The difference is that he was a DYING thief, and you are a LIVING one."

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Based On Scofield Reference Bible

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Name

Address

City State

Church Bible Course ☐ Or Subscription ☐

$.....Cash. Pledge..... To be paid.....

Minutes of General Interest

Selected from the Minutes of the Business Sessions of the Field Council Meeting of The Oubangui-Chari Mission. Bassai, Feb. 9-13, 1942.

Missionaries present. Dr. Gribble, Miss Myers, Miss Bickel, Miss Emmert, Miss Tyson, Mrs. Kennedy, Mr. and Mrs. Foster, Miss Byron, Mr. and Mrs. Kliever, and Mr. and Mrs. Dunning.

I. Field Secretary. Miss Tyson was elected as Field Secretary. (Ballot vote).

II. Minutes of Previous Meeting. The minutes of the special called meeting of Mar. 1941 were read and approved.

IV. Voting Privileges to Dunnings. Motion prevailed that Mr. and Mrs. Dunning be accepted as members of the Field Council and that they be given the power to vote.

V. Bozoum Bible School. Motion prevailed that Mr. Kliever be requested to work out a schedule for Bible School, and that it be presented at a subsequent meeting.

VII. French School. Motion prevailed that the French School be continued at Yaloke under Miss Emmert's administration and at her discretion, and that the French School be continued at Bassai, as soon as there is a teacher.

VIII. Bozoum Bible School. Motion prevailed that the preliminary report concerning Bible School schedule presented by Mr. Kliever be accepted.

IX. Appointment of Missionaries.

1. Motion prevailed that Miss Emmert be appointed to Yaloke Station.
2. Motion prevailed that Mrs. Kennedy be appointed to Bozoum until reenforcements arrive.
3. Motion prevailed that Mr. and Mrs. Jobson be appointed to Bozoum.
4. Motion prevailed that upon the arrival of Mr. and Mrs. Jobson, Mr. and Mrs. Kliever and Mrs. Kennedy be transferred to Bekoro Station.

X. Superintendent of Yaloke Station. Motion prevailed that Mr. Dunning be appointed Yaloke Station Superintendent.

XI. Assistant Field Treasurer. Motion prevailed that Mrs. Kennedy be appointed Assistant Field Treasurer.

XII. Bible Conference Correspondent. Motion prevailed that Mrs. Foster be appointed to correspond with Mrs. Homer Kent concerning Bible Conferences.

XIV. Vacations in South Africa. Motion prevailed that we recommend that the missionaries, whose furloughs are due or overdue, may if they desire, take a furlough-vacation in South Africa, it being understood that it be for at least six months, which would extend their term on the field another two years for every six months thus spent; and that emergency furloughs be advised by the Medical Com. in connection with the Field Superintendent. We also recommend that the missionaries thus going be on an expense account while in South Africa instead of personal allowance.

XVI. Approval of Field Superintendent's Cable. Motion prevailed that the action of the Field Superintendent and the Field Treasurer, asking that Dr. Bauman hold field allowances until requested and that funds be sent out in dollars, be approved.

XVIII. Medical Auto. Motion prevailed that the Medical Auto be put into the custody of the Yaloke Station Superintendent during Dr. Taber's absence unless contrary instructions are received from the board.

XIX. Bellevue Auto. Motion prevailed that the Bellevue auto be kept in Dr. Taber's care for personal use; and that, if occasion permits, the car be repaired.

XXVII. Appointment of Mr. and Mrs. Hoyt. Motion prevailed that due to the uncertainty of the time of arrival of Mr. and Mrs. Hoyt, we postpone their appointment until more definite word of their sailing is received.

XXX. Yaloke Sawmill. Motion prevailed that due to the shortage of Yaloke Station personnel, we consider the repair of the sawmill inadvisable at this time, and that we advise the Yaloke Station to endeavor to rehouse the machinery suitably.

XXXIII. Bellevue Building Project. Motion prevailed that Bellevue be authorized to use any funds available in Station Treasury necessary for the continuation of the Ladies' House, sum to be refunded when the special funds for this project arrive.

(Note:—The necessary money for the building of the "ladies' house" at Bellevue has been furnished by Mr. and Mrs. Abe Bowman of Long Beach, who have given a total of $900 for this job.

(Continued from Page 8)

had charge of the morning service for the Karre Christians, speaking in Sango. Special music was rendered by the visiting missionaries. He also had charge of the evening communion service above described.

Monday morning the second or **business** part of the program commenced. As the secretary has sent a full report to the board, we will not record the business meetings.

Four days of business, in which we seemed wonderfully helped by the hand of God, speedily passed.

Then came the **adjournment,** and Friday the 13th of February the **farewells.** The Yaloke car left first, then the Bozoum truck, the Bouca car for Bozoum, then Bellevue last of all.

Most of the missionaries had an uneventful journey to destination. We from Bellevue had an accident when the Plymouth with deficient brakes was parked near the incline leading to the ferry. While the chaffeur was absent for a moment, the car suddenly rolled into the river. Hours of strenuous labors followed, extricating the Plymouth, renewing the oil etc. etc. Finally just before dark we reached home.

An almost miraculous thing happened here. Practically everything in my suitcase was soaked, except my Bible, which was absolutely untouched by water!

We praise God for the conference of February, 1942! May this brief report be to the praise of His glory.

Very sincerely yours,

—Florence N. Gribble."

Foreign Missionary  Editor's Mail Box

Mrs. Minnie Kennedy (Feb. 23, 1942) wrote:

"They tell me that you received a telegram from me some time ago now, saying, 'Arrived here'. I'm so glad to know that you did receive it. I was doubtful when I handed it in, whether or not they would send it on. It should have read, 'Arrived Bathurst' though. I don't blame them though for changing 'Bathurst' to 'here.' They really did us a great kindness in so doing. They weren't going to give the enemy any information as to our whereabouts. We were right under the nose of Dakar, and submarines were sinking all the boats that they could find in that territory. I'd like to write and thank them for what they did. We weren't allowed off the boat. A young fellow came on board and took our letters and telegrams ashore for us. I was afraid he might be bluffing us. We'd never be able to go back and demand our money back. He said our boat was the first American boat to call there in the last three years.

"This makes me think of St. Paul's expression, 'What then? not withstanding, whether in pretence or in truth,' the cable arrived, and you knew we were safe somewhere. It was no pleasant surprise to us when we heard that we were going to Bathurst first. But praise the Lord, He brought us safely thru' and we're here safe and sound."

A letter from Elizabeth Tyson—By permission of the office secretary, we quote from Miss Tyson's letter to her, dated Feb. 25. 1942:

"Last week they brought in a very sick man from our Brali chapel field. We have been fighting hard to save his life, but it looks today as though the Lord would take him home. Yesterday morning I visited him to pray with him, and he certainly is happy in the Lord. He is nothing but a skeleton—yet when I asked him if he was prepared to meet his God, his bony face lit up and he said, 'Yes, I am trusting in Jesus; I have no fear of death. I'm counting on the name of Jesus Christ, my Lord'! The little mud hut seemed to light up with the glory of God, and I thought how different this scene from one that I witnessed last week! Another patient suddenly died. The gospel was presented to her quite often—yet each time she mocked it all and lightly joked about death. She was a Cameroun woman, and came originally from Elat; and I am sure that there, too, she often heard the gospel message. By her bedside sat her sister, weeping, and bent down with grief. She was Catholic. Suddenly she jumped up and began to holler, saying, 'You would not have the affair of God—you received much good from His hand—but you never thanked Him for anything—you refused the Lord Jesus—now then—you will burn in hell.' What a terrible denunciation—yet all true. The words cut like a knife; yet how many are doing just what she has done, and will have to face the same future as this poor soul! One soul going into everlasting life through faith—the other into eternal death because of neglect and wilful refusal to accept the free gift. Pray for our medical work that many shall find the way of life and accept it."

Again, Miss Elizabeth Tyson (Apr. 12, 1942) writes:

"This is a beautiful day. All nature seems fresh and green, for we have had several heavy rains and the telltale marks of the long dry season have disappeared. Everybody is thinking and talking garden now, especially among our native villagers. However, some of the missionaries, too, are preparing for the same, since the last mail brought us our seed orders from Burpee's Seed House.

"Even though much of the mail does not reach its destination, yet the Lord has always brought us our necessities; and again with the blessings of sun and rain, many of our material needs are supplied for another year. We certainly do have much for which to praise the Lord. He has graciously supplied our every need, and even thrown in many 'surprise packages'. . . .

"No doubt you have had the cable announcing Dr. Gribble's death. Well, it still does not seem true, for it came so suddenly; and it will be some time before we realize that we shall no longer meet her on earth, but that our next meeting will be in the air, which may not be very far off. It just seems our workers are being cut off one by one, and still we are waiting for re-enforcements.

"There are many ways in which we shall miss doctor, but perhaps the greatest loss will be her great faith and prayer life. She really was one that did not talk about praying, but actually **did** it. Never a morning passed by but she was up bright and early, interceding with the Lord for all of us. She was a living proof of the saying, 'prayer changes things'. Of course, we nurses will miss her greatly, especially since our

\$400 of this money was in the hands of the Field Council at the time of their meeting. The balance of \$500 is en route.)

XXXIV. Medical Comm. Motion prevailed that we accept the recommendations of the Medical Comm.,

1. That the Pharmacy Agent get in touch with Dr. Bauman about the previous quinine order; and if no word has been received at the home office, that Mr. Jobson be instructed to bring out sufficient quinine for one year; and that Haliver Oil and Vitamin Tablets be ordered to come out in the emergency order.

2. That we try to secure coated quinine for those who need it from Bangui at present, and that it be paid for by the Missionary Medical Fund, as far as possible, with the money on hand, and that the balance be paid for from the Medical Fund of the station receiving the quinine.

3. That upon the request of the government, each station give them a list of the medicines required.

4. That unpaid bills for transportation on bandages be paid for from undisbursed medical funds.

XXXV. Next Field Council Meeting. Motion prevailed that the next regular meeting of the Field Council convene at Bassai, Feb. 4-13, 1943.

Respectfully submitted,

—Elizabeth Tyson, Secretary.

THINK IT OVER



LIGHTNING THAT STRIKES is accompanied by thunder. So faith that strikes is accompanied by life and testimony.

other doctor, too, is not with us; but the Lord still is on His throne, and Rom. 8:28 still holds good; so we must again commit our way to the Lord and rest and trust Him.

"We are praying that the Lord will speak to the hearts of many at home, and that John 12:24 shall again be fulfilled in our work: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' May this mean more workers, not only from home, but also from our native churches. The natives feel very keenly the loss, and say, 'The Lord has taken our mother home.'

"During the last two weeks of March, I was in Bangui visiting the Tabers . . . When I first arrived, Floyd was out on village work; but after he returned, I spent several mornings over at the hospital with him. He has plenty of work and is kept busy. I believe the Lord will use his sojourn there for His glory; already we are seeing some good . . ."

Little Charles Taber writes a letter to his Grandma, Mrs. Lizzie A. Kamoie, in Allentown, Penna., in which the readers of the Herald will be interested, and which we publish by permission. The children also have a right to be heard in these columns.

"Bangui, A.E.F., April 7, 1942

Dear Grandma:

How are you? We are all in good health here at Bangui. It sure has been a long time since I wrote, I'm so lazy. I'll try to make up for lost time. We've been here at Bangui for three months already, and we like it quite well. The climate's hotter here than at Yaloke. Marguerite and I go to French school now, but right now it's vacation. We've made a lot of friends. We go a lot to the Baptist Mission these days. Daddy has to see a sick lady, and takes us out for the ride and to play with Donald and Gordon Wimer. Did you know that Dr. Gribble has died? She died at Bellevue, Mar. 31. Miss Tyson was here for her vacation a little while ago. I think you know her. We had a good time with her. We're going to have a picnic on an island across the river tonight. Goodbye for this time.

Your loving Grandson,

—Charles.

Miss Verna Pepper, a member of the First Brethren Church of Long Beach, has been working for a number of years with the China Inland Mission. Miss Pepper is an exceptionally fine Christian character, for whom we are sure the readers of the Herald will earnestly pray in these dark days. It has been very difficult even to learn of her whereabouts. Any mail addressed to her is returned to our office in Long Beach with the stamp "service discontinued." However, we have just received a letter from the headquarters of the China Inland Mission in Los Angeles that will be of interest to many of our readers:

"The last word we had concerning Miss Pepper was in the form of a cablegram, mentioning that she and Mr. and Mrs. Paulson had evacuated to Pucheng, Kugien province, because of the advance of the Japanese armies in their efforts to capture the railroad from Chekiang to Hunan province. Evacuations, especially hurried ones, always mean losses as well as physical hardship. A great thing, however, is the maintaining of fresh spiritual life and power from God, without which the missionary, and indeed any Christian, is in a tragic condition.

At present our thoughts are centered quite a bit on the question of the repatriation of foreigners, which includes some of the missionary staff. We have no desire to see any of God's servants being brought home except as they require furlough; and it would seem that the devil is stirring up Japanese authorities and others, to try and force out the missionaries of the gospel from those areas where the Japanese have control. We would ask your fellowship with us in prayer for this important matter."

News from Brethren CHURCHES

LA VERNE, CALIF.

Greetings from La Verne to readers of the Herald, the best of church papers.

We are rejoicing over many blessings and victories won lately. Our evangelistic meetings in May, led by Harry Van Bruch, Johnie Hallet, and our pastor, led many to make definite decisions for the Lord's work: some first time confessions, others dedication for lifetime service. Eight have been baptized since the meetings, four of whom were fathers and mothers. Others await baptism soon. Our pastor has given us excellent sermons on the Spirit-filled life, urging continuance in the revival spirit and in bringing others to Christ.

Last Tuesday night, in our regular quarterly business meeting, the balance of the church debt was paid off, leaving the church entirely free of debt for the first time in 19 years. Much of this was due to our pastor's plea a year ago to get busy and clear the mortgage.

We thank the Lord again and again for sending our dear Bro. Carter to us. He has been faithful in declaring God's Word, and doing the work God had for him with us; and has shown wisdom and love in leading us through difficult problems. We were sorry to have the Sheldons leave us. Rev. Tom Olson was with us two nights recently, giving us Bible land pictures, which, with his Bible discourse on each, were very inspirational. We also had the Sickel family with us two weeks ago. He preached for us while Bro. Carter preached in his church in N. Long Beach. We were reminded of service we may render to our boys in the service by two speakers from the Gideons, also giving an offering to them to help supply the Gideon Testament and Psalms to the boys.

Two of our sisters taught in the D.V.B.S. which lasted four weeks and was held in three different churches, one group being in our S. S. Bungalow.

Yours in Him,

—Mrs. Lydia A. Frantz.

The Jews chose Barabbas, the murderer, instead of the true Savior, the Lord Jesus Christ, the life-giver; and that terrible choice has been the cause of all the sad tragedy of their national life ever since. Choose Christ; crown Christ; confess Christ; commend Christ; company Christ; and the vision of your redeemed personality will cause His name to be magnified. Let us, in His mighty name stand in gap for God in these darkening days.

An Ebony Paul Reappears In Jail

Yaloke Station, Feb. 25, 1942.

Dear Herald Readers:

The Lord's mercies are new every morning: great is His faithfulness (Lam. 3:23).

Miss Emmert, as you know, is with us now, having arrived Dec. 15. She started working hard immediately on the Christmas program and a new Banou primer to be used in teaching reading in the villages. Please pray much for this work. We feel the need of teaching more and more people to read the Word. It is the only hope for the indigenous church.



Mrs. Dunning

Mr. Dunning, Ruth, and I, spent Christmas and New Year with "Grandma Gribble" at Bellevue. After that, a few days were spent in a Bible conference at Bassai. Upon returning, we found that the Tabers had had to go to Bangui in our absence, so we moved into the house they had been occupying. Then followed days of getting settled, training a cook (which job will not be finished for some time!) trying to find our places in the work again, and getting ready for Field Council.

Jan. 27 the Yaloke missionaries were made happy by the arrival of Mr. and Mrs. Foster, who were visiting all the stations before Field Council at Bassai. They stayed only a few days, returning the 31st.

February was the big day for leaving. The Medical Chevy had been tightly packed the evening before, as there is always a lot to be done when all the missionaries plan to leave a station for a period of time. We had hoped to start early enough to arrive at Bozoum to eat our lunch and then go on to Bassai in the afternoon. The car had been overhauled the day before so we had no worries.

Goodbys were said, the car rolled down the hill, and nothing happened! Strange, it had been running perfectly just a few minutes before. Then followed a period when Miss Tyson and I tried to keep the baby cool and as comfortable as possible, while the mechanics, Miss Emmert and Mr. Dunning, tried to find the "short." After some time it was fixed, and the car started with the help of Miss Emmert's radio battery. We returned to the station where Mr. Dunning repaired the car more thoroughly than could be done "on the road."

At last we were off again. The first time it was eleven minutes to eight; this time, eight minutes after eleven! We sped on by Bozoum, supposing everyone had gone ere this. But when we got to Bassai we learned Dr. Gribble and Miss Bickel had been waiting at Bozoum, fearing something had happened to us. They arrived soon after we did, though, having heard that we had gone on.

I will not dwell upon the blessings of conference and the fellowship we enjoyed with each other, as you will be hearing all about that from the pen of a much abler writer.

The trip home was not without its excitement, either, as by this time the leak in the radiator was much worse (with no frequent gas stations at which to stop for water), and we had no brakes. There is a barge to cross between Bassai and Bozoum, and the approaches are steep hills. We decided it was better to get out, all except the driver. We watched the car, in low gear, slide down the hill, bounce onto the barge, and—. No, it didn't go over, but stopped on the barge, for which we praised the Lord!

Home less than a week, and Native Workers' Bible Conference began. The chapel services in the morning and the afternoon sessions are divided among the three ladies. Mr. Dunning has the morning "Bible Hour," and he and Miss Emmert have charge of the "discussion time." Each evening there is a service, in charge of the natives down in the station village. They all gather around a large bonfire. Let us sit there with them.

The time is Monday evening, Feb. 23. Vouloungou, pastor of Yaloke church, is leading the singing. After all sing a few songs, there is group singing: the children, the catechists, their wives, the people from the station, etc. There are a few lanterns in evidence to enable those who have books to see to sing from them. They "start out" the stanzas, and the rest sing from memory.

Now it is time for the message. One of the catechists steps into the circle, a little nearer the fire; and holding his lantern aloft begins to read from the Word. After that he sets the lantern down, because, of course, he does not need notes to preach by. His message is on the sin of doubting and denying God.

At the close, another catechist arises and says, "I want to tell about being in jail." There is an interested murmur of assent, and Vouloungou quiets them again. (This catechist spent two weeks in jail. I wish I could tell you all he said, but I dare to give only a part of it.) Everyone was sorry for him, and much prayer went up on his behalf. But he is not sad. He has much joy because it gave him an opportunity to preach to some that he would perhaps never have reached otherwise. At night he would want to sleep, but the others would say, "No, wake up! Tell us more about the affair of God."

In early morning he would walk out of his hut, blow a whistle to call the others together in the circle, and start preaching. He was scolded by one soldier, who thought his intentions in getting the men and women together so early were evil. Another soldier scoffed at it, saying, "This man is good. . . . Don't worry about him. He is only showing the way of God to them." His message is one of victory throughout. He sits down. Vouloungou calls out another song, prayer is offered, and the meeting is over.

In giving his "report" at the morning chapel, another one of the catechists told of a group of men out in his district. Every one of them is old, with white hair, he said. They make oil for the administrator. Only one is a Christian; the rest are all idolaters. One day a thunderstorm came, and the lightning struck their idols, burning them all. They all confessed that the true God had done that; but so far as I know, they have not yet wanted Him for their own God and Father. Let us remember this one Christian among them, that his testimony might be bright.

A new session of school opens this coming week. pray for these children, that as they learn to read and learn of Christ, they may catch the vision of teaching the men and women in their own villages what they have learned. How necessary it is that people be able to read the Word.

Yours and His for souls,

—Marguerite G. Dunning

"Our Mother Has Disappeared!"

"SHE LOVED EVERYBODY"

(Note:—The following letter to the editor, written by Miss Mary Emmert, of Yaloke, F.E. Africa, should assuredly be read by all who are interested in our mission work in French Equatorial Africa. It reveals the deep love within the breasts of the African natives for one who gave her very heart's blood that they might come to know her Savior.—Ed.)

Yaloke par Bangui, Oubangui Chari,
French Equatorial Africa.
April 11, 1942.

Dear Brother Bauman:

The African Christians say that their great mother has gone to be with the Lord. They realize that Dr. Gribble and her husband were the founders of this work under God, and that those who were sitting in darkness have seen a great light through their ministry.

The black people continually give thanks for the missionaries that God has sent to save them by the gospel story, so they are appreciative of what is done for them. And in this case, we sense that they are profoundly stirred by the passing of their dearly beloved Madame Bombo, as they called her. "She loved everybody," they say. "She never wronged anyone." "Truly she has much fruit here in our country," said an evangelist.

"I am very, very sad to learn of the death of Madame Gribble; it has astonished me greatly," writes one. "We are in a bad state, for our mother has disappeared," he goes on to say. "But we shall rejoin her in heaven. If we persevere, we shall reign also with her."

We, like them, felt the shock of her going, although we realized somewhat how she was failing. There is an empty place in our midst that no one else can ever fill, for she was our mother, too, in so many ways. As we reflect upon her life, we see how many virtues she personified. Faith, hope, and charity! What a trio when all found in the same person. Everyone dimly realizes what a great life of faith she lived, and much will doubtless be said about it. She truly lived a life of faith. In my opinion her love was equally outstanding. She was a living commentary on the verse: "Love never faileth," for she never manifested other than a loving spirit.

Then, too, how we shall miss her prayers! She took every problem of the mission to the Lord in prayer, and especially did she pray for each missionary. Who will take her place in fervent, persistent intercession? God grant that all of us may be called to a more consistent prayer life, so that the work she so loved may not suffer.

I am sertain that Dr. Gribble would not have us extol her so much today as she would have us sound out a call for more workers. Her faith-filled prayers helped clear the way for the coming forth of many recruits in the past. Our already thin ranks are once more depleted by her going from us. God grant to bless her death as He did her life, that she being dead may still speak.

Yours in Him,

—Mary L. Emmert

NEWS BRIEFS From Our Workers

The Bible Class which Bro. Robert Ashman of Peru, Ind., has been teaching in INDIANAPOLIS, is now meeting each Monday night in the Young People's Room of the Cadle Tabernacle. No charge is being made for the use of this room, compensation for which is being cared for by free will offerings. The class is open to all who are interested in Bible Study.

Mrs. Lydia Frantz of LA VERNE, CALIF., writes, "Three other of our La Verne delegates and myself are spending the week in Long Beach, attending our Bible conference. There were only three delegates short of the entire quota from the whole district; and this, with the acute tire rationing, is wonderful. A very interesting business meeting was transacted Saturday, all in love and unity."

A few weeks ago there was a report in these columns that HENRY REMPEL would be the new pastor at Mundy's Corners. This is an error, for he was given a unanimous call but at this writing he has not accepted the call.

At the last business meeting of the MARTINSBURG, Pa., church, if which Bro. Robert Miller is pastor, it was decided to adopt Mrs. Garner Hoyt as their own missionary; to set $400 as their goal for home missions; to insulate the parsonage and repair the roof; to reserve the right side of their church envelopes for home and foreign missions, six months for each; and to keep an attendance record of all members and visitors.

The First Brethren Church of WEST KITTANNING, PA., has reduced to $285 the indebtedness on the lots on which their new building is to be built.

From CHAPLAIN E. F. PINE of Ft. Mead, Md., come these interesting notes: "At the time I came here there were three chaplains working together in this chapel. Now one of them has been ordered out for foreign service, and that leaves me in charge of this chapel as the senior chaplain. That adds a little responsibility to my work, for I am responsible for all the activities of this chapel. It also shows how suddenly may come the orders to move out for service abroad. We are having a fairly good response in our regiment to all of the services. When we consider that most of our boys came from New York, and that the percentage of Catholics and Jews is unusually high, our response then is gratifying. We have probably the highest Jewish personnel of any division yet formed. On Tuesday nights I have a Bible class, on Thursday night I conduct a song-fest, and then the Sunday services. So you can see we have something for the boys all the time. There are a few really fine boys with a good Christian background, and they are helping out a lot. This week we are trying to organize a chapel choir. I don't know just how it will turn out as yet. We have some very good singers, and I hope they will respond. At the first Bible class I held, there were 10 present. I asked for volunteer prayers, and five of the 10 responded, giving exceptionally fine ones. As long as I can get a group of

Summer Camp---T

Blaine Snyder
FREEPORT, MICH. 4-6-43

By ALAN S. PEARCE

Sec'y Brethren Conference of Southern California.

The Annual Summer Camp for Brethren Young People of Southern California, opened at Tahquitz Pines, Idyllwild, Calif., July 25 with one week for those of Junior High age, and a senior camp the next week, Aug. 1-8. (See picture on front cover.)

Located a mile high, among the beautiful pines of the San Jacinto Mountains, Tahquitz Pines offers every inducement for our young people. The camp grounds used are those owned by the Christian Endeavor organization of Southern California. The buildings and tent houses are fully equipped for such purposes, the Endeavorers themselves conducting an extensive camp each year. This makes an ideal set-up for the Brethren Camp; for in place of renting camp grounds, which for the remaining summer season are used by those of the world for recreational purposes entirely, we have auditoriums and indoor and outdoor class-rooms, used only by Christian groups. In addition to a well planned course of Bible study taught by various pastors of the district each morning from 8:30 to noon, the young people have a varied program of recreational activity, including tennis, basketball, hiking, horseback riding, swimming, indoor and outdoor games, etc. The total cost for each camper per week is $8.00. This includes seven nights lodging and 21 meals.

The daily schedule of the camp may prove helpful to other groups in the Brotherhood in outlining a course for their camp, for which reason we print it herein:

DAILY SCHEDULE

6:30—Rising bell.
7:15-7:50—Breakfast.
7:50-8:00—Devotions at the tables.
8:00-8:30—Cabin clean-up period.

Junior High

8:30- 9:10—Bible Study—Character Study of Peter —W. A. Ogden.
9:15- 9:55—Practical Problems—Living In The World. Boys, Albert Flory; Girls, Dean of Girls.
9:55-10:10—Recess.
10:10-10:50—Electives. Missionary Heroes—Conard Sandy: Music, General—Albert Flory; Prophecy, Death and After—Charles Ashman; God In Nature—Rudolph Fischer.
10:55-11:40—Devotional-Inspirational Bible Hour—Conard Sandy.
11:40-12:00—Recess and period for questions and discussions with the faculty.

Senior Camp

8:30- 9:10—Bible Study—Third Chapter of John—Ralph Colburn.
9:15- 9:55—Practical Problems—The Enemy Without. Boys, W. A. Ogden; Girls, Mrs. McDonald.
9:55-10:10—Recess.
10:10-10:50—Electives—Missionary Heroes — Arnold Kreigbaum. Music, Directing—Ralph Colburn; Prophecy, Judgments—Conard Sandy; God In Nature—Rudolph Fischer.
10:55-11:40—Devotional-Inspirational Bible Hour—Conard Sandy.
11:40-12:00—Recess and period for questions and discussions with the faculty.
12:00-1:10—Noon meal, announcements, and mail.
1:10-1:30—Quiet hour for each member of camp.
1:30-2:00—Letter writing and work on note-book.
2:00-4:30—Directed recreation—Mr. Fischer.
4:30-5:30—Clean-up and rest.
5:30-6:15—Supper.
6:30-7:45—Surprise Hour.
8:00-9:15—Victory Circle or Camp Fire.
10:00—Lights out for the night.

fellows that will respond like they did, I will not fear the future of our work. Then, too, they don't have to be coaxed to do things like in our churches. They seem willing and glad to be able to help out."

From a letter from Mrs. Lorenz, which a friend has shared with us, we learn also of the activities of CHAPLAIN ORVILLE LORENZ at Ft. Bragg, N. C. At that writing he was holding a week's evangelistic service in a Presbyterian church just outside the fort, having been invited to do so by some of the members who had heard him preach. Meetings were conducted in the open outside the church. Mrs. Lorenz states, "The response is very good so far, and they seem to be thrilled at his message. They can't seem to understand why we have no churches of our denomination in the south The other Sunday Orville was asked to preach at a chapel that had no chaplain at that time. Those young folks just begged him to be their chaplain. Of course, he couldn't, as he is in the 9th division; so they asked if he would hold an evening meeting each week, which he did. I was there last Thursday with him, and the grandest group of nurses and soldiers were there. We had a "sing" and Bible study, which they thoroughly enjoyed. One soldier was there who had come in rededication at the former service. He said he hadn't been in church for two years, and there he was giving Scripture and his testimony that he was glad to come back into fellowship! This chapel received a chaplain this week, so I guess we can't go back."

In spite of sweltering heat, around 175 to 180 persons attended the closing exercises of the Daily Vacation Bible School at FT. WAYNE, IND. The school opened with an attendance of 64, and closed with an enrollment of 232, representing 42 different churches and 24 denominations. The average attendance was 122, and a large number made definite decisions for Christ.

The American Bible Institute of Detroit, Mich., has presented BRO. HAROLD PARKS of Garwin, Ia., with a certificate bearing the title, "Doctor of Divinity."

SPECIAL MEETINGS NOW IN PROGRESS

July 26-Aug. 9.—Prophetic and evangelistic meetings conducted at the First Brethren Church, Cleveland Heights, O., by Dr. V. C. Kelford.

July 26-Aug. 9—Tent meeting at Mansfield, O., with R. Paul Miller as evangelist, and Leo and Elaine Polman in charge of the music and children's work.

Aug. 1-8—Southern California Young People's Camp at Tahquitz Pines.

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The Brethren Missionary Herald

W. M. C. NUMBER



Introducing---Our District Presidents

For the Women's Missionary Councils of the Southeast District, I wish to extend greetings to our sister organizations throughout the country. We praise the Lord for His blessing upon us throughout all the activities of the past year.



Mrs. Grubb

There are ten churches in the Southeast District, located in three states: Virginia, Maryland, and Tennessee, and also the District of Columbia. Because these churches are so widely separated, our Councils are unable to meet all together except once a year at District Conference. However, separate rallies are held in each half of the district, and thus we are able to have fellowship with at least a few of the societies in our section. These rallies have been a source of inspiration and blessing to each Council taking part, and we regret the fact that distance prevents our meeting together more frequently.

We, in the northern part of the district, had a splendid time of fellowship at our spring rally held at the Grace Brethren Church of Hagerstown, Md., on April 16. There was a fine representation from two other churches—Winchester, Va., and Waynesboro, Pa. Although Waynesboro is not in the Southeast District, we invited them to take part in the rally because they are our neighboring church. The Councils of Washington, D. C. and Seven Fountains, Va., were unable to participate. The rally began at 11:30 a. m with an hour of business, special music and greetings from the different societies. From 12:30-2:00 p.m. we had lunch and an hour of fellowship. During this time the preachers, Rev. Crees, Dick, and Grubb, took motion pictures of the ladies lined up on the steps of the new Grace Brethren Church, passing bricks from the ground to the first floor level. Quite a sizeable pile was made, and we were glad to contribute a little toward the "manual labor" of our new mission church!

At the 2 o'clock hour we enjoyed an inspiring message from one of our own missionaries, Miss Ruth Snyder of Conemaugh, Pa. The group voted to contribute toward her new outfit for the field as our district project, and so the entire offering was given for this purpose.

The councils in the southern part of the district will meet together for their rally in the near future. Mrs. Edward Bowman of Buena Vista is in charge of this meeting. This will include the Councils from five churches in Virginia: Roanoke, Hollins, Red Hill, Buena Vista, and Covington, and also Limestone, Tenn.

The Lord truly has been magnified to us through our monthly devotional meetings, and it is our desire that we in turn might exalt His name together in our local Councils and in the district as a whole.

JANICE GRUBB, Pres., Southeast District.

Greetings from the Southern California District in the name of our Lord Jesus Christ, who redeemed us with His precious blood.

Because of illness in my family, this report will not be as complete as we would like it to be.



Mrs. Gnagy

If I could take you over our district, which covers a scope of nearly 200 miles in length, we would indeed go from the mountains to the sea, our highway winding along beautiful orange groves, oil fields, thickly populated cities, and along the scenic Coast Highway to San Diego.

We have 13 Councils in our district, all of one accord, praise God! Each Council is well organized under capable leaders, and doing splendid work. Each Council is seeking to meet the objectives; and in addition to the four major offerings, each Council has some local project. Some are making garments for the Navajo Indians. Some are helping the Rescue Missions in Los Angeles, the Ruth Home for girls, Clayhole, etc.

We do have a wonderful day of Christian fellowship twice a year at our district rally. As many as 240 women have registered for these blessed days.

In addition to this, the morning and afternoon sessions of our missionary day at District Conference are in charge of the W. M. C. and are well attended and blessed of the Lord.

Many women in our district are working in the Child Evangelism movement, some having three and four classes each week. This is truly a home mission work in every sense of the word, winning the boys and girls for Christ.

We have stressed at each rally the great importance and privilege of soul winning and personal work. As each day passes, we realize more and more that there is:

Only one life, 'twill soon be past;
Only what's done for Christ will last.
Yours in His Blessed Name,

Mrs. John Gnagy, Pres.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

Greetings from the Central District:

Our last rally was held at Dayton. A fine group of women representing the tri-state group was present. The fellowship enjoyed at these gatherings is very fine indeed, and we are sorry that we are so far apart that we cannot have them more often than just fall and spring. At this rally it was decided to continue the project of last year, that of a supply cupboard consisting of canned foods, staple groceries, etc., for our students at the seminary. The reports that have come as to the blessings received, just when a "lift" was needed, makes us realize how little we do to bring happiness to others, especially to "those of the household of faith."



Mrs. Polman

As a new project we voted to help purchase silverware for the African stations to be used at their conferences. Each Council was to send an offering to our financial secretary for this fund. A portion of the offering taken at the Rally also went to the silverware fund.

Phil. 2:13: "For it is God which worketh in you both to will and to do his good pleasure."

In Him we love,

Leila Polman.

Greetings in His precious name from the W. M. C. of the Midwest District:

The Councils of our district had planned as our project for the year the publishing of a Brethren tract. However, due to present conditions and circumstances in which our missionaries find themselves, we feel that there is a great need at this particular time for our missionary work. We have not definitely decided where our funds will go, but we hope to help where the need is greatest.



Mrs. Carter

We had only six Councils in our district, and we are so far apart we are not privileged to hold a rally, but we do enjoy our District Conference in the fall.

Our Councils have been unanimous in their praise for the lessons as they are given in the Herald.

May we all live more close to Him and serve Him better.

In His name,

Mrs. Gordon Carter.

ISN'T IT TRUE ?

If every parent would win his own children to Christ, there would be no lost souls!

Dear Sisters of the W. M. C.

In these days of 'all out' for defense, we are glad to report that the East Central District is 'all out' for the Brethren Women's Missionary Council, a very fine medium for the defense of the gospel. With the recent organization of two new Councils, we now have 13 groups of women who are willing to "tell the story of salvation to unregenerate men and women", making our district 100 per cent for W. M. C. Until recently we have had as our president our sister Mrs. R. E. Gingrich, who has led in many fine gestures in the promotion of the Lord's work. We have quarterly rallies with the entertaining church furnishing the program after delightful fellowship at a covered dish dinner. Among the projects carried out have been definite assistance to Grace Seminary and district missions. This year we are aiding in the outfitting of the Garner Hoyt's for their term of service in Africa.



Mrs. Cashman

It is our prayer that all of us may be found walking more closely and working more consistently with our Lord Jesus Christ, Who has brought us salvation.

In His Name,

Mrs. Arthur D. Cashman.

The East District sends greetings to all. The W. M. C. of this district meets twice a year—at our district Conference in October and again in April. At the spring rallies we have a program in the morning and a covered dish luncheon at noon, and continue the program in the afternoon. Thus far, the attendance at these meetings has been around 20 council members.

There are 20 Councils in this district, with approximately 450 members in all. As a district we have not accomplished any project as yet this year, however, we are planning on adopting some project at our rally at Uniontown. Each member is to bring $1.00 as her offering for our district work. We feel quite certain that we can do something worth while just as soon as we meet and discuss several things already in mind.



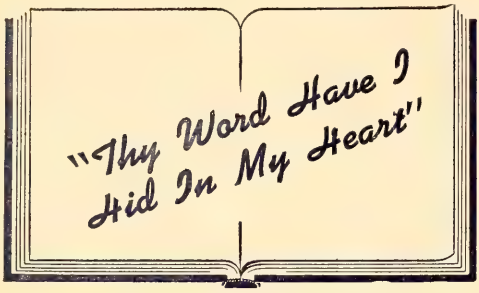
Mrs. Lorenz

It has not been my privilege to meet with any Council in this district, but from all reports we have some of the best Councils within our East District.

We thank Him for the way He was blessed us thus far in our Council work, and trust that we may be used even more in the future till He comes.

In His Blessed Name,

Florence Lorenz.



STUDIES IN THE EPISTLE TO THE EPHESIANS—XII

"The Christian Armor"

Ephesians 6:10-24

By HOMER A. KENT, Grace Theological Seminary

As the apostle brings his letter to a close, he seeks to remind the church that their life in this world is to be lived upon hostile ground. It is the life of a camp in the enemy's territory. The Christian, therefore, must not only be a servant. He must also be a soldier. And if he is to be a good soldier he must be provided with the proper armor. The passage before us presents a description of this armor. Two types of armor are suggested: defensive and offensive. For victory the Christian soldier has need to put on the "whole armor". Anything less will decrease his efficiency in the spiritual conflict. The church faces mighty foes. There is a personal devil and he has many emissaries. Victory is only assured by use of the armor God has provided for His saints.

There are seven parts to this armor. This suggests the perfection, the completeness, the sufficiency of the armor. Let us look first to

The Defensive Armor

First, there is the **girdle of truth** (v. 14). Every Roman soldier as he was resting was provided with a long robe. But when he went into the battle he took off the robe. It would be a hindrance to him in the conflict. He needed only the girdle then. That girdle bound the other parts of the armor to their proper places and braced the soldier for action.

What the Christian soldier needs as he goes into the battle is the girdle of truth. If there are any hindering robes of empty profession, of mere formalism, or of insincerity, he should get rid of them and go forth with the truth. The Brethren Church claims to possess the truth. Our motto is, "The Bible, the whole Bible, and nothing but the Bible". It is a good motto. Let us abide by it. By the Word of God we can conquer.

Next is the **breastplate of righteousness** (v. 14). The breastplate on the Roman soldier was a metal vest that covered such vital parts of the body as the heart and the lungs. To what does this refer in the Christian's armor? Evidently not to the imputed righteousness of Christ. The Ephesians already had that. It refers rather to the godly walk that should follow faith in Christ. The believer is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". The apostle Peter, in speaking of the walk of the Christian, said, "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men" (I Pet. 2:15).

We need to give more heed to wearing the breastplate of righteousness in these days. When moral standards are being lowered on every hand, when even in many churches worldliness is allowed to take possession so that the church is little more than a social club, when the sanctities of the home are being utterly disregarded, we need to stress again and again the Christian virtues of righteousness, of godly living, of separation from the world.

Following are the **sandals of evangelism** (v. 15). The sandals that the Roman soldier wore were bound by thongs over the instep and around the angle to protect the feet. They had soles thickly studded with heavy nails to aid in getting a firm footing when going out to discharge some commission from the commander. The point here is that the Christian is to be ready at all times to proclaim the gospel of peace. The gospel is the only thing that can truly bring peace to the human heart. Why is it that a farmer will take his fine span of horses to the blacksmith shop to get them shod? He does it in order that he may put them to work. Likewise our Lord has committed unto us the gospel of salvation, the ministry of reconciliation, that we may share it with others. Are your feet "shod"?

The fourth piece of armor is the **shield of faith** (v. 16). The Roman shield was oblong in shape and quite large. The soldier who crouched behind it found safety from all the missiles hurled at him, in particular the fiery darts that were used in that day.

The Christian has the shield of faith. Faith in the Lord God of hosts, Whose purposes for this world are being fulfilled and will be fulfilled, is the believer's assurance. One day God appeared to Abraham and said, "I am thy Shield, and thy exceeding great Reward" (Gen. 15:1). That being true, nothing could keep all the promises previously given from being fulfilled. Such a God the Christian has today. If He be for us, who can be against us? There is no room for discouragement with a God like this working for us. Let us grasp the shield of faith more firmly and use it in the conflict.

The last of the defensive parts of the Christian armor is the **helmet of salvation** (v. 17). How imperial the Roman soldier appeared with his helmet! It protected the principal part of his body. It was made of stern stuff. Certainly there is need in these days for Christians to have protection for the head that they may be kept straight in their thinking. What is this helmet? If you will turn to I Thess. 5:8, you will see that the apostle there refers to the helmet again, and the context reveals that he is talking about the coming again of the Lord. "Let us," he says, "who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation". The hope of the coming of the Lord is a stabilizing

hope. Our heads will not be turned by false doctrine and seducing spirits if we are constantly looking for Christ's appearing. It will keep us walking straight.

The Offensive Armor

Two offensive weapons are suggested. The Christian is commissioned to go forward to achieve mighty victories for Christ. If this is to be done the following weapons are absolutely essential:

First, there is the **sword of the Spirit** (v. 17). Every Roman soldier carried a sword for hand-to-hand fighting. General Pershing has a sword reputed to be worth $10,000. The Pasha of Persia has one worth $40,000. But these human swords are really worth very little. The Christian sword is the divine Word of God, capable of doing marvelous things. It is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12). There will be no victory for the church of God apart from the Word of God. "Take it," says Paul, "and wield it for the glory of God". But if we are to wield it with any effect, we must know how to handle it. We must know the Word. Let us therefore, give ourselves to a more diligent study of the Scriptures.

Last of all, there is the **spear of prayer** (v. 18). Jamieson, Fausset and Brown refer to it as such in their interpretation of this passage. "Praying always with all prayer and supplication." Mary, Queen of Scots, said she feared the prayers of John Knox more than any army of 10,000 soldiers. Prayer will win victories when all the schemes and plans of men fail. It is time the church realized more fully than she does the possibilities of the prayer promises of the Scriptures. The way the church can go forward to victory is upon its knees. If we would talk less to men about the work of the church and more to God, our progress in things spiritual would be far faster.

This is the armor for us to wear. Wearing it we shall be invincible. The victory will be ours. There is no armor for the back. The Christian soldier must never show his back to the enemy. He must march on and on through this world, until after a while he shall march into the presence of God to lay the garlands of victory at the feet of the Captain of his salvation, even the Lord Jesus Christ. Putting on the armor really means to put on Christ (Rom. 13:14) in all of His fulness. With Him there is no defeat.

Let Your Requests Be Made Known Unto God

Philipians 4:6

MRS. EDWARD D. DOWMAN, Buena Vista, Va.

1. Pray for our present major offering to be received at National Fellowship for the Clayhole parsonage.

2. Praise God for answering our prayers and providing such a fine offering for foreign missions this year.

3. Pray for God's blessing and guidance on each session of National Fellowship this year.

4. Ask God to supply Bro. Elias Zimmerman's need of a larger building in which to carry on his work among the Jews.

5. Pray for the safety of those who are traveling to Winona Lake for National Fellowship.

W. M. C. News

Dear Sister Councils:

Another W. M. C. year has passed and it has been a blessed year with the Lord. He has been precious to us. We have much for which to praise Him.

We so much enjoy the W. M. C. letters published in the Herald. It seems we almost know you personally from seeing you at conferences and rallies. We try to send a representative to each so we can get acquainted, glean new ideas, and gather the information we need to carry on our work for the new year. This is a splendid way to increase interest in our Council, for all of our ladies are eager to go.

In November, we had a dedication service for new members and rededication service for the old. We like this way of revising our roll yearly. This service was in the form of a very beautiful candle light service and was very impressive.

When one of our members moves away, she is honored with a handkerchief shower. She usually requests her name to be kept on our roll, and we in turn keep in touch with her with correspondence through our Council.

Many a blessing has been received through the distribution of gospel tracts. Hearts are made glad as we hand them a tract. Yes, as a rule, they are appreciated, and although sometimes apparently not, we are consoled with the fact that our heavenly Father blesses our efforts. Let us just "keep on, keepin' on".

Gospel tracts and good reading books were sent to some of our boys in service. Expression of thanks was received from this literature, so we feel our efforts are well worth while in spreading the gospel in this way.

Each year, we have an all-day of prayer and mission study. This year our hearts were stirred as we studied "The Triumph of John and Betty Stam." This is a most enjoyable day as we pray, study and fellowship together.

Recently, more than 100 mothers and daughters gathered at the church for the banquet. The Sisterhoods and Councils gave a very interesting program before the banquet.

Our Council work is carried on somewhat the same as our sister Councils. We have meetings each month at homes, using the devotional topics, prayer circle requests and cards for daily prayer for our missionaries on which has been placed their names and pictures. The clothing and Sunday School papers are sent to Kentucky missions as they are gathered.

We have 28 members who are blessed with the giving spirit. They always want to be giving and doing. Much more could be said, but we'll say the rest in this: "It is truly a blessed privilege to give and do for Him Who gave Himself on Calvary for us."

Mrs. Elsie Jordan—Cor. Sec. of Jr. W. M. C.
of the First Brethren Church, West Kittanning, Pa.

"Open Doors" - - THREE MISSIONARY MARTYRS

"For me to live is Christ, and to die is gain" (Phil. 1:21).

Melanesia, or the Black Islands, are located east and north of Australia, and are a part of the Oceania or Pacific Islands. This group includes Fiji, Loyalty, New Caledonia, New Hebrides, Banks, Santa Cruz, Solomon, and Bismark.

These many islands have been called "spots from Paradise" because of their entrancing beauty.

The origin of the islanders is still unsolved. They are thought to be from Asia, and the main racial stock to be from India or the region of Persia.

"Where nature has achieved her best, man is often found at his worst." These islands are a good example of this, as they were the haunts of the lowest savagery. Cannibalism was frequent; from one-fourth to two-thirds of the children were buried alive, and the sick and aged were usually killed.

They were polytheistic in their religion almost to the point of pantheism, because nearly every object in nature was considered a god for good or evil. "Their religious ceremonies were accompanied with sorcery, human sacrifices, and bestial orgies such as might characterize the infernal regions."

As the European peoples began to explore the islands and trade with the people, many islanders were kidnapped and used as slaves. Some never saw their native shores again; and if they did, they returned with the vices of so-called civilization. Perhaps their last state was worse than the first!

All whites, however, did not treat them that way, as the life and work of the following missionaries will show.

JOHN WILLIAMS

John Williams is known as "the apostle of the South Seas". He was born in 1796 in England, and was sent out to work in the Society Islands under the London Missionary Society in 1817. He was a man of great vision, unusual resources and action, and a born leader.

The Society Islands are a part of the Polynesia (Many Islands), and were named in honor of the Royal Geographical Society. The largest of these islands was Tahiti which was the center of Williams' work.

Not content to stay on the Society Islands alone, he started a campaign for carrying the gospel to other islands. During the years of his ministry, he had five mission ships—purchased or built by himself. Due to this dauntless apostle, "no group of islands or single island of importance within 2,000 miles of Tahiti had been left unvisited".

He returned to England in 1834 for four years, publishing his Missionary Enterprise, of which 40,000 copies were sold. His visit created a great new interest in the missions of the South Seas. By his efforts, money was raised for a new ship, and helpers were secured.

Upon returning to his mission field, he set his heart to visit the New Hebrides. There are about 70 of these islands, of which some 30 are inhabited by people speaking 20 different languages.

He sailed for these islands in his new ship "Camden", taking 12 native helpers as pioneers. He landed at the island Erromanga on Nov. 20, 1839, with a young Mr. Harris. They were set upon by the natives before they reached the shore. Both men were clubbed, then speared, and their bodies dragged into the bush for a horrible cannibal feast. Thus "he became identified with these islands by his death rather than his life".

When the thousands of his friends and converts heard of his martyrdom, their grief was profound. Through his death 25 more volunteered to take his place. Six months later, the Camden visited Erromanga again and left two missionaries. After a year of suffering, they were forced to leave. More attemps were made; more hardships endured; more lives lost. By 1852, 100 had been won and two chapels built on the island.

Dr. A. T. Pierson says, "The changes which the apostle to the South seas saw defied description, and when described seem fables for the credulous. He himself was overawed by the proofs of the hand of God. At Tahiti over 14 years had gone by before one convert was made. Yet Williams witnessed changes nothing short of a radical revolution, within 20, 18, 12 months, and sometimes within as many days. He went to islands where all were heathens; he visited them later to find chapels with thousands of worshippers; he found them without a written language, and left them reading in their own tongue the wonderful words of God."

JAMES CHALMERS

James Chalmers was also a martyr, who worked on the Papua or New Guinea Island. This is the largest single island in the world. "If you were to place the map of New Guinea upon the map of America, it would stretch from New York to Omaha and from Canada to St. Louis."

Chalmers was born in Scotland and received a missionary vision as a boy. He has been called the "Great Heart of New Guinea".

He and his wife were sent to Raratonga in 1867, where the labors of John Williams had been closed some 30 years earlier. In 1877 they moved to New Guinea.

James Chalmers was a fitting man to help pioneer the new work because of his strength, courage, tact and ability. His policy was one of wide exploration, and stations were placed by him at intervals along the coast.

Twice he was permitted to return to England, and while there he presented missions with such enthusiasm and fervor that many thousands were aroused to the cause.

He was killed in action in 1901. A young man named Tomkins, several native helpers, and himself, landed on Goaribari Island to explore. Without warning, they were set upon by savages. Theirs was the same fate as John Williams and Mr. Harris—clubbed and eaten! A church stands on that spot today!

JOHN PATTESON

This remarkable person was born Apr. 1, 1827. His life was outstanding because of his self-denial, never tiring-labor, and perilous experience by land and sea. He was the grandson of the celebrated Samuel Taylor

Coleridge; and his own father, being a lawyer, was unsurpassed in that day.

In 1853, after returning from abroad, he was ordained to the ministry. While serving as a country parson, he met Bishop Selwyn of New Zealand, who was home on a visit, and who persuaded Patteson to return with him. Mar. 29, 1855 was the day of sailing, and his farewell was made "without parade of feeling or many words".

The young missionary assisted Bishop Selwyn until 1860 in the religious and mental training of native youth from Melansia. Later he was named Bishop of the islands.

He quickly learned the languages of the islanders and missed no opportunities for efficiency. He did much to improve the language of the people and gave them parts of the Scriptures in their own languages—nearly 30 in all. In the Mota (one of the Banks Islands) tongue, he rendered hymns which are considered of "singular excellence".

He was versatile and fitted for labor of all kinds, and no work was too high or too humble for him to turn to and effectively accomplish. This tireless worker encountered the servant of trials, having to visit a dangerous, untried island, or perhaps go through epidemics of dysentery or fever and be physician, nurse and pastor all in one.

Perhaps his "most laborious and exacting" duty was that of schoolmaster. His work was two-fold; that of opening the pupils' understanding and also of presenting Christian truth so they would accept.

He left Mota, which was his headquarters, in April of 1871 to visit the Santa Cruz group of islands. Visitations like this were always a great danger and hazard. Traders had in many cases ill-used the islanders. There was an added grave danger, for the traders had painted their boat the color of the Bishop's and on a visit enticed the natice aboard and carried them away. Patteson had been there before, but the natives thought the trader ship to be the Bishop's also. As the missionary party approached in their boat, four native canoes were noticed. The Bishop ordered a small boat lowered, as this was a good way to meet the superstitious natives. Patteson landed on the beach and "was seen no more alive".

Later his body was recovered and a smile still rested on his face. There was a palm leaf fastened over his breast; and when the mat covering was opened, five wounds were seen. This was the native way of showing his death to be the pay for five natives.

The body was lowered into the waters of the Pacific the next day. Joseph Atkin, one of his converts, read the services. Much more should be said to do justice to his career and character, but no summary can cover fully his life. "In Bishop Patteson were singularly combined the spirit of chivalry, the glorious ornament of a by-gone time; the spirit of charity, rare in every age; and the spirit of reverence, so seldom seen in our day."

All source and quotations taken from Glover's "The Progress of World Wide Missions" and "Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature". Vol. VII.

"How Beautiful are the Feet of Them That Preach the Gospel--"

Greetings from all of us in Africa to all of you at home, in the name of our Lord and Savior.

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father; knowing, brethren beloved, your election of God."

We on the field have received the good news that your project for the year is the support of the African Bible Conference work. We wish to express our sincere thanks for your sympathy and help in this great work. One never can fully express her appreciation on paper, nor make those so far away realize just what their gifts accomplish; except by concrete illustrations, which we hope to send to you as the conferences are held.



Mrs. Foster

Native Bible conferences are a rather new venture in our mission. That is, they have been started during the past few years. Naturally a new project of any kind, especially in the realm of the spiritual, is not usually the big success at first that one would like it to be; but with repetition the interest grows.

The pastors hope to make these Bible conferences a real spiritual feast of good things from the Word for the Christians, and also to attract the unsaved. They expect to hold them in different centers, so as to make it possible for most of the Christians to attend. That is the aim, though we realize the fulfillment will not be accomplished all at once. The hope is that as the Christians shall get a taste of the "good things" from the Word; and that, as they enjoy fellowshipping with each other in prayer, they will make every effort to do their part in assembling themselves together, thus receiving the benefits that are intended for them.

There are many obstacles in promoting these conferences. The first one we mention is, we believe, the outstanding one. That is to decide on a suitable time. It is so seldom that the people are free, especially since the war. It is like everywhere else: working overtime and double time in order to provide the necessities for the war machine.

During the rainy season they have their cotton, coffee and food plantations to care for; and that means hard work every day from sunrise to sundown. When the dry season begins they have their cotton to pick, clean and prepare for the market. Then they have their houses to repair or new ones to build, and the villages to clean up. The men have their road tax to work out, either by repairing the roads or in many cases making new ones; also the bridges damaged or weakened by the heavy rains must be repaired or rebuilt. At the same time, in some sections of the country a great deal of wild beeswax is gathered and sold.

(Continued on Page 10)

Program -:- -:- FOURTH ANNUAL NATIONAL BRETHREN BIBLE CONFERENCE

Conference Motto: "REMEMBER JESUS CHRIST"

MONDAY, AUGUST 31

Evening Sessions

7:30- 8:00 Praise Service—H. G. Rempel
8:00 Vice-Moderator's Address—R. A. Patterson

TUESDAY, SEPTEMBER 1

Morning Sessions

8:00- 8:30 Praise and Prayer Service—Ralph Rambo
Young People's Bible Hour, Bethany Auditorium
8:35- 9:25 Organizational Meetings:
National Fellowship of Brethren Ministers. **R. D. Barnard, Chairman**
Women's Missionary Council, Mrs. H. A. Kent, President
President's Message
Sisterhood of Mary and Martha, Loraine Sickel, President
Theme: "Christ the Hope of the World"
Song Service: Elaine Polman and Lorraine Dyer
Devotions: Mrs. Ethel Simmons
Greetings by Reception Committee
Greetings by Mrs. Leo Polman, National Patroness; Mrs. Homer Kent, President W. M. C.; Miss Mabel Donaldson, Junior Patroness
Sisterhood Memos of 1941-1942
Boys' Round Table at Bethany Victory Circle
9:30-11:15 Organization of Conference
11:15-12:00 Moderator's Address—L. S. Bauman

Afternoon Sessions

1:30- 2:20 Young People's Inspirational Hour, Bethany Auditorium. Sisterhood of Mary and Martha in charge
2:30- 3:30 Conference Business Session
3:30 Women's Missionary Council, Reports of Officers

Evening Sessions

6:15- 7:15 Vespers at Victory Circle, National C. E.
7:30- 8:00 Praise Service—H. G. Rempel
8:00 Sermon—Norman H. Uphouse

WEDNESDAY, SEPTEMBER 2

Morning Sessions

8:00- 8:30 Praise and Prayer Service—Ralph Rambo
Young People's Bible Hour, Bethany Auditorium
8:35- 9:25 Organizational Meetings:
National Fellowship of Brethren Ministers
Women's Missionary Council, Business Session
Sisterhood of Mary and Martha.
Theme: "Christ Our Hope in Spiritual Growth"
Song Service: Elaine Polman and Lorraine Dyer
Devotions: Miss Dorothy Wolfe
President's Message
Reports of Officers
Missionary message of Kentucky, Miss Katharine Lynch
Boy's Round Table at Bethany Victory Circle
9:30-10:15 Bible Lecture—Randall Rossman
10:15-11:15 Brethren Missionary Herald Company, H. A. Hoyt, President
11:15-12:00 Bible Lecture, "The Christian's Biblical Relation to the Government in a Time of War"—C. H. Ashman

Afternoon Sessions

1:30- 2:20 Young People's Inspirational Hour, Bethany Auditorium. Brethren Student Life Volunteers in charge
2:30- 3:30 Conference Business Session
3:30 Women's Missionary Council, Home Missions Inspirational Hour

Evening Sessions

6:15- 7:15 Vespers at Victory Circle, National C. E.
7:30- 8:00 Praise Service—H. G. Rempel
8:00 Sermon—W. H. Schaffer

THURSDAY, SEPTEMBER 3

Morning Sessions

8:00- 8:30 Praise and Prayer Service—Ralph Rambo
Young People's Bible Hour, Bethany Auditorium
8:35- 9:25 Organizational Meetings:
National Fellowship of Brethren Ministers
Women's Missionary Council, "The Challenge of Grace Seminary"
Sisterhood of Mary and Martha
Theme: "Christ Our Hope in Separation"
Song Service
Devotions: Miss Katharine Sampson
S. M. M. Booklogue—Charting the Future
Presentation of Projects
Boy's Round Table at Bethany Victory Circle
9:30-10.15 Bible Lecture—J. C. Beal
10:15-11:15 Annual Meeting of the Foreign Missionary Society, A. V. Kimmell, Presiding
11:15-12:00 Bible Lecture—H. A. Hoyt

Afternoon Sessions

1:30- 2:20 Young People's Inspirational Hour, Bethany Auditorium. National Christian Endeavor in charge
2:30- 3:30 Conference Business Session
3:30 Women's Missionary Council, Business Session

Evening Sessions

6:15- 7:15 Vespers at Victory Circle, National C. E.
7:30- 8:00 Praise Service—H. G. Rempel
8:00 Sermon—W. A. Steffler

NATIONAL FELLOWSHIP of BRETHREN CHURCHES -:- Aug. 31 to Sept. 6

Conference Motto: "REMEMBER JESUS CHRIST"

FRIDAY, SEPTEMBER 4

8:00- 8:30 Praise and Prayer Service—Ralph Rambo
Young People's Bible Hour, Bethany Auditorium

8:35- 9:25 Organizational Meetings:
National Fellowship of Brethren Ministers
Women's Missionary Council, Foreign Missionary Day
Sisterhood of Mary and Martha
Theme: "Christ Our Hope in Service"
Song Service
Devotions: Miss Flo Mellick
Report of Registration Committee
Election of Officers
Presentation of Recommendations
Model S. M. M. Meetings—National Officers
Boys' Round Table at Bethany Victory Circle

9:30-10:15 Bible Lecture—C. W. Mayes

10:15-11:15 Grace Theological Seminary, Annual Meeting of the Corporations of Ohio and Indiana. A. V. Kimmel, President of Board, Presiding
Scripture Reading—A. D. Cashman, member of Board
Prayer—James S. Cook, member of Board
Reception of new corporation members
Reading of Minutes—Orville A. Lorenz, Secretary of Board
Report of 1942 election of Trustees
Signing of Covenant of Faith by Trustees and Faculty
Annual Report—Alva J. McClain, President of the Seminary
Other reports and new business
Adjournment

11:15-12:00 Bible Lecture, "Why I am a Brethren"—V. C. Kelford

Afternoon Sessions

1:30- 2:20 Young People's Inspirational Hour. Bethany Auditorium. In charge Grace Seminary

2:30- 3:30 Conference Business Session

3:30 Women's Missionary Council, Business Session

4:30 S. M. M. Tea

Evening Sessions

5:00 Grace Seminary Rally and Alumni Banquet

6:15- 7:15 Vespers at Victory Circle, National C. E.

7:30- 8:00 Praise Service—H. G. Rempel

8:00 Sermon—Robert D. Culver

9:00 Annual Fellowship Offering for Grace Seminary—L. S. Bauman

SATURDAY, SEPTEMBER 5

Morning Sessions

8:00- 8:30 Praise and Prayer Service—Ralph Rambo
Young People's Bible Hour, Bethany Auditorium

8:35- 9:25 Organizational Meetings:
National Fellowship of Brethren Ministers
Women's Missionary Council. Final Business Session
Sisterhood of Mary and Martha
Theme: "Christ Our Hope in Consecration."
Song Service
Devotions: Miss Mabel Crawford
Awarding of prizes to honor and banner societies
Award for best Scrap Book
Candlelight Service—National Patroness
Installation of Officers—National President W. M. C.
Boys' Round Table at Victory Circle

9:30-10:15 Bible Lecture—W. H. Clough

10:15-11:15 Annual Meeting Brethren Home Missions Council, R. A. Patterson, President, presiding
Victories in 1942
Short talk by Ralph Rambo
Short talk by Lew Grubb
Short talk by Norman Uphouse
Finances and facts of Home Missions for 1942—R. P. Miller, Secretary of Board
Signing of Articles of Faith

11:15-12:00 Bible Lecture—R. D. Barnard

Afternoon Sessions

1:30- 2:20 Young People's Inspirational Hour, Bethany Auditorium. In charge Camp Director, Leo Polman

2:30- 3:30 Conference Business Session

Evening Sessions

6:15- 7:15 Vespers at Victory Circle, National C. E.

7:30- 8:00 Praise Service—H. G. Rempel

8:00 Sermon—Grant McDonald

9:15 Camp Fire Service at Victory Circle, Leo Polman

SUNDAY, SEPTEMBER 6

Morning Sessions

8:00- 8:30 Praise and Prayer Service—Ralph Rambo
Young People's Bible Hour, Bethany Auditorium

9:30-10:45 Bible School, plans to be announced

10:45-11:00 Praise Service—H. G. Rempel

11:00-12:00 Bible Lecture—H. W. Koontz

Afternoon Sessions

2:00- 3:00 Bible Lecture—A. L. Lynn

3:00- 4:00 Singspiration—Leo Polman

Evening Sessions

6:15- 7:15 Vespers at Victory Circle—National C. E.

7:30 Brethren Communion Service in charge Seminary Faculty
The Lord's table is open to all who are truly born of God through faith in Jesus Christ, our Lord. However, since it will be necessary for the committee in charge to know the number to provide for, all delegates and friends who expect to attend are requested to have their names with the committee not later than Friday evening. Announcements will be made during the conference.

News from Brethren CHURCHES

FILLMORE, CALIFORNIA

Like the magacian that pulls a rabbit, a box and a can of corn out of that "empty" hat, so it is with the Brethren in Fillmore. They are continually pulling some "surprise" on their pastor. The latest thing to be "pulled" was a "surprise" birthday party on Mrs. Kriegbaum, at which time they literally showered her with gifts and "green-backs"; and the "preacher" was entering in to make it a happy occasion for her when a voice was heard to say, "Bro. Kriegbaum, we have a little gift for you too." We somehow thought it was just another joke being introduced for the fun of all. But, this was more than a "rabbit" that came out of the hat this time, for it was a "love offering" of nearly $60. We were stunned from the crown of the head to the sole of our feet. Shortly before this event they "went into that hat" and pulled a surprise birthday party on us. God bless them for their love.

The Lord has blessed our efforts together in Fillmore, and this year the largest offering in the history of the church was raised for home missions. The fourth largest foreign offering was raised, plus other offerings not raised previously. Then, last January, the church raised the pastor's salary by 10 per cent.

During the last quarter the Lord gave additional opportunity to spread his Word, and we delivered the Baccalauraate address for the Fillmore Union High School graduation; the Memorial Day address; and a Good Friday message at a union service.

At present we desire to remodel our building, but the war has made it impossible to secure material and labor to do the work. We are praying that the Lord will work in our behalf that we might see this work done soon.

The Fillmore church sends greetings to our Brethren.

Arnold R. Kriegbaum, pastor.

A LETTER FROM THE FOSTERS

(Continued from Page 7)

We believe at present it is being sent to America. Rubber is also being cultivated and gathered again. This industry had been lying dormant for some time. Besides these, many other resources are planted, gathered both for home use and exporting.

Just now the people have quite a bit of time free. There is no special work of any kind going on. So now they are taking their vacations. That means that whole families and sometimes almost whole villages, go out in the bush to hunt and fish. While we were out this last time we passed some villages that were practically empty. Do I hear you say, "Now is the time to hold the conferences"? One would naturally think so. But conference or anything else would keep these people from having the freedom of the bush life. That is their natural environment, and they still like that free and easy life. They are never happier than when they are free and can do as they please.

Then, too, certain times of the year we have had some very severe epidemics during the past few years. Naturally when these come it is not wise to have crowds gather, not to travel from one place to another. Sometimes these interfere with our itineration work, as well as chapel visitations.

At present gas is a big problem. It is high in price and scarce. However, thus far we have had all that we have needed. We praise the Lord for that. Besides this, there are many other things which are not wise to speak of.

We praise the Lord for your gifts, but we need your prayers to follow them, so that they will accomplish the greatest possible good. We have but one desire, and that is to know the Lord and make Him known; but we need your prayers to accomplish this.

We pray the Lord's richest blessings upon all of you, your societies, and all the work that the Lord leads you to do for Him. May He find us all faithful when He comes or calls.

In His precious name,

Mrs. Foster.

W. KITTANNING, PA.

The First Brethren Church, West Kittanning, Pa., of which Rev. Arthur Malles, is pastor, has just had a splendid two weeks Daily Vacation Bible School, which closed July 3. 175 children were enrolled with several denominations represented. We had an average attendance of 150 including 15 teachers. At the close of school, a demonstration program was given. Surely there is a great privilege in training our youth for the world of tomorrow. Praise Him for the opportunity.

We realized much help and saw souls turn to Christ in our spring revival which our pastor, Rev. Malles, so ably conducted. There were 18 reconsecrations, 4 conversions, and 3 were baptised and received into the church.

May 17, we were blessed in a very special way when we had Brother and Sister Garner Hoyt with us for a service. We were much impressed when Rev. Hoyt spoke on his call to Africa. An offering of $40.75 was received for the Hoyts' missionary outfit.

June 7, our communion service had an attendance of 87.

Again on June 16-17, the blessing was poured on us when we had Brother and Sister Elias Zimmerman with us for two days' service. We're glad for such a missionary among "the chosen people." An offering was received for the Jewish missions, which amounted to $23.30 besides several dollars in pledges.

The debt on the lots on which our new church is planned to be built is expected to be cleared in the next few months. A new furnace has been purchased for our present church building.

We continue to praise our blessed Redeemer, Who is our hope in this time of need.

Mrs. Walter Jordan, Cor. Sec.

GARWIN, IA.

Our revival here with Rev. R. H. Kettell of North English, Ia. closed with a great blessing from the Lord. Bro. Kettell is well worthy of being a Brethren minister in a Brethren church. He loves lost souls and is a sincere, God-fearing man. While here, he worked tirelessly with both old and young, both saint and sinner.

At all times was the meeting well attended. The messages were straightforward from the Word. Only eternity will tell of the results. The visible results were three confessions for the first time: one girl in the church, and a man and his wife out of the church. This man was a terrible drinker. He had lost his job as a mechanic, and his home was in an uproar; but now there is that which Christ gives: peace and harmony and eternal life. There were many definite breaks with the world in the lives of our young people. Many prayer altars were set up in the homes here.

We pray for your carrying forth for Him, and ask that you return this for us.

H. S. Parks, pastor.

THINK IT OVER



Some spend time counting the cost of following Christ when they should consider the cost of not following Him!

The Sisterhood of Mary and Martha

DEVOTIONAL TOPIC FOR SEPTEMBER

"CHRIST IS THE VICTORY"

I've struggled hard to conquer wrong, and to do the right;
In ev'ry conflict I have always done my best
To overcome, and over sin to keep abreast;
And yet, I've ever faltered, fallen, lost the fight,
And felt disowned of God, cast out of sight;
Until, with all my powers wasted, vanquished, spent,
I felt my fight was lost; with grief my heart was rent.
'Twas then I came to Christ, and sought to know His aid;
Disowning self, I claimed the power of His life;
And thus, through Him, I put an end to all my strife;
I listened to the Spirit, and upon Him stayed,
I followed closely, and His ev'ry word obeyed;
'Twas then I learned to know, and do the Master's will,
His victory was mine, in Him my heart was still.

Hymn—"More Love to Thee".
Prayer.
Hymn—"Living for Jesus".
Scripture—I Corinthians 15.
Sentence prayers
Topic—"Christ is the Victory".
Chorus—"'Tis Glorious to be Victorious".
Business session.
Benediction.

This is the first meeting of our new Sisterhood year. Let us try from the very beginning to make this the greatest year we have ever known in Sisterhood. We can do this by working in our own society, trying to interest other girls in Sisterhood, and praying daily for our leaders and the girls in other Sisterhoods all over the land.

We have for our theme this year, "Christ, Our Victory". Our devotional study for this month was written by Mrs. Mabel Peek of Long Beach, California. Let us seek to make this a year of victory through Christ in Sisterhood.

MORE NEWS, PLEASE!!!

This month we have no news from societies. We would enjoy hearing from your society. How about writing a letter to your general secretary this month, so other girls can know what your society is doing?

Bible Study

REVELATION 4-19 Part III

By FLO MELLICK

This section of the book of Revelation reveals our Lord Jesus Christ as the great King of kings and Lord or Lords (Rev. 19:16, 17:14; cf. I Tim. 6:15; Ps. 2), as the righteous Judge and rightful Ruler of the nations (Rev. 6:10, 16:5, 18:8, 11:18, 19:2, 19:11; cf. Dan. 2:34-35, 44-45, 7:9-14; Isa. 63:1-6; Jno. 5:2, etc.), and as the victorious Lamb of God (Rev. 5:11-14, 5-7).

In Rev. 4-19 God unveils the future, and gives us a glimpse. a preview, of the horrible judgments which shall fall upon rebellious man and his corrupt world-system.

Chapters 4-5 serve as an **introduction** to chs. 6-19, giving the time of the judgments (after the rapture of the church, v. 1), the source (God's judgment throne in heaven), and the actions which precede the judgments (the Lamb moves to take possession of His purchased world, and make it His very own).

The breaking of the seven **seals** and the resulting judgments are found in ch. 6 and 8:1, ch. 7 being a parenthesis which is not necessarily in chronological order.

The judgments which follow the blowing of each of the seven trumpets are chs. 8, 9 and 11:15. The "little book" of ch. 10 (cf. Rev. 5; Jer. 32:7, 9-11), and the "two witnesses" of ch. 11 (cf. Mal. 4:5, Zech. 4:3, 11-14) are visions inserted between judgments, as are ch. 12 (cf. Gen. 37:9-10; Micah 5:2-3; Isa. 9:6; Job 1:6 et al.), and ch. 13 (cf. Dan. 7, 8, 9, 11, etc.) and ch. 14 (God's answer to ch. 13, and a series of visions and proclamations which forecast God's final triumphant victory).

Ch. 15 introduces the judgments of the seven bowls found in ch. 16, while ch. 17 and 18 (the double judgment upon Mystery Babylon, the final culmination of all false religions into a great religious world-system, and upon Babylon, the final center of the world's interest, commercially, etc.), and ch. 19 (the second coming of the Lamb with his bride, and the victoriees that follow) are inserts giving details of judgments.

Thus we have Antichrist rising as the little horn after the rapture of the church, and the beginning of Daniel's 70th week; the 7 seals and 6 trumpets taking place during the 1260 days; the middle of Daniel's 70th week, the death of the two witnesses, the broken covenant, the rise of Antichrist to supreme power occuring between trumpets 6 and 7; the 7th trumpet and the 7 vials and related events taking place the last half of the 70th week (42 months), and finally the coming of Christ in power and great glory to deliver his people Israel, and make an end of wickedness toward the setting up of his own righteous kingdom in the climactic battle of Armageddon.

Girls, no member of Christ's church shall go through this terrible tribulation. If we belong to Him, we have been saved from the wrath to come (Rom. 5:9, I Thes. 9:10); but others are lost faced with unspeakable doom. The hour is dark. Let your light shine forth to guide others home!

Christ is the Victory

In consideration of the year verse, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57), I would like to call your attention to several things. Notice that this verse and the next are a very wonderful finish to one of the most important chapters in the Bible. It can be truly called the 'keystone' in the arch of Christianity—'for if Christ be not raised, then our faith is vain and we are yet in our sins. . . . But now is Christ risen from the dead'—praise God! Why not read over this entire chapter and pray that the Spirit of God will quicken to your very heart the meaning of this great chapter?

While primarily this v 57 is referring to victory over death, we know that 'in all things we are more than conquerors through Him'. However, every individual in the world: past, present or future, must keep this appointment; and I am sure that every one at some time or another has considered this great fact . . . death—"to be or not to be" is greatly discussed. From God's Word, which standeth sure, we read this statement 'And as it is appointed unto men once to die, but after this the judgment' (Heb. 9:27). Therefore victory is needed in death. Victory is also needed in life; at home, school, work or play—whereever we are.

In connection with each phase of our lives, I am sure that victory is ours in just the same way that our year verse gives—through the living Word. So we come to that wonderful Person—God in flesh—the altogether lovely One, our Savior, the Lord Jesus Christ. No one can ever expect victory in any part of his life unless he first knows 'the Victor over death'. According to our verse, victory is given through Him, and that is true. Do you know Him? Are you sure He is yours personally? To know Jesus Christ is to have eternal life (I John 5:12, 'He that hath the Son hath life, and he that hath not the Son of God hath not life'. Read also John 3:24.

Another question I would like us to consider. Just how can I know Jesus Christ? I realize in myself I shall never have true victory but I want to live a victorious life—but how? That question, asked by many Christians, if answered in the same way that first introduced us to Jesus Christ, will produce a victorious Christian life. In Rom. 10:17 we read "that faith cometh by hearing and hearing by the Word of God'. Read also II Tim. 3:15. Now, as Christians we are told in II Pet. 3:18, 'Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ'; also in I Pet. 2:2, 'As newborn babes, desire the sincere milk of the word, that ye may grow thereby'. As you and I daily read and meditate on God's Word, we become more and more acquainted with our Lord. It is said that the longer husband and wife live together the more alike they become. There is a lovely chorus that expresses just what I would like to say!

More time alone with Thee, Lord Jesus, More time alone with Thee.
More time to know Thyself Lord Jesus; Thou hast done all for me.
Deep is Thy love, sweet is Thy peace,
Wondrous Thy grace, sufficient for every need.
More time alone with Thee, Lord Jesus, More time alone with Thee.

This is the greatest need of every Christian—a quiet time with Christ—daily. It is the secret of victory in our everyday life. Thus we come to know Him better and be more like Him—as He reveals to us just what He would have us be—through His Word.

Today we hear much of this phrase, 'all out for victory'. Not only is this true in the physical battle that each American is fighting, but also in the spiritual battle that has raged since before time began. America cannot hope to win unless each individual does his part. This is no less true of our individual battle, as Christians, against the world, the flesh and the devil. As you and I do our part—read and believe God's Word—victory is ours.

Let me ask you again in closing: Do you really know Him? Is He yours? If you know you have received Jesus Christ as your very own personal Savior are you becoming more and more like Him? Christ is the victory—through the Word!

Mrs. Mabel Peek.

RULES FOR DAILY LIFE

Begin the Day with God
Kneel down with Him in prayer
Lift up thy heart to His abode
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all your thoughts
And sweeten all your cares.

Go through the day with God
What'er thy work may be.
Where'er thou art—at home, abroad—
He is still near thee.

Converse in mind with God.
Thy spirit heavenward raise,
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God
Thy sins to God confess.
Trust in the Lord's atoning blood
And plead His righteousness.

Lay down at night with God
Who gives His servants sleep;
And when thou tread'st the vale of death
He will thee guard and keep.

—Author Unknown.

Pondo Sees the Light — Chapter 5

A continued story written for our boys and girls by MISS MARY EMMERT, missionary in Africa

THE TWINS

"The white ants are swarming! The white ants are swarming!" The shout went up from all sides. Pondo caught up his mother's sieve and ran with the rest of the villagers.

Two days of warm weather had been followed by a good shower of rain, and the earth had been fairly well soaked up. Pondo and his companions ran from one ant hole to another, wherever they saw the fluttering white winged insects struggling to get out of the ground and into the air. Swarms of them were whirling madly about, already out of reach. For only one mad night would their revelry last, then they would lose their wings and sink back to the earth again to become creatures of the dust

Everyone grabbed the ants and stuck them into his mouth, disregarding the wings. By putting his mother's sieve upside down over the ant hole, Pondo was soon able to satisfy that first craving for the famous African sweet meats. He had learned by experience that one did not dare to eat too many of the struggling creatures alive, for they were apt to make themselves felt later on. Yet, he kept popping them into his mouth, one after another, as you might do when eating peanuts. They were so good and sweet!

The rain had not been sufficient to soak up the ground well, so one of the boys brought a gourd full of water, and they all settled down at a large ant hill that would have made you think of an Indian mound. With experienced hands they formed tiny mud walls and roofs over the ant holes, then they beat a steady tattoo on their gourds to make the ants think the rain was still pouring down.

Soon there was a trickling stream of the winged ants making their way out of the little mud shelter. It was easy enough to catch them with the sieve and to stuff them into small pouches which they had hastily made out of large leaves and sewed together with the stems.

After a while the sun came out and the ants quit flying, so Pondo and his friends made their way down to the stream to take their daily bath. It took considerable splashing to wash off the last traces of the mud, with the result that a water fight followed, accompanied by much laughter at first, but later by angry words and quarreling. In fact, their days were filled with quarreling, for the only way they knew how to play was for the older ones to pick on the younger.

Finally, even tiring of this sport, Kombilly, the oldest of the group, suggested: "Let us take our arrows and practice shooting. It will soon be the season for killing field rats."

They all agreed. So one boy tied an old stump on the end of a short rope and swung it around and around him. The rest of the gang stood in a circle at a little distance and shot their arrows at the stump as it was swung past them. Never once did they hit the feet of their comrade in the center.

Finally, the game broke up and the boys wended their way to their homes, not forgetting the leaf pouches full of the still struggling white ants. The mothers would dump the insects into a cooking pot and roast them gently over the fire until the wings dropped off and the ants were dead. Then they would be stored away for many a delicious stew in the future.

But no one had time for white ants at Pondo's house. He had barely arrived when Kogara broke the news to him: "You have twin sisters! I always said Nana would bring misfortune to this family!" Kogara was like one who suddenly sees herself getting the best of a long argument. It was better to have no children at all, which was her misfortune, than to have twins as her husband's other wife had now. "Run and call your father quickly. You will find him at the next village at a mourning for one of the chief's wives."

Quickly Pondo made his way over the winding path to the next village, which was only two miles away. Twins! What would his father say? Everyone knew that twins in the family were bad luck. Just one more stream to cross now, and one more hill to climb, before he would see the first houses of the village. What was it people said about twins?

Pondo appeared unnoticed in the village clearing. The yard was black with people around the chief's house. An endless chant of many voices united in the death wail, rose and fell from the crowd packed within the house and around the door. Suddenly the chief rushed from the house, in a frenzy of grief, spear in hand, ready to hurl it at any victim he could find. His faithful friends rushed out after him to restrain him from actually killing anyone. Four of them seized him, and several others quickly caught five women and two men among the bystanders, tying a rope around their necks to hold them as prisoners, so that the chief's anger would be appeased. Here were the evil spirits that had caused the woman's death. They could be tried by a poison ordeal later.

Pondo had sighted Koly, his father, not far off from the string of prisoners, and lost no time in running to him and breaking the news about the twins.

Koly said, "Twins!!" and clapped his hand over his mouth, as the African always does when he is surprised.

One of the chief's wives ran out of the house and threw herself on the ground, turning a series of flip-flops to show her grief, and shrieking shrilly at the same time. Another followed her example. Koly and his son stood watching them a few moments, and then regretfully made their way out of the crowd and towards home. Silently they went, the boy following his father down the path. Walking single file, as the black man does, makes conversation difficult at best. But besides that, Koly seemed absorbed in his own thoughts.

The group around his doorstep made way for him to enter. Pondo followed as a matter of course. When his eyes became accustomed to the darkness inside the hut, he saw the two little babies, each held by an old woman. They were all waiting to see what Koly would say.

"So there are twins?" he said, at a loss what else to say.

"Yes, twins!" ejaculated one of the old women. "Why do you stand there doing nothing? Take one of them out and get rid of it, for if you do not, either you or Nana will die."

Koly looked at his new born daughters, but he

made no move.

"You know that twins are bad luck. They are children of snakes, and will be the death of their parents," continued his adviser.

"So that was it!" thought Pondo. One baby must be killed or else one of his parents would die. Oh, why did not his father hurry to do something? Koly had heard all this many times, and had always accepted it as true, having no reason to doubt it. But now that twins had come into his own home, he suddenly felt uncertain. Something in him revolted. "We shall see what Gafo, the medicine man, says," he finally decided. The old women went off mumbling.

The next day when Pondo returned from gathering reeds for weaving rat traps, he saw that his father was busily preparing something in a small earthen bowl. Pondo said nothing, but sat down to watch, pretending to be absorbed in stripping bark from the reeds he had gathered, and preparing the strips for weaving.

"Give me an egg," said Koly to Pondo. So Pondo went to the nest in the corner of the room, took an egg from under the hen, and gave it to his father.

Without any explanation, Koly took the egg and the little black bowl with its contents, and left the hut. Pondo did not quite dare to follow, but he took note of the direction his father took. Koly soon returned empty handed. "Now," he said to Nana, "you do not need to worry about the twins. I have prepared medicine according to Gafo's directions, and the twins will not kill us."

Pondo and Nana both breathed a sigh of relief. It seemed that the grave danger hanging over them had been removed. When his father had gone out of sight, Pondo slipped out of the hut and down the path. Not far from the stream he found what he was looking for. His father had cut the top off of a small tree, leaving a three pronged crotch. On this natural pedestal he had placed the little black bowl covered over with leaves.

Curiously Pondo untied the leaf covering and looked in. His father had evidently killed some little animal, for there were some bones with meat on them, some wild berries, and the egg. He covered it over carefully, as he had found it, and went on his way.

So this was the offering to the spirits to keep away misfortune from their home? Would it be powerful enough medicine?

Questions

1. How do the African boys amuse themselves?
2. What serves for candy for the black children?
3. How do Africans show their grief for the dead?
4. What superstition did Pondo's tribe have regarding twins?
5. What do they sometimes do with twins?
6. What did Pondo's father do?



The Chaplain's Corner



THE CHAPLAIN AND HIS WORK

By CHAP. E. F. Pine,

417 Infantry, 76th Division, Fort Geo. G. Meade, Md.

I. WHAT IS A CHAPLAIN?

The military clergyman.

The Spiritual adviser and teacher for the men in the service of their country.

The man of God to lead in the moral development and training of the soldier.

At the same time a chaplain is an army or navy officer.

II. WHAT DOES THE CHAPLAIN DO?

Preaches on Sunday.

Teaches Bible classes on week nights. (Choice of material and subject matter made by the chaplain.)

Delivers special lectures: citizenship lectures, orientation lectures, educational or travel lectures, sex-morality lectures

Conducts communion services.

Performs weddings.

Conducts funerals.

Administers baptism.

Hospital visitation.

Guardhouse visitation.

Personal visitation among the enlisted men.

Maintains an office for consultation and spiritual instruction. Office is open from 8 a. m. to 9 p. m.

Assists in obtaining welfare aid for needy soldiers and their families.

Writes letters to the families of the soldiers.

Obtains toilet articles, writing equipment, and other needs for the sick or confined.

Conducts song-fests.

This list is not exhaustive, but suggests a sample of the work.

III. WHAT DOES THE CHAPLAIN PREACH?

The Bible!

No restrictions are made as to what a chaplain may preach. There is perfect liberty in following the leading of the Lord in this matter.

Special communion services for any particular denominational group can be held as desired.

IV. PERSONNEL SERVED BY THE CHAPLAIN.

All officers of the unit the chaplain is serving.

All enlisted men of the same unit.

All families of the officers and enlisted men living on or off the post.

V. NEEDS OF THE CHAPLAIN.

The prayerful assistance of his church.

A constant flow of Christian literature for free distribution to the service men, carefully selected tracts, Christian magazines.

Portable communion sets.

Names of Brethren soldiers stationed at this camp sent to the writer, or those at Fort Bragg, N. C. sent to Chaplain O. A. Lorenz. (Please send complete mailing address, including barracks number when possible.)

A place on the daily prayer list of every church and its people.

NEWS BRIEFS From Our Workers

Rev. Trevor Kelford Unites With Brethren

Rev. Trevor Charles Kelford, son of Dr. V. C. Kelford, entered into the membership of the First Brethren Church of Cleveland, Ohio, July 31, during revival services conducted by Dr. Kelford.

Rev. Kelford at present is director of the well known Sunrise Gospel Hour, radio station CFCN, 1010 kc, at Calgary, Canada. He has been assisting his father in the Cleveland revival campaign as song leader.

Welcome, Rev. Kelford, into our fellowship!

In another letter from CHAPLAIN E. F. PINE of Ft. Meade, Md., we learn that he has been spending quite a bit of time with the boys out on the rifle range and has had a fine chance to talk with them. The mid-week services were suffering at that writing because of the intensified training period, many of the boys being in school in the evenings, or drilling, or cleaning their rifles. Some of the boys have been a fine help to him and are giving their testimony among the others, and Bro. Pine is confident that the Lord is going to bless His Word in a wonderful way as it is given out. The former Senior Chaplain was taken suddenly for foreign service, 72 hours notice being all that is required to be ready to sail. Bro. Pine, now Senior Chaplain, may likewise suddenly be transferred, but is praying that he may be permitted to remain with his present regiment and be sent abroad with them, as it will be a decided advantage to know all the boys and to have them know him.

CHAPLAIN ORVILLE LORENZ wrote, just before the close of his two weeks' meeting at Spring Lake Chapel, that he was having a fine meeting and expected more decisions before the campaign closed.

It is reported that the EAST CENTRAL DISTRICT BIBLE CONFERENCE which recently closed at Sterling, O., was the best for some years. Dr. Kelford and some of our own pastors brought some wonderful messages, and Dr. Kelford's son, Trevor, gave some great message in song. There was a singspiration one night, and a campfire service was held a couple of other nights.

Bro. Leo Polman writes at the beginning of the campaign in which he is assisting Bro. R. Paul Miller at MANSFIELD, O., "The meetings got a good start. 125 were present Sunday evening. At the children's meeting Monday afternoon 41 were present and 9 adults."

The first report of CAMP INDISINEWA, the Brethren young people's camp for the Central District, has just come to us, showing an enrollment and staff totaling 64. There were four confessions of Christ as Savior and three baptisms, besides a number of rededications of life to the Lord and several who presented themselves for full time service. 165 were present on visitor's night.

The young married and college C.E. of the WHITTIER, CALIF., church recently gave $27.62 toward the purchase of white leatherbound Testaments, to be presented to those in government service through the Charles Fuller Broadcast plan. Young people in this church are being used in the C.E. hour, a weekly Saturday night broadcast from 7:15-7:45, over KPAS. Music, testimony, and a Bible quiz are featured.

The Daily Vacation School of PERU, IND., opened with an enrollment of 50 and attained an enrollment of 113. 16 different churches were represented. The average attendance, including staff, was 86 for the first week and 109 for the second. 32 were awarded gold stars for perfect attendance throughout the two weeks, and 37 received red stars for perfect attendance for 10 days. Five cars drove a total of 387 miles, bringing an average of 60 pupils to school each day.

The school was divided into two groups, the Reds and the Blues. Real competition throughout the two weeks resulted in the Blues winning 48,570 points and the Reds close second with 48,250. A news class was held this year, known as the Advanced High School Class, with 10 enrolled. Dr. Bauman's book, "The Faith Once for All Delivered unto the Saints," was studied.

A total of 92 certificates was issued at the close of the school. There were 15 decisions for Christ, and a total of $10.25 was received for missions.

Nearly 150 pupils, their friends and parents, were at the picnic held at the park on the closing day.



D. V. B. S

—at—

PERU,

INDIANA

R. A. Ashman,

Pastor



Talkativeness (1. Thess. 4:11) . Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superflous talk is waste of the vital forces of the heart. In religious conservation we soon churn up all the cream our souls have in them and the rest of our talk is all pale skim milk, until we get alone with God and feed on His green pastures. Then the cream rises again. It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe or foolish or erronious. James 3:1-14.

A stranger once approached a lighthouse keeper and said: "How do you save the lighthouse during a storm?" The keeper promptly answered: "I'm not here to save lighthouses, but to save ships." Sometimes we grow more concerned about the lighthouse than we do about the business of saving souls. The lighthouse will take care of itself, if it is founded upon the rock. and ours is the promise that "the gates of hell shall not prevail aaginst it."—Calendar, First Church, Long Beach, Cal.

Blaine Snyder
FREEPORT, MICH.
4-6-43

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"Any person who comes to church with the back seat of his car empty in days like these should park a block from the church to avoid embarrassment. There are folks in every neighborhood who would attend if they had transportation."



Daily Vacation Bible School, W. Tenth St. Brethren Church, Ashland, Ohio, held in June, 1942. The enrollment including the teachers reached 212. Rev. Chas. W. Mayes is pastor.



The Brethren's Missionary Herald

Vol. 4 - No. 31—HOME MISSIONS NUMBER—Aug. 15, 1942

















Our Clayhole, Ky., Revival

SEWELL LANDRUM, Pastor

July 6, Bro. R. Paul Miller came to Clayhole for the first evangelistic campaign to be held here since the Brethren work was started almost three years ago. Up until he arrived we had had a shortage of rain. The following morning we were awakened by a downpour of rain on our roof. We had never seen it rain so hard. By noon the roads were blocked and the streams were out of their banks. In some localities homes were destroyed. Here at Clayhole we saw two schoolhouses and many bridges pass by. All the crops and gardens in the lowlands were destroyed. As we saw the water rushing down the valley, we at first thought our meetings would be closed. Wednesday evening the water was over the highway on both sides of the church. By Thursday the water had gone down so the folks along the highway could come to church. Satan was still determined to do his work, so some of the boys began to disturb. This continued for several nights until the boys who were doing the work accepted Christ as their Savior. From then on everything went fine.

Considering all the interference, we had good attendance. One night we had the largest crowd we have ever had in our church. There were 300 folks present. Some one asked where they came from. They came from along the highway and from homes hidden away back in the little streams along the highway. Some of the people who came had to wade mud and water knee deep. They would take off their shoes and wade out to the highway. After the meeting they would again remove their shoes, and as we say it here "split the mud home." Some places they had to walk around the hillside where there was barely room for one person to pass, and a slip of the foot would have sent them into the rushing stream below.

During the meetings we had 57 decisions for Christ, 11 of whom have already been baptized. The greater part of them were young people in the high school age. There was one young couple we have been trying to win during the past 18 months. When the invitation was given during the last service they did not waste any time making their way down to the front. Twenty-one young people followed them that night.

There was one old man who attended the last three nights. He had never attended a meeting like ours. He had not been to church during the last 40 years. As he was ready to make his way back home that night he said, "The meetings have closed too soon. Just when I was getting interested in the meetings they closed." We are praying that this father will come to Christ before very long. His wife was baptized a few weeks ago.

Before the meetings started we encouraged our Christians to make out a prayer list and to pray for those they would like to see won for Christ. Last Sunday one of our young Christians (Jesse Fugate, whose testimony was in the Herald a few weeks ago) brought me his list. He had six names on it. Four had been scratched off already. As I looked at it I told him there was one more that should be taken off that night. During the last service that name was taken off. Out of six names five were removed. Two were his own brother and sister. One of the young women came to me and said, "All on my list except two have been marked off." The two remaining on the list were her own brother and sister.

The Clayhole folks' faith in God and The Brethren Church has been strengthened. They have learned that R. Paul Miller is a mighty man of God. He presented the Word of God without fear. One young woman who is not a Christian said, "He certainly is not afraid to preach the truth. Every one loves him for it."

During the last week we had two of our Brethren friends with us: Mrs. Mabel Flora from Flora, Ind., and Mrs. Nettie Harris from Sunnyside, Wash. We were glad to have them spend the week in our home. My only regret is that after all the trouble I had gone to remove the slats from their bed it did not fall with them! Another group from Flora spent one Sunday with us.

As I was writing this article, my wife came home with the news that our oldest Sunday School member had passed away. Last Sunday she was in Sunday School and put her birthday offering in our bank, having just passed 80. Mrs. Landrum nursed her during her last sickness. She has been president of our woman's organization since it was organized several years ago. Wednesday evening she attended the service and went home happy and talking about what a fine sermon Bro. Miller had preached. Thursday morning she had an upset stomach. We thought she was improving until other trouble developed. When I was with her I always felt like a little boy. In speaking of me she always referred to me as her pastor. She was the youngest sister of my grandfather. We will miss her in our services, but we know that this morning she is in a land where she will never grow old. Those of our Brethren friends who have visited the Kentucky work during the past 35 years will remember her as Aunt Maggie Strong.

We are praying that Bro. Miller can come to Clayhole again before many months. The good he has done at Clayhole cannot be determined this side of heaven.

We would like to say "Thank you" to all our Brethren friends who have made this work possible here at Clayhole. We want it to be a real lighthouse that will guide lost souls to Christ.

Sincerely yours,

—Sewell S. Landrum.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

My Fourth Trip to Kentucky

MRS. MABLE FLORA, Flora, Ind.

In complying to Brother Miller's request for a report of my visit to the Kentucky work, I would like to report the progress as I have seen it over a period of years. My first trip was a real inspiration. I marvelled at the way people walked miles over mountain trails and through streams of water to be present at services, many arriving at 8:00 a. m. At that time an open truck was used to bring those too far to walk.

Of course we are all human, and as such felt badly when the Landrums had to leave Lost Creek, where they had done such splendid work; but Rom. 8:28 is always true, and now we can see God's hand in it all and know He had a greater work for them to accomplish.

Last year I was privileged to attend the dedication services at Clayhole where the new work was located. One could easily see that many people in the community were responding to the work, but the response now, only one year later, far exceeds it then in many ways.

It has been a great desire of my heart to attend a revival service at the mission, and God so led and blessed me this year in attending the second week of the meetings just closed. Oh, how I thank Him for it! It will long be one of the mountain-top experiences in my life. I not only saw how the work had grown in numbers, but the growth of these people spiritually in God's grace cannot be expressed in mere words. You just have to see and behold with your own eyes the work He has done.

I would like to pass on to you what other mission workers and people for miles around are saying about the work at Clayhole. A lady missionary, not a Brethren, who is working among the colored girls at Jackson, Ky., said, "The work at Clayhole is considered the most outstanding mission work in the Kentucky mountains."

I was privileged to attend a new work that Brother and Sister Landrum have started. They have Sunday School in the afternoons, and the superintendent of the S. S. said, as he was encouraging and urging his people to "bring them in" to services, that only a couple years ago the Clayhole community was considered the worst place anywhere in those mountains, as every week or Sunday there would be a fight, and nearly always some one was killed; many were drunk and there was much gambling. He said he heard it was a completely changed community, and that he had made several trips there just to see if it was true, and it was. Now they are praying and working for a church and the Lord's blessing in their place. I think they should have it, don't you? If so, then it is up to each one of us to double our home mission offering this fall.

Then, too, there is a great need for a helper to Bro. Landrum, as the work is growing too fast for one man and his wife to care for in all its phases. Another bus could be used to advantage to save over-crowding and making two trips in one direction, even then permitting no one living closer than a mile and a half to ride. There are other needs, such as a building for the clothing that is sent, which is such an important part of the work. There are great needs everywhere, but this is truly home missions in every respect.

Many families had all their gardens and corn crop completely destroyed by the flood. No potatoes, no beans, etc., to lay up for winter! Surely nearby Brethren churches could do a real deed of charity by gathering together a load of potatoes, beans, corn for corn meal, etc., and send it down, that it might be distributed where most needed.

We Brethren need to pray and give much for this work which God has put His approval upon. There is truly a great future there if our Lord tarries, because a large majority are children and young people as fine as there are anywhere. May God use this report to stir hearts to a greater zeal for home missions.

Who's Who In Pictures

The "photographic report" on the cover of the last Home Mission number of the Herald brought such a favorable response from readers that another report is published on this issue. All sections of the brotherhood are represented. The first photo (No. 1) shows a group of S.M.M. girls at Winchester, Va., where Paul Dick is the pastor.

The next picture, No. 2, comes all the way across the continent from Tracy, Calif., and shows two popular members of Brethren Sunday Schools, one at Tracy and one at Rittman, O. They are Brant Carey, son of Pastor Arthur Carey, and Janet Hammers, daughter of Pastor Tom Hammers.

A group of converts in the recent revival at Clayhole, Ky., appear in Picture No. 3, with the Home Mission secretary, who was the evangelist. There were 55 converts in all. Mary and Lorraine Latshaw represent Bellflower, Calif., in No. 4. Note one distinct feature about this picture? A fine example for every Christian—carry your Bible to Sunday School and church.

A bride and groom of 50 years, with 10 of their 11 living children, are shown in No. 6. They are the Gotleid Mensinger family at New Troy, Mich. Lest we forget the dedication of the new North Riverdale church at Dayton, Sept. 13, we submit a photo (No. 17) of the cornerstone as a reminder.

The Daily Vacation Bible School at Hagerstown, Md., appears in No. 8. These Brethren also are preparing for a dedication service in September, on the 27th. Another D.V.B.S., from Flora, Ind., greets us in No. 9, and in No. 10 we see the Primary department at Waterloo, Ia.

The recent flood near Clayhole, Ky., did widespread damage, as evidenced by Photo No. 11. Another view from Hagerstown, No. 12, shows the teaching staff of their D.V.B.S., with Pastor Grubb. The closing day of Tracy's D.V.B.S. attracted an attendance of 53, in Picture 13.

The six girls appearing in No. 14 also hail from Pastor Hammers' Bible school at Tracy. No. 15 needs little, if any, introduction to Brethren readers, for every one knows the veteran Dr. J. C. Beal, Bible teacher and pastor at Waterloo, Ia. A view of our Modesto, Calif., Brethren Mission is seen in No. 16, with the pastor's wife, Mrs. Ralph Rambo.

A delegation from Flora, Ind., motored to Clayhole, Ky., for the recent revival and are shown in No. 17. The W.M.C. Officiary at Flora, Ind., are seen in No. 18. The final view of this pictorial report very appropriately shows one of the many Brethren boys in the service of our country. He is Boyd Peer, a member of the Brethren mission at Cleveland.

My First Visit to Kentucky

MRS. NETTIE HARRIS, Sunnyside, Wash.

It was my privileeg to be in Clayhole for the last week of the revival service conducted by Bro. Miller. The first service we attended was Sunday School, which had an attendance of 193. Due to lack of experienced teachers the classes are very large. That afternoon we went to a small church about five miles away to a Sunday School where Bro. Miller gave an object lesson. The children's attention was distracted by a black snake which was taking in the meeting from its perch above a window. The children were told they should be more concerned about another serpent, the devil.

Early Tuesday morning we were awakened by activities in the garage where Mrs. Landrum and her mother were preparing the used clothing, as Tuesday is used clothing day. People began to come at 6:30 A.M. At 8 o'clock the doors were opened and the ladies and children began digging in the boxes and on the tables for the clothing. When they found what they wanted they brought it to Mrs. Landrum. Some bring in wild blackberries, vegetables, or chickens for use at the parsonage. A clothing room is a project which the Central District W.M.C. is planning for. It will be equipped with shelves, drawers, and racks, so the clothing can be more easily found and with a minimum of handling. This surely is needed.

The bus is filling a real need at the mission. Before it was purchased Bro. Landrum used his own car. He asked us to go with him on one trip up the valley. We certainly felt like excess baggage on the return trip when the bus began to fill up. Mr. Landrum had to pass up some with a promise that he would make a second trip. Sixty-eight were counted in that first load. About 135 people were brought by bus that night. Three hundred persons were at that service.

We still wonder where so many people came from. Traveling on the main road we do not see many houses. Many people live up in the ravines accessible by "toe paths." We walked up one of these paths. It was beside the creek and led under a large overhanging rock which was dripping water. I don't think I would come to church at night if I lived up in this particular "holler." A little thing like that doesn't stop the mountain folk; they pay little attention to hardships. After church we could see them wending their way up these paths by lantern light. I asked one girl how her shoes could be so clean after coming down a "toe path" which I knew to be very muddy. She said, "We take off our shoes and wade, wash our feet in the creek and put our shoes back on." One young mother who must cross the creek by boat fell into the water, babe in arms. She went to a house, cleaned up as best she could, and came on to church in her wet clothes.

The revival attracted a number who had never before been in the church. Some of the new converts were people unknown to the Landrums. Bro. Miller denounced sin, and presented the only remedy in simple language which all could understand. The result was real conviction of sinfulness. Before the meetings Bro. Landrum urged the use of prayer lists. At the close of the meetings one list was handed to him with six names on it and all six were checked off. Another list had all but one checked off. I was impressed by the large number of young people who took a stand for Christ. Helping them to grow in grace and in the knowledge of Christ will be a real privilege for our missionaries there. Brother and Sister Landrum fill their place there as no one else could. Sewell was reared there and knows the people. He has a unique way of dealing with them. He might say something like this, "Hey, Mr. C. did you all forget to come last night?" or "Why didn't you come to Sunday School? Don't tell me your excuse, I know it already." or "You all tell your husband that if he don't come next Sunday I'm coming up and throw rocks in every one of his windows." The latter statement brought a smile from the wife, and also brought the husband out to church.

Mrs. Landrum has learned their ways and they love her. She is a real missionary who loves the work which God is blessing in such a big way.

From A Tither . .

(Please don't read this if money talk bothers you.)



"Philanthropy given in the form of pittances, donated out of a glut of abundance, makes mock of God. For if these "possessions" that we proudly count our own are really God's, and we hold them only as administrators, the amounts we give away for Him make God out to be a pretty miserly owner.

THE MOST UNGODLY PASSAGE OF SCRIPTURE—"Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are **ungodly** among them of all their **ungodly** deeds which they have **ungodly** committed, and of all their hard speeches which **ungodly** sinners have spoken against Him."—Jude 14, 15.

Across the Nation - - WITH OUR SECRETARY

Winning the Lost At Clayhole—

We have just closed our first revival campaign to be held in the Clayhole, Ky., church building. The meetings had been planned for a long time. Originally it was planned to hold a revival there last summer, but we were unable to do so. This year it seemed that everything was planned for just the right time for best results. The crops were laid by, there was no school, and there was a likelihood of good weather. We got off to a good start the first night with very fair attendance and interest. The next morning at 4:00 o'clock it started to rain. When the rain stopped, the heavens opened up and gave us a cloud burst! Then we had a flood; and when we say flood we mean **flood**! Four inches of rain fell in three hours. It was the first time we ever saw anything like that in our lifetime. In a short time the roads were blocked both ways and all traffic was stopped. All the mountain streams were raging. Troublesome Creek, which runs right back of our mission buildings, was over its banks in no time. The water swept down the stream at the rate of 25 miles per hour. Scores of people lined the railing of the big concrete bridge as huge drifts floated down stream. Logs, lumber, washed out bridges, parts of houses, sheds, fences, furniture, tables, chairs, fruit jars, jugs, and all manner of other things came floating down. The stream was truly a roaring torrent. The streams that fed into Troublesome Creek were tremendously swift. They did as much if not more damage than the main stream. Boulders weighing tons came crashing and ripping down the ravines, piling up in great heaps at some bend or some obstruction in the way.

The loss to the people is tremendous. The gardens are the years' work for the people of this section. They mean food for themselves and for their stock during the winter time. Most gardens and corn fields are planted on the river banks for fertility and accessability. These were all swept away. Only such plantings as were on higher ground escaped at all. There is a loss of fully 65% of all crops according to the estimate of an old resident.

We took pictures of the flood in its various stages and of the damage to houses and crops. It is a sample of what these people frequently have to endure, and what Christian workers must contend with.

Our mission buildings were not reached by the water at all. They are on ground that was assured to us as being above flood tide. So far, this is true. What future and possibly greater floods may do cannot be stated.

But the people are not discouraged. They are used to hardship. They are used to lean fare. There are many hungry stomachs in these hills in normal times. Seldom is there really plenty of anything. This calamity will simply mean drawing the belt a little tighter this winter and going hungry a little oftener, that is all. But not one word of complaint or of despair was uttered. Some homes were swept away. Some were completely gutted with stones and logs and mud. We talked to the residents of some of these homes, but not one seemed bitter. The only thought was to get busy and correct the situation. If such a thing had happened in Indiana near where we live, there would have been a howl gone up that would have reached to the Rocky Mountains!

Satan surely resists every effort to win souls in this country. He outdid himself in this meeting. First it was a flood. Then it was troublesome young fellows who kept milling about throughout the service, talking and shuffling their feet. This went on for several days but one night God took a hand in the situation and six key young men accepted Christ. This stopped the interference. That was a real night of blessing and joy. Many were the tears that were shed by these young men and for them. God still knows how to take care of every situation. A most unusual interference came on the first Sunday afternoon. As most of you know we have a new Sunday School of about 75 at Haddix, Ky. The Sunday School lesson was laid aside for the day and we gave them a blackboard talk. Just as we were about to close with a fitting illustration, a shrill voiced boy yelled as he jumped up, "There's a snake, there's a snake!" Well, that meeting was about done for right there! I tried to quiet them, for it was only a harmless 3 ft. black snake, but you can guess about how much they listened to me after that. The church was on the bank on the river, and flood waters had likely washed the snake up to the building. Such are the experiences of teaching the gospel in the Kentucky hills.

During the meeting on the first Sunday, a car full of folks from Flora, Ind., drove down for the day. They drove most of Saturday night getting there and most of Sunday night getting home. We have pictures of them. They were a real blessing to us while there. The love of the people of our Flora church for our Kentucky mission is well known. Mrs. Mable Flora of Flora, Ind., and Mrs. Nettie Harris of Sunnyside, Wash., were with us during the entire last week. We have a picture of them just as they were called from helping to make sauer kraut of the cabbage that had to be pulled from the garden to save it from the flood waters.

The new bus is a real factor in the work. We hardly know what we could do without it. Three loads were hauled to each service. The bus was made to carry 37 and 65 were jammed into it every day. We really need another bus. It takes too much time to get people. Bro. Bandy, a local missionary working out of Jackson, has been acting as S.S. superintendent, and he is a real blessing. The Sunday School attendance on our first Sunday was 193. The attendance at church services ran from 250 to 300. This was the largest attendance for any services since the new work has been started.

One thing that impressed us above others on this trip was the way so many people of high standing speak commendably of this work. The manager of a Hazard Lumber Co., who had been born and raised near Clayhole, said, "You are doing a wonderful work. My home country is being transformed through the influence of your missionary." An experienced Christian worker who is doing a fine work among the hills

Remember **A little talk with Jesus is far better than a lengthy whispered conversation during worship service ! ! !**

said to us, "Your work at Clayhole is the finest type of Christian work and the most successful in all these mountains. You are bringing converts into the church as members and this is essential to permanent results." A minister of one of the large local city churches told us the same. Our Brethren people everywhere have every reason to rejoice in the way God has blessed the prayers and sacrifices that they have made in behalf of the salvation of the people of these Kentucky hills.

There are still several needs in this field. One is for a clothing room to be erected near the parsonage and to cost about $400. The crowded and unhandy conditions in this part of the work make this imperatime very soon. The patience of Mrs. Landrum in trying to use the garage for a clothing work is remarkable. She is not one to complain for she is in the Lord's service. But it is easy to see the difficulties which she must face in having the boxes of clothing piled in heaps with no way of separating it for display. Brother Landrum has made it possible to hang up most of the coats and long articles along the walls of the garage. We trust that the Lord will provide sufficient funds for this room in time for the fall season, beginning Oct. 1, when there is such a tremendous need to distribute clothing for the people.

There is also a real need for a filter for the parsonage. The water is good to drink and to use in every way, but as soon as it gets hot it seems that a rusty sediment appears, which makes it impossible for use in the bath or the washing machine. In trying to use it, it has turned some of Mrs. Landrum's towels rust color. She has not complained, but we see what she has to put up with. We hope that there is a filter made somewhere to take care of this need.

Another need is for a large garage to shelter the bus. Continual exposure to all sorts of weather shortens the life of a bus. The other and very important need is for another missionary.

Attendance at the services grew from the start. About 150 the first night, then the flood struck us. There was no service that night. The third night we had a small attendance. The fourth night it was larger, and on Wednesday of the second week we had 300 present.

We had special features in an object talk by Mrs. Mable Flora on the harm of cigarette smoking. We had Prof. Romine of Lee's College in Jackson to play the piano and accordian for us. A group of colored girls from Jackson under the auspices of Mrs. Gowan, a Christian worker there, gave us several fine numbers. Talent is hard to find in this field, but we used all we could get.

The meetings in the Jackson prison and the W.M.C. meetings went right on during the campaign.

Public schools have now opened for the year, and this will mean that Bro. Landrum's work in teaching the Bible to the day school pupils, to the extent of the time he has, will now begin. The parsonage did not get its final coat of paint this year and he has this to do. There is also quite a bit of repair work on the septic tanks that must be done before winter comes. If possible the clothing room should be built, and this will take much of his time. If ever a Christian servant had plenty to do, this dear man has it. We trust that the Lord will raise up the right kind of help for this man before long.

Hagerstown Has a Great Bible School—

We have just received a report from Hagerstown's splendid Summer Bible School, together with pictures. (See front cover.)

This school is conducted for a full three weeks period, and its emphasis is not on manual training but on the spiritual side. Hagerstown as a city is a heavy defense manufacturing community and it is in the restricted gasoline area. This made transportation exceedingly difficult. But in spite of these things, the school had remarkably sustained attendance.

The work of the children is shown in that 95 received awards for meritorious effort, including diplomas and seals. The regularity in attendance is marked by 74 who received rewards for perfect attendance. A real picnic wound up the school when 105 were out for the happy ending. The crowd which attended the public program jammed 150 into that little house where they now meet. The high point of the school was in the remarkable number of decisions for Christ, 44. Following is the record of the school in summary:

Enrolled—133.
Average attendance—103.
Perfect attendance—74.
Awards and diplomas—95.
Decisions for Christ—44.
Offerings by children—$35.01.

This is certainly an inspiring report. The pastor and teachers are to be highly commended.

Good News From Juniata—

The Lord's blessing is upon this field and souls are being won for Christ. Eight souls have made confessions since Bro. Mayer came on the field early in May. There were two men, three boys and three girls baptised on Sunday, July 19.

Bro. Henry Rempel was recently there for a Sunday service. It was a high light in the work to date. Not only have we received praise for the splendid preaching of Bro. Rempel, but also we have received word that on that day $151.82 was raised to purchase a bus. They have a large number of people that can be reached if transportation can be provided. We trust that a bus may soon be found for them. Keep on praying for Juniata.

Our Goal 5,000 SUBSCRIBERS for The BRETHREN MISSIONARY HERALD

IS YOUR CHURCH 100%?



By R. PAUL MILLER, Editor

"THOU REMAINEST"—

The hills of Kentucky are among the most beautiful God has made. They are not the widest or the highest, but there is a characteristic about them that is all their own. It is inspiring to awake each morning and look out my window at the hills covered with God's beautiful green. It fills the soul and helps one to forget his troubles, heartaches, and disappointments. They seem to cultivate a sweet calmness and peace to those who look kindly upon them.

One morning after a troubled night of sleep I awoke, but I could not see my restful hills. Fog had covered them completely. My spirit was blue. It seemed that there was no uplifting prospect.

How often is life like that. When life is dark and burdens hang heavy and you look to God for help, and you find that clouds hang low and shut out the view of the only light that is given to brighten your pathway; when even the promises of God seem dull and valueless; when you can't seem to see the beauty of His Word as once you did, and it seems as though the end of the road has come to you and that God has left you to darkness; and you strain to find the old uplift you once found in His Word, but it doesn't seem to count: those are the testing times. Job knew all about these things.

But the grandest thrill came to me that morning about 9:00 o'clock. The fog lifted slowly until those lovely hills were fully revealed again. Then a grand thought came to me. My soul rejoiced.

The fog was a passing thing but the hills were always there.

That thought was worth a world of gold to me that day. No matter how many troubles and disappointments come in and like a fog hide the face of the Lord from the soul, they are only temporary. But God is permanent; He is eternal, and His promises shall stand forth and sustain you after the clouds have passed away. Even though the clouds shut Him from your sight, God is there. Even though His Word in His promise seems far away, yet it shall never fail.

"But unto the Son He saith, Thy throne O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1:8-12).

How truly it is spoken,

"He that putteth His trust in the Lord shall be safe" (Prov. 29:25).

THE HIGH COST OF UNBELIEF—

Everything man has to gain in the sight of God is on the basis of faith. Everything man has to lose in the sight of God is on the basis of unbelief. There is no such thing as self merit in man so far as God is concerned. The natural man is full of Himself. Prof. Micklen says the truth: "Belief is hard for us moderns."

We approach the day of the Man of Sin—the man produced by complete devotion to sin. The great Satanic leader will be but the foremost of a world of men of sin—men who have rejected Christ—men who reject God's will over them. Dan. 11:36 says of Antichrist, "The king shall do according to his own will." Already devoted to Satan, his will is the will of Satan. So he defies the will of God. The Scriptures that surround the description of the Man of Sin are full of accounts of the deceit, sacrilege, blasphemy, wars, and terrors that such a world of men produces. It is the high cost of unbelief.

There is little doubt that the wars that are sweeping the world today are the sure result of unbelief.

"The wicked are like the troubled sea that casteth up mire and dirt. There is no peace saith my God with the wicked" (Isa. 57:21).

The world as a whole has rejected Christ, the Prince of peace, Who alone could give men peace. Christ in the hearts of men would utterly slay the spirit of war. That we are standing at the threshold of a visitation from God seems certain. A few days ago Winston Churchill, Prime Minister of Great Britain, said to Parliament, "This is not just war, it is the judgment of God in the earth".

We wonder if Churchill has been reading his Bible! Are we in the days referred to by the Lord when He said, "When these things **begin** to come to pass . . . your redemption draweth nigh" (Lu. 21:28). Are God's judgments beginning in the earth? Is the world of Christ-rejecting men about to reap for their unbelief? Says John 3:36, "He that believeth on the Son hath everlasting life, but He that believeth not the Son shall not see life but the **wrath** of God abideth on him". It surely seems that the wrath of God on unbelieving men is beginning to be loosed upon the world. Mankind must soon learn that unbelief comes at high cost. It does not pay! Ask the world before the flood!

CHRISTIAN LIBERALISM HAS COLLAPSED

D. R. Davies, a champion of liberal theology and philosophy for 25 years, but who finally awoke to the futility of it all and its utter inability to meet the needs of man and the world, has renounced it and embraced New Testament Christianity. In his latest book, "On to Orthodoxy," he speaks of Christian liberalism as "a subjection to the dominent philosophy of a secular civilization"; again, "A philosophy which has so badly failed in a day of crisis and anguish". In other words the liberalist is one who, having cast off the Bible as the authoritative revelation of God's truth and will, has drifted along, championing one passing moralism and theory after another borrowed from the mind of the world. Little wonder liberalism has failed to heal the world. It is like a sick cat trying to heal itself by swallowing its own vomit.

Jude has truly described them, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars, to

whom is reserved the blackness of darkness for ever" (Jude 12, 13).

God pity the simple hearts in the congregations who have trusted their church leaders and have had to listen to such men as the voice of God. When "the blind lead the blind both shall fall into the ditch" (Matt. 15:14).

No wonder congregations divide, and church buildings have been emptied wherever liberalism reigns. What a pity it is that this type of so-called Christian leaders has become known to state leaders as representative of the real Christian faith. When in time of crisis the statesmen turn to them for counsel, they get but the frothings of the guesswork of worldly minds and ideas.

IS APOSTOLIC CHRISTIANITY DEAD?

John G. Schroeder in his late book on "Modern Man and the Cross" speaks of the modern church as "the uninspiring spectacle of a docile and mild-mannered gentleman trying to persuade a docile group to be still more docile". This description would be humorous if it weren't quite so sickeningly true in so many cases.

Who of us has not been bored by listening to a drab and lifeless message from an apologetic preacher, who seemed to be reciting his sermon as a duty instead of as a man sent from God, set on fire of the Holy Ghost, with a message of life and death blazing out of the fires in his own heart as the result of his own personal experience with God?

In one of our cities recently we noted the crowds passing by a large church where a highly trained fundamentalist preacher was pastor, and they were pouring into a rough hewn tabernacle that looked like a good breeze would blow it down. We asked what was going on in the tabernacle and we were told that a young man was there preaching to great crowds. We found he had practically no education or theological training except what he had gotten himself. His language was faulty and his methods anything but conventional. But he had a fire in his heart. He loved lost men. Lost men believed in his sincerity. They trusted him. They came to hear him and believed his message, and hundreds were being saved. The hearts of men still want to hear a man who is on fire with his experience of salvation in Jesus Christ. The idea that you have to have a fine building and a finished education to preach the gospel is a mistake. But to have both plus a heart on fire for God is the greatest tool God has to use.

> Billy Bray, a mighty preacher in England two generations back, when criticized for his poor language used to reply, "I haven't been to college but I've been to Calvary".

The apostles and disciples were not men of conventionality but men of originality, fearlessness, force, and devotion. They didn't seek high spots or soft spots—they sought men. They were not jealous of the success of others. When men heard them preach, they embraced Christ. Wherever they went, things happened. No empty synagogues when they were preaching in them! When John the Baptist came through a country, men left their work, homes, and pleasures, and went by thousands to hear him. Nothing docile and mild mannered about him! The ecclesiastics didn't approve of him but the people did. It was the same with the Savior.

God help us as preachers to kick the sides out of our ruts, get out after men, preach our own sermons, and "turn the world upside down", for God knows it needs just that today!

NO HOPE IN WAR—

There is no doubt but that, when one nation is attacked by another with the intent to utterly crush her, there is just one thing to do, and that is to defend herself. There is no such thing as a Christian nation, and Christian ways and means cannot be prescribed for nations. As Christians, however, individuals have a very clearly defined course of conduct prescribed. It does not alter according to circumstances. Some Christian leaders today are seemingly having a hard time to maintain the things they have held and preached for years. Their devotion to Christian institutions that they have, under our beneficient government, been allowed to build up or enjoy, has made them to feel that they could not continue Christian testimony without them and that therefore war is God's way of protecting His church on earth.

But we feel that such men have completely lost their right judgment of the basic trouble of mankind. As Ex-President Hoover so ably and truly said in a speech in Chicago recently, "the trouble with this world is far deeper than Hitler. He is only a symbol of these evil ideas which threaten civilization. Ideas cannot be vanquished on the battlefield. These evils must die from within if the world is to be delivered."

America may raise a military machine so great as to utterly crush Hitler, Mussolini, Stalin and all their sympathizers from the face of the earth, and yet the seat of the world's trouble would not be remotely touched. Getting rid of Hitler will not get rid of the dreadful conditions that menace our faith, our churches, our homes, our nation and all that we hold dear. Hitler is simply a product of a condition of the world—**that condition is sin. That crowning sin is unbelief in Christ.** Destroying Hitler will not produce faith in Christ. Unbelief in Christ will produce the same thing in America that it has produced in Germany, Russia, and other nations. Winning this war will not bring ease and peace to the world. We will still face the same trouble just as it has arisen twice in Germany in less than 30 years.

After all, the preacher of the gospel of the grace of God in Jesus Christ is the only man that is approaching this world's trouble with the true answer. The world's leaders, reformers and religionists have been just trimming the limbs of the old tree of sin. Shouted John the Baptist, "Now the axe is laid at the root of the tree". Cut her down—the old nature of sin must be overcome; men must be born again! When this is realized, battleships will sink at anchor through disuse, swords will rust, and battleflags decay. War will not bring this about. War will cease when Christ rules in the affairs of men. That is why we must preach today, "Christ and Him crucified," as never before. **We must do it—that is our job.**

"I DON'T LIKE TO RING DOOR BELLS"—

An earnest and faithful pastor was talking to the writer recently about his work and the difficulties he faced. He realized that souls were not being saved and that something was lacking in his ministry. There was no snap and fire in it. He is a lover of books and a fine student. We asked the amount of visitation he did. He replied, "I don't like to ring door bells. It is the hardest part of my work. I don't like to meet people. It is distasteful of me."

Such an attitude will utterly wreck any man's hopes of a successful ministry if it is not speedily overcome. How can a man win souls to Christ if he has a distaste for meeting them? How can he preach to men's hearts if he does not know men? How can he know men if he secludes himself from them? He may be ever so

HOME MISSION BANKS CAN NOW BE HAD AGAIN

There have been so many requests for the little home mission banks that we have arranged to supply them again. Undoubtedly they are far superior to the coin collectors for children's use. The banks are available free of cost to all children's workers who desire them for use in gathering our next and greatest home mission offering. The banks can be had at once by ordering through the office of the Council, at Berne, Ind.

earnest in his spiritual life and careful to seek deeper things with God, and yet be wholly fruitless as a pastor. We are reminded of the story of a monk who sought to draw close to God. He kept to himself in meditation. Finally he thought to climb the highest point in the monastery tower and talk to God, and then write messages to the people and drop them down outside the window. For days he stayed there with no message from God. Finally he cried in desperation, "O God, where art thou?" Back came the distant voice, "Down here where my people are".

With the exception of Paul the apostle there were no scholars among the early apostles and disciples. But they shook the world of God through their personal dealing with souls. The only preaching service of which we have any record in the New Testament is that in Acts 20:7-12. But we have countless records of personal soul-winning. While the Apostle Paul was a brilliant preacher with a brilliant mind, yet the account of his ministry is featured by his personal appeal to Felix and Festus, governors of Judea, and Agrippa the king. The three years he stayed in Ephesus were spent in pleading and tears, going from house to house day and night. The preacher who finds his weakest spot at the point of his personal ministry has two things to do to overcome it.

First, he should pray earnestly for God to reveal to him the real meaning to the soul of the one word L-O-S-T. Once he gets that he will never be the same man again.

Second, he should go out and start talking to men about Christ and eternity. Talk to the grocer, the insurance man, the service station operator, the next door neighbor.

That preacher will return to his study aglow with living illustrations and sermon material. He will enter his pulpit a man on fire for God. People everywhere like to go to a fire, and they will go to see a man burn up for God!

Notice of Annual Election and Business Meeting of The Corporation of The Brethren Home Missions Council

The annual business meeting and election of officers of the Brethren Home Missions Council, Inc., will be held on Saturday, Sept. 5, at Winona Lake, Ind. Sessions will be held in the auditorium. All members of the corporation please take notice.

R. Paul Miller,

Secretary of the Council.

News from Brethren CHURCHES

DOINGS AT TRACY, CALIF.



The First Brethren Church of Tracy is rejoicing over the wonderful manner in which the Lord blessed our "first" daily Vacation Bible School. Not that we had never engaged in this work, for in former years we had shared in the "union" school; but we felt that it would be profitable to our work to launch a school of our own this year.

Beginning with an enrollment of 22 the first day, within 10 days the enrollment had jumped to 63. Our average attendance for the period was 38 with a peak attendance of 53 on the closing day.

Representation from the various denominations which follows indicates the fact that we have reached many homes not ordinarily touched by our work: Brethren—31, Methodist—12, Presbyterian—5, Pentecostal—3, Baptist—2, Church of Christ—1, Reorganized Church of the Latter Day Saints—1, Catholic—1, and there were 10 giving no church connection whatsoever.

Throughout the entire period we stressed the way of salvation and presented an opportunity for decisions for Christ on the last two days. In all, 25 boys and girls responded to the invitation to receive Jesus Christ as Savior. Of this number, eight attend our own Bible School, and we look forward to baptizing a number of them in the near future.

The offering received each day amounted to $10.17 and is being forwarded to Anne Celeste Kleiver in Africa.

A "victory" program was presented on the Sunday night following the Bible School, with many parents of the children in attendance. A fine display of handwork, all of which had some definite relation to the Scriptures, was on display for this program. Of particular interest were the fifteen "Gospel Walnuts" made by the Juniors, the story of which was told by one of the members of this class. "Bible Boats" made by the Primaries and "Colored Pictures of Old Testament Characters" by the Beginners indicate the nature of their work.

Much credit for the success of the school is due June Lehman and Bette Sasser who assisted the pastor in teaching, along with Rita Anastasio, Helen Harp, Naomi Reed, and Dewey Quigley as helpers. The fine spirit of cooperation and loyalty, backed up with much hard work and prayer by these girls, made our school a possibility.

We give all the glory to the Lord for victories won, and believe you too will agree that our school was truly a "victory" school.

—Thomas Hammers, Pastor.

"Unspotted From the World"

PAUL E. DICK, Winchester, Va.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (II Peter 3:14).

The apostle Peter, in writing to these Christian people in whom he was vitally interested, points out very clearly the doctrine of the second coming of Jesus Christ. He also warns them of the false teachers who would deny such a doctrine, some even going so far as to say, "Where is the promise of His coming?" Realizing the importance of the second coming, Peter uses it as a means to induce the people to purity and godliness in their whole conversation.

Every truth in the Scriptures should be used for the Christian's advancement in practical godliness. If the knowledge of the second coming of Jesus Christ has not made an impression on us for more godly living, then we are none the better for knowing it. We must keep ourselves unspotted from the world in all our converses with it. We must be perfecting holiness in the fear of God, and in the love of God as well. We must exercise ourselves unto godliness of all sorts, in all its parts, trusting in God and delighting in God only. We must not only take heed of all spots which are not the spots of God's children, but we must be found of Christ without spot; we must be pressing towards spotless purity, absolute perfection. As Christians we should be perfecting holiness, that we may not only be blameless before men but before God also. This deserves and needs the greatest diligence. Someone has said, "He who does the work of the Lord negligently cannot do it successfully".

Yes, the Apostle Peter here is teaching separation from the world with the knowledge that there was One without spot, One who was and is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, even Jesus Christ Himself. Modern cults and isms would teach us that, just like all inherently corrupt mankind, Christ was born with a "sinful nature"—in other words, that His heart too, was "deceitful above all things and desperatly wicked"! However, the Bible teaches prophetically, that through the overshadowing power of "the Highest", Christ was to be born of the virgin Mary as "that holy thing". It teaches, historically, that during His early life, He was acknowledged to be the "holy child Jesus," "the holy One of God"—that He "did no sin". In His being, the Son of God differs from all others, both men and angels, not only in degree but in kind. As for men, all, save Jesus Christ, have possessed the nature of evil, for all have been the offspring of their father, Adam. But Christ possessed the nature of holiness because He was procreated, not of man, but of the Spirit of God. Yes, He was God the Son—"God with us"—"God manifest in the flesh" (Matt. 1:23; I Tim. 3:16). Therefore, in His nature, He was more than human. He was Divine; and, as a result was immune to sin.

Only on this basis could the Lord Jesus Christ expect His followers to be separated from the world. Yes, the Lord would have us separated and unspotted from this present evil age. He is calling us to separation in these days of modernism and apostacy. If ever the church of Jesus Christ needed separation preached, today is the day.

Speaking of the "perilous times" which have come upon the nations of the earth in these dark, violence-filled "last days", a great statesman frankly admits: "The present situation is desperate—so desperate that it is beyond our capacity to deal with it!" Another clear-thinking world figure as candidly and as apprehensively observes: "The spirit that is coming upon us is a spirit of panic mixed with dread!"

In this fearful time, everything in the political realm seems to be off balance, seems to be careening and tottering: and that which we call civilization appears ready momentarily to collapse in utter ruin. Why this mad, unprecedented, world-wide upheaval? Why? This is the eleventh hour forerunner of the prophesied "time of the end". This is the stage setting prelude to yet more terrible days—"that great time of trouble" such as never was! What a day for Christian ministers to proclaim the whole Word of truth, and that of separation and keeping ourselves unspotted from the world. The apostle Paul preached it, Peter preached it, James preached it, and most of all Jesus Christ preached it. We ought to preach it also.

NEWS BRIEFS From Our Workers

Bro. L. L. Grubb writes from the Southeast District's GREEN MOUNTAIN CAMP: "We have just finished a great week in camp with about 90 altogether. Some 45 decisions were made for Christ. We expect another great victory this week. After being in the camp for a week, I can honestly say that I have never seen anything to compare with it."

The WEST KITTANNING, PA. church has just purchased and installed a new furnace.

BRO. ROBERT WILLIAMS, who has been trying to get to Africa ever since the ZamZam missionaries were landed in America, writes, "We have been having our ups and down. We got all ready to sail on a Portuguese boat, and couldn't get Portuguese visas. Now we just missed another boat sailing this week. When the right one comes, we will get on it." Keep praying that the Lord will speedily open the way for the much needed recruits to go to Africa.

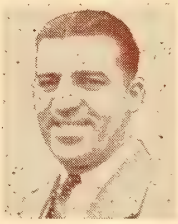
The First Brethren Church of the Ellet District of AKRON, O., where Rev. R. E. Gingrich is pastor, has called Charley Bergerson of Racine, Wisc., to become its assistant pastor and music director. Mr. Bergerson has been pianist and baritone on the America Back to God Quartet, associated with Rev. John Zoller's radio work known as the America Back to God movement from Detroit, Mich. Mrs. Bergerson is a graduate nurse who will, no doubt, seek admission to the nursing staff of one of the Akron hospitals. These two fine, accomplished young people were members of the Camp Buckeye staff this past summer, and are well acquainted with the Brethren faith. Their acceptance of this position with the Ellet Brethren church will mean much to the growth and testimony of this church. They begin their ministry Oct. 1942.

Two decisions were made when the first invitation was given at the meetings at MANSFIELD, O., conducted by Bro. R. Paul Miller. The attendance has been good; and the evangelistic party which includes Bro. Leo Polman and Elaine, were scheduled for several broadcasts during the second week of the campaign.

"God Is Faithful"

I Cor. 1:9

HAROLD O. MAYER, Pastor, Juniata, Pa.



Departing from Antioch on his third missionary journey, Paul journeyed northward passing through Phrygia and Galatia, and then came to Ephesus where he remained over two years. It was during his stay at Ephesus that he received news of a distressing nature concerning the moral and spiritual state of affairs in the Corinthian church. Let us look for a moment at some of the charges which had been made.

"There are contentions among you" (1:11). The church was being divided by a party spirit, one faction adhering to Paul, another to Apollos, another to Cephas, and another party gave itself the name of Christ. "There is among you envying, and strife, and division" (3:3).

These are but a few of the charges. There was a serious moral charge against one of their number. There were others who would partake of the Lord's Supper and then eat meat offered to idols. There were irregularities in public worship, and mistaken views of the resurrection. Surely all of these must have grieved Paul to no end, and in some instances aroused in him righteous indignation — indignation that would cause the average person to rebuke these Corinthians severely. But not so with Paul. Notice his marvelous tact as he deals with the situation. He does not launch out into a tirade against them and remind them of their unfaithfulness. No, he calls to their attention the fact that "God is faithful".

Faithfulness is an attribute of God denoting the certainty in the accomplishment of God's promises. His very faithfulness distinguishes him from other gods. If our God were not faithful He would be no different than the heathen gods. "God is faithful," on these words we Christians stake our all both now and forever. "Were God to take away the promise all the miserable world would perish, for they can never lay hold of his mercy except through His Word" (Calvin).

In Deut. 7:9 we read, "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations". This word faithful in the original language is pronounced "aman", and means to be faithful or steady. How like "amen", you say? Yes for it is the very same word translated in the N. T. by the word amen. The faithful God of the O. T. is the "aman" God, Who is identical with the "Amen the faithful and true Witness" of Rev. 3:14. We know that "the Amen" of Rev. 3:14 is none other than our Savior, the Lord Jesus Christ.

Now just what do we mean when we say "amen"? Literally we are saying "Let it be so, so it is, or may it be fulfilled." Twenty-five times in the Gospel of John, our Lord uses the expression "Verily, verily," which is to say more literally and more correctly, "Amen, Amen I say unto you." What was He saying? "Most assuredly it must come to pass." God is faithful and will not suffer his faithfulness to fail.

God's faithfulness cannot be voided because of man's unfaithfulness and unbelief. "Not for thy righteousness or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out before thee, and that **He may perform the word which the Lord sware unto thy fathers,** Abraham, Issac and Jacob." Regardless of their disobedience, their murmuring, and their grumbling in the wilderness, God kept his promise. Israel was to be permitted to enter the land because he had promised it to them 400 years before. "God is faithful."

How secure we can feel then in Him, knowing that He keeps His promises—not as the heathen gods who were unstable; gods who would cheat and lie; gods who were licentious and unchaste, spiteful and malignant toward men; gods who were quarrelsome and abusive to each other; gods who constantly had to be appeased with some gift in order that their wrath might be stayed or directed elsewhere. What a feeling of security to know that our God is faithful!

God's faithfulness is seen in those things which we are so prone to take for granted. We go to bed at night, set our alarm clocks for a certain hour, rise up in the morning fully expecting to see the sun, or to see evidence that it is shining down upon the universe. Suppose the sun should fail to rise some morning. Seven o'clock, no sun; eight, nine, ten, finally noon, and no sun! Can you imagine the consternation of the people? Many who had never prayed would be on their knees praying to the faithful God, seeking His favor and mercy. "He appointed the moon for seasons: the sun knoweth his going down" (Ps. 104:19) God created the heaven and the earth and they are still under His divine control. Down to the present day, and going back as far as history takes us, we find that our division of time is founded upon arrangements made at creation of the movements of the sun and moon in the heavens. From times untold until now they have never varied. They are still the only reliable marks of seasons and dates. Truly God is faithful.

Today on every hand men are questioning God's faithfulness. They are saying, "Why doesn't God do something? If there is a God, why doesn't He intervene?" Yes, even Christians have been heard to say, "I don't listen to the war news any more; I never even read the papers, because when I do I get so blue and discouraged that I don't know what to do" "My isn't it awful? What will we ever do? How will it all end?" Of course it is awful; of course war is ter-

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Non-Combatant Service

An interpretation of Southern California District Conference of Brethren Churches in Conference assembled, as to the meaning of Non-Combatant Service

In harmony with the report of the Committee on the Attitude of the Brethren Church Toward War, which report was approved by the 31st Annual Conference of Brethren Churches of Southern California on July 26, 1941, and reaffirmed by this present conference on this 18th day of July, 1942, this conference desires to go on record further as holding that it is not inconsistent with the teaching of the Scripture for a Christian to engage in any service for his country that does not demand the bearing of arms for violent combat. For instance, we see no reason why the born-again child of God should not engage in the service of the Medical Department of the army or navy, inasmuch as this gives opportunity to heal the wounds of men whose bodies have been torn in combat or otherwise. Again, it would appear to us that to enter the service as a chaplain, which affords great opportunity to contact masses of unsaved men and make known to them the salvation of our God, as well as to contact many Christian boys who have been drafted into the army and to assist them in maintaining their moral and spiritual lives—this appears to us to be a service which would not only be a privilege but a duty of the Christian church. Moreover, we believe that it is no violation of our church for a Christian to engage in any form of non-combatant service as set forth in the Executive Order (No. 8606) of our President, Franklin D. Roosevelt, on Dec. 6, 1940, since non-combatant service as set forth in this order does not call for us to destroy human life. We maintain our Brethren idea that it is the supreme business of the Christian church to maintain the moral and spiritual values, which, if lost, would scarcely leave the war itself worth winning.

In the matter of the purchasing of Government Bonds, War Stamps, and working in defense industries, we hold that the line of Christian duty, as well as of Christian privilege, is sometimes a very difficult line to draw; and, in these matters it must be left to the individual soul to deal alone with his God. The exact line of division between the things that a Christian may do and which he may not do, is a line that in many cases cannot be drawn, even by the visible church of Christ. It would seem to us that the inspiration given to the Apostle Paul by the Holy Spirit, recorded in Rom. 14, must be recognized by us all:

> "For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. . . . We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. . . . And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." (Rom. 14:2, 3, 5; 10-12, 23).

In the light of this divine revelation, we should exercise charity in a time like this, and be careful not to sit in judgment, where it is not ours to judge. However, in these things wherein God hath plainly spoken, we must obey, no matter what the cost.

Signed, Donald F. Carter, Pres. Ministerium,

—Arnold R. Kriegbaum, Sec'y.

rible. But did not our Lord say, "And ye shall hear of wars and rumors of wars: see that ye are not troubled: for all these things must come to pass, but the end is not yet?" **See that ye are not troubled—these things must come to pass** because God is faithful. Not one "jot" or "tittle" of His word shall fail.

Christian, have you forgotten that "the most High ruleth in the kingdoms of men and giveth it to whomsoever He will"? God is still on the throne. He has not gone away and left this old world to run itself. No, sir! everything is going right along on schedule, for God is faithful. "The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all should come to repentance." Many are yet outside the fold. God is faithful. He is also longsuffering. Some day His longsuffering will end—then He shall keep His promise to us that are His. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." **God is faithful.**

NON-COMBATANT SERVICE—

The Executive Order, defining non-combatant training and service provides:

"Nothing contained in this act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States, who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this act, be assigned to non-combatant services as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such non-combatant services, in lieu of such induction, be assigned to work of national importance under civilian direction. . . . "

I hereby declare that the following military service is non-combatant service:—

(1) Service in any unit which is unarmed at all times.

(2) Service in the Medical Department wherever performed.

(3) Service in any unit or installation, the primary function of which does not require the use of arms in combat, provided the individual's assignment within such unit or installation does not require him to bear arms or to be trained in their use.

I further declare that non-combatant training consists of training in all military subjects except marksmanship, combat firing, target practices, and subjects relating to the employment of weapons.

Persons inducted in the military service under the above act, whose claim to exception from combatant training and service because of conscientious objection, has been sustained to non-combatant military service as defined in paragraph one.

—Franklin D. Roosevelt.

THE WHITE HOUSE
December 6, 1940
(No. 8606)

Attitude Toward War

RESOLUTION ON SUBJECT OF THE ATTITUDE OF THE BRETHREN CHURCHES TOWARD WAR

The 1942 Conference of Brethren Churches of Southern California, convening at Long Beach, Calif., July 11 to 18, 1942, reaffirmed resolutions on this subject adopted at the 1941 conference which read as follows:

"WHEREAS, there has arisen misunderstanding in the minds of many concerning the stand of The Brethren Church regarding the matter of war, and:

"WHEREAS, many church groups have passed resolutions condemning war in general, and:

"WHEREAS, a great deal of confusion and misunderstanding has arisen concerning the true position of The Brethren Church in relation to war, and;

"WHEREAS, other religious bodies, some of similar name, have set forth resolutions concerning war which differ from the historic position held by The Brethren Church, and;

"WHEREAS, it is our desire to have fully understood our deep gratitude and loyalty to our government for the liberty and protection that we enjoy,

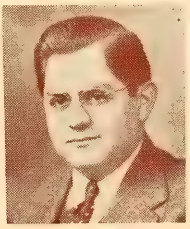
"THEREFORE BE IT RESOLVED that we as the 31st Annual Conference of the Brethren Churches of Southern California go on record as declaring that we believe that human government is divine in origin and mission, having authority over physical life and property, having divine right and power to declare and prosecute war. We have no criticism of the governments of this world, a world that is far from being Christian, if they deem the use of the sword a necessity in defense of a free people.

"BE IT FURTHER RESOLVED that we hereby go on record as declaring that we further believe that every Christian should be a law-abiding citizen, faithful in allegiance and loyalty to his government; however, we affirm that the Christian has a dual citizenship, earthly and heavenly. If therefore there arises a conflict between the command of these, the Christian must obey the higher—the heavenly. We believe that the Scriptures forbid a Christian to ever use violence, engage in carnal warfare, or do anything that causes bloodshed or death. We are compelled to go on record as holding to the conviction that it would be impossible for us, as citizens of the kingdom of God, unless we would act in direct disobedience to the Lord Jesus Christ and violate our own consciences, to carry arms or to engage in any conflict where we would take human life. We recognize and appreciate the protection of our flag of the United States. To the nation that God has ordained to afford us protection we gladly offer our services, time, money, and life itself, if necessary, to bind up its wounds, or to heal its sorrows, by means or methods our Lord Jesus Christ has approved for the use of those who follow Him."

"Light for a Dark Day"

JOHN M. AEBY, Pastor, First Brethren Church

Fort Wayne, Indiana



The days in which we live are dark days. Instead of giving guidance and consolation to troubled hearts many clergymen are engaged in the creating of a "post-war world". The practical man is concerned with the winning of the war and the care of the souls who must endure it. It is certain that unless the war is won by the allies, humanly speaking, there will be no "post-war world" in which we as free peoples will care to live. The borrowed light from the doubtful dawn of an imaginary new day is not very encouraging to those who are sacrificing their lives and their loved ones today. They are looking for light in the darkness of the present.

In other days and in other emergencies, the church has almost always brought comfort and encouragement to those seeking it with an authoritive "thus saith the Lord"! But the church of the present day, for the most part, has substituted the uncertainty of man's opinion for the authority of God's Word. Is it any wonder that many are turning away from her uncertain voice in despair, and not a few in disgust? It is time that the inspired words of the apostle Peter are heard anew and put into practice. In 2 Pet. 1:19-21 we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The Holy Spirit here uses the veteran apostle to tell us at least three things.

1. **The Scripture is a light** for the darkness of the present hour. We are not in need of physical illumination. In fact we are preparing to blackout all the man-made illumination which human genius has given us in the last generation or two. But politically, economically, morally and most important of all, spiritually, the world is in indescribable darkness.

The Psalmist, the sweet singer of Israel, long ago said, "The entrance of thy words giveth light" (Ps. 119:130). Peter here affirms the same truth. There is not and can never be any light for the souls of men apart from the One Who said, "I am the Light of the world"! We are told further that the reason we are in the darkness of the hour is that we as a people have paid no heed to the Word of God.

Elsewhere in his writing, Peter informs us that there were and will be scoffers who will ridicule predictive

"The Church, the Bride of Christ"

Rev. 21:9, 10

By RANDALL L. ROSSMAN, Pastor, Grafton, W. Va.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's Wife. And He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

In Matt. 16:18 we have the first mention of the true church which is the bride of Christ. Much controversy and misunderstanding has long since prevailed among Christians concerning the exact meaning of the words of the Lord Jesus when He said, "Upon this rock I will build My church." It is quite interesting to note that Christ did not say that He would build many churches, but He did say that He would build at some future time "My church". He did not say that He would build a Baptist church, nor a Presbyterian church, a Roman Catholic church, nor any other of about an odd 200 other denominational and sectual churches. Jesus said, "Upon this Rock (Christ Himself) I will build My church."

Now then, since there is but one church of Christ there can therefore be but one bride. Christ is the Bridegroom and the true church is His bride.

Several years ago we read in one of our newspapers of a certain man, a "Reverend" and pastor of "The Church of the More Abundant Life". Evidently this man was a firm believer in what the world would perhaps call "the more abundant life," because of the fact that the law revealed him to be a bigamist. He had at least two or more wives between whom his attention and interests were divided. But our heavenly Bridegroom only has one bride, and that bride is His own called-out assembly of believers in this present day and age, even since the cross.

In spite of the prevailing world conditions of our day, and of all that possibly might happen in this old world of ours, Christ will always have His church, though perhaps small it may be, of true and devoted followers and worshippers of Him. The true bride will always remain true to her Bridegroom, Who Himself is truth. The powers of Satan and all his cohorts can never, no never, utterly destroy the church which is the bride of Christ.

The Bride of Christ Has Been Called With An Holy Calling

God in love, mercy and grace, has called us through the gospel of His grace. In II Tim. 1:9 we read of Him "Who hath called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." He didn't choose us because of our abilities or because of our works. He chose us according to His own purpose in grace, which purpose He has definitely revealed unto us through the Scripture. The calling of the bride out of the world to be conformed into His image and His own likeness is a calling of infinite depths and heights. Called out from those below that we might be seated with Him above! In the heavenlies! The heavenlies being themselves an holy place demands of us also that holiness of daily living.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Yes, that we might be conformed to the image of His Son, hath He called us and justified us. Do we look like Christ? Does the world see Christ in us? Does the world see Christ living in you?

The Bride of Christ Is a Distinct and Peculiar People

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." God means that we shall be a "peculiar" people in the sense of our

prophecy (2 Pet. 2:1-5). Isn't it strange that men will pay high box-office admission to hear some fallible man speculate on the outcome of the war and the probable course of future events, and at the same time ignore completely the prophetic word of the infallible God! This is done in spite of the fact that we are told that we have a word of prophecy made more sure because of the prophecies already fulfilled. For example, those of the Old Testament which referred to the coming of Messiah in humiliation have been fulfilled literally, not spiritually as some affirm, in the birth and ministry of the Lord Jesus Christ culminating in His death, burial and resurrection. Therefore, it is only reasonable to believe that the prophecies regarding the return of Christ in personal glory and power to put down all rebellion against God will be fulfilled the same way. Those prophecies already fulfilled have come to pass with such accurateness of detail that the destructive critics of the Bible have tried to escape the responsiblity of the demands of the Bible by insisting that the writings are not genuine. They claim that they are fraudulent productions of later authors who gave their writings an earlier date and signed the names of the well-known prophets to secure their reception as Scriptures. To those who know anything about the care with which the Hebrew scribes guarded the sacred canon of the law, the prophets and the psalms, such spurious scholarship is ridiculous. The pages of history confirm the prophecies of God's Word and touch every man to depend on their accuracy for the future.

2. **The Scripture is not to be interpreted privately,** but studied in the light of the rest of Scripture. Man's opinion does not satisfy the troubled hearts of men, but the revealed Word of God does!

3. **The Scripture is the product of the Holy Spirit** through the channel of chosen men. Because of foolish statements by many who preach prophecy, many thoughtful people have concluded that prophecy is unreliable. However, we should remember to distinguish between what man supposes and what God has said!

Do you want a message of authority which will bring cheer, comfort and encouragement to you in these days? If you do, then wipe the dust off your Bible and search its pages with a believing heart, trusting in the guidance of the Holy Spirit, Who originally gave us the Word of God, and Who resides in the hearts of all who have received the Lord Jesus Christ as Savior to make known to us the unsearchable riches of God! In this way, and in this alone, can we have light for this dark day!

being a devoted and dedicated and different people, and not in the sense that we would be a "foolish" people. There are many "peculiar" people in the world today who do not belong to the bride of Christ. Many of them belong to the world and the devil. But we are to be unto Him a peculiar and distinct people "that we should shew forth the praises of His who hath called you (us) out of darkness into His marvelous light." Christ Jesus, the Bridegroom, "gave Himself for us, that He might redeem us from all iniquity, and purify (separated) unto Himself a pecular people, zealous of good works."

The Bride of Christ Is a Separated People

They are a people devoted to God and separated from the world. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." One of the greatest needs of Christianity of our day is that born again ones would separate themselves from those of the world and from the world itself. Yes, we must live here for a little while, but while we are in the world we must not be of the world. If we are to have a testimony for Christ (and that is His desire for us) we must be able to say with the Psalmist (Ps. 40:8), "I delight to do Thy will, O my God: yea, Thy law is within my heart." There must be both a desire and a willingness on the part of the believer to do the will of God at all times regardless of the cost that must be paid.

The Bride of Christ Is a Dedicated People

There is the laying of our all upon the altar of God for His use and service and glory. In the dedication of our all to God we necessarily must dedicate ourselves. We must yield ourselves to His will. We must present ourselves for His service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, which is your reasonable service." Our bodies, our possessions, our all, must be not only yielded but presented to Him—our talents, every member of our body yielded to His will full and complete control. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The love of Christ should be the constraining influence that would cause us to give God full and complete control and charge of our lives and to undergo a complete transformation through the power of God.

The Bride of Christ Is a Disciplined People

Suffering, affliction, and persecution, are the lot of the true believer today. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world," said our blessed Lord Himself. Here is inferred that once we are taken out of the world our tribulations shall cease! Praise be unto our God, Who will deliver His bride from the tribulation period!

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." Paul counted it a real privilege to suffer for Christ's sake. It would appear that even through all the intense sufferings which were his for the cause of Christ, that still he didn't know, neither could he appreciate, the depths and the fulness of Christ's sufferings. His cry was, "O that I might know Him, and the power of His resurrection, and the fellowship of His sufferings". The bride of Christ is a suffering bride. But one of these days her suffering will be over forever! Soon the Bridegroom is coming to take out of this world of sin, sickness, and suffering His bride, and to take Her along home with Him to be with Him where He is! Therefore we rejoice even in the midst of our most bitter sufferings, counting it a privilege to suffer here a little while for our good and for His glory!

ISN'T IT TRUE ?

If a hypocrite is between you and heaven, then he is closer to Heaven than you are.

THINK IT OVER



Are you so unacquainted with God that you are embarrassed in church?

The Bride of Christ Desires to Be with Her Bridegroom

Before He went away, the Lord Jesus comforted the heart of His disciples as He said unto them, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house there are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." The happily married couple seldom desire to be separated for any great length of time. The young couple betrothed earnestly and eagerly look forward to the time when they shall be living together and when they shall share their joys and their blessings. In these days of trial and of tribulation and gloom that is cast over the world now engulfed in this terrible war, the bride is looking up for the appearing of the Bridegroom, earnestly desiring to be with Him. Soon shall this desire become a reality, and then we shall together enjoy His presence and share His likeness. Like Paul, we desire to be with Him (Phil. 1:23).

The Bride of Christ Has a Glorious Destiny

"Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord! Wherefore comfort one another with these words."

May God help us to see our special and blessed position and priviledge as members of the true church of Jesus Christ which is the bride of Christ. May we willingly spend and be spent for Him, that we might always honor and glorify Him in all that we do until He comes to receive us unto Himself, and seek to win lost souls to Him ere His appearing at the parting of the skies on that first resurrection day!

4-6-43
Blaine Snyder
Freeport Mich.

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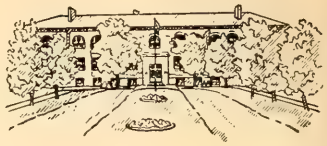
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Dr. Louis S. Bauman, Moderator
The Brethren Church—1942

Grace Theological Seminary

Edited by Professors
HERMAN A. HOYT
and
HOMER A. KENT



GIFT TO SEMINARY LIBRARY

Next to a faculty, probably one of the most important items for a theological seminary is an adequate library for research. Grace Seminary began with about 100 volumes of its own, together with some 400 volumes loaned to the library by faculty, students, and friends. The library has increased until it now reaches approximately 2,000 columes. About half of these have been purchased from time to time during the last five years, and the other half has been given by friends and by the graduating classes.

At the last commencement the graduating class gave a very valuable set to the library, consisting of the Antenicene, the Nicene, and the Postnicene Fathers. And at the same time a gift of some 15 books was made by Mrs. Nannie B. Teeter of Dayton, O., in memory of her husband, the late Rev. W. C. Teeter. These, too, will be very useful to the work of the seminary. The latest gift was made by Rev. William H. Schaffer, Jr., of Berne, Ind. This consisted of a set of Alford's Greek Testament, 28 volumes of the Pulpit Commentary, and a two-volume set by Fairbairn on the Typology of Scripture.

We are indeed grateful for all of these books, for they help to make the library a very useful instrument in the preparation of young men and women for the work of the ministry to which they have been called. It is our prayer that the prayers of God's people will attend these gifts to the end that they may now be used to His glory. (H.A.H.).

SUMMER BIBLE CONFERENCES

At the outset of the summer, it was the privilege of the writer to enjoy a week-end Bible conference with the pastor and people of Sterling, O. I remember many experiences with those people and the young men who ministered there while I was a student in college and seminary. It was a joy to see even a greater love for the Word of God now than in those days, and to see how the Word of God sown by his ministers in those days has taken root and is now bearing fruit. There is not only an increased zeal for the Lord's work evidenced by growth in grace and giving, but many of the young people of that congregation have caught up the torch of the faith and are giving themselves in full time service. It was amazing to see the number from that small church launching out into the great work of saving lost men. From this church we are expecting many to enter Grace Seminary in the future.

This summer was the writer's second opportunity to fellowship with the Lord's people in Portis, Kan. There the same intense longing to know the Lord's book and to do His will was manifest. The joy of studying any part of the Bible was only surpassed by the joy of studying prophecy. Probably this is to be explained by the fact of the hour in which we are living, for everywhere today the Lord's people want to know whether the Good Book casts any light amidst the darkening shadows of earth. It was the writer's privilege to spend his sojourn in Portis in the pastor's home, and many were the hours spent there that were refreshing. It was in this home when he was a high school boy that he learned to believe the Bible and to love the things of the Lord. And under the ministry of Rev. Cone I came into The Brethren Church.

From this point in Kansas the way led to Dallas, Tex., where a Bible conference had been arranged with Dr. Floyd W. Shiery, pastor of the Winnetka Congregational Church of that city. This was a special blessing to the writer, for Bro. Shiery and I had grown up together in Iowa, and we had grown together in the things of the Lord. He preceded me by one year through college and seminary. And after several years in the pastorate, he matriculated in the Dallas Theological Seminary and has now taken both the master's and doctor's degrees. During the four years he has spent in school in Dallas, Texas, he has been the pastor of the Winnetka Congregational Church, and the evidence is abundant that he has been a faithful pastor and teacher of the word. The young folks of the church together with the older folks are ardent students of the Word, and have a growing passion for the lost of the city. So anxious were they for the Word that the writer spoke more than 20 times in the seven days there, and still they were anxious for more.

During the forepart of June a week was spent in Leon, Ia., with the pastor, Rev. Miles Taber and his people. In spite of rain every day, and roads that defied passage to some vehicles, there were some people who refused to miss the services even if walking miles were necessary to get them there. The pastor is now serving his second pastorate in this place in his

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

short ministry, and the Lord is blessing the work with a thriving group of young people. On the last evening at the invitation to the unsaved, three of these young people came to the Lord.

For the third year in succession it has been the privilege of the writer to minister as Bible teacher at the Lebonah League Young People's camp in southern Ohio. This League was started by the late Mrs. Earl Eavey of Xenia, O., and consists of young people of high school age and up from all denominations in and around Dayton, O. This year there were a host of young people in camp who had never been there before, and many of them heard for the first time some of the precious things pertaining to our salvation—things which are almost threadbare to our ears, we have heard them so many times. And it was a delight to see many of those young people saved, and many of the saved moved to give themselves in full time service.

In the later part of July, Flora, Ind., was the next place of ministry. This is a home mission church, but it evidences all the industry of a full grown church. Though this conference came in the midst of harvest, there was usually a goodly group who were present to hear the word. It would startle many to know how rapidly this church, which is now just two years old, has reduced its debt. This is of real interest to the writer, for he and other members of the faculty were instrumental in getting this church started by conducting a two-weeks' Bible conference. And then it was one of the seminary young men, the present pastor, Rev. Henry Rempel, who took over as a student, and upon graduation took the work full time. Under his ministry the church has made great progress during the past two years. The fellowship with the Lord's people there was a blessing, and especially so in the Dyson home where the writer was entertained. (H.A.H.).

GRACE SEMINARY NIGHT AT THE NATIONAL FELLOWSHIP

Friday night at the National Fellowship of Brethren Churches is being set aside to forward the interests of Grace Seminary. The seminary rally and banquet are scheduled for five o'clock. A splendid program is being arranged for this popular gathering. Then at 8:00 o'clock following a service of praise under the direction of Henry Rempel, a graduate of the seminary, the sermon of the evening will be delivered by Robert D. Culver, the student of the class of '42 who graduated with the highest honors. The closing event of the evening will be the lifting of the annual offering for the seminary under the direction of Dr. L. S. Bauman. Those who have been present on former occasions have not forgotten the gracious manner in which the Lord's blessing has attended these occasions. This offering taken just preceding the opening of the new school year means much toward the successful operation of the school during the year. In past years it has provided a substantial portion of the needed funds for the year to follow.

The seminary wishes to express its appreciation of the loyal way in which the many friends of the school have been giving toward the financial support of the institution. During the past year, as in the preceding years, we have been able to pay all bills month by month. There has been no deficit. The Lord has been so good to us through the generous giving of His followers that as the past year closed there was a small balance in the treasury looking forward to the coming year. Surely this is an evidence that the Lord's hand is upon us for good. With the memory of the past years in mind, we are looking with expectancy to the forthcoming offering. We trust that our friends will come prepared to do for the seminary what the Lord would have you do. This is **your** institution raised up by God to serve the church in such a time as this. Let us be in prayer for its continued ministry and support.

Warning ! ! !

DON'T LET YOUR SUBSCRIPTION EXPIRE!



READ YOUR ADDRESS LABEL ON THIS MAGAZINE. EXPIRATION DATE IS LISTED THERE. RENEW BEFORE EXPIRATION —OR ELSE YOU ARE GOING TO MISS SOME VALUABLE NUMBERS OF THIS MAGAZINE.

PROMISING PROSPECTS

Many are inquiring as to the prospects for the opening of the seminary year in September. With the war taking so many young men and defense industries pleading for workers, it has been thought that the number of students might be considerably diminished. However, the Lord is abundantly able to supply workers for His vineyard, and if the number of applications already received is any indication, it begins to appear that there will be the largest entering class the seminary has ever experienced. Already a number of students have arrived and are becoming settled in Winona so as to be ready for the opening of the school year. This is most encouraging and we look forward to another successful year.

PROFESSOR KENT'S EASTERN TRIP

Beginning the latter part of June and continuing into the middle of July, Prof. Kent was engaged in a series of brief Bible conferences and speaking engagements in the East. He spent two evenings at the Brethren church of Juniata, Pa., where Harold O. Mayer of Grace Seminary is supplying during the summer. He was impressed with the fine, energetic work being done there under Bro. Mayer's leadership. Souls are being saved and a renewed interest seems to be developing in the things of the Lord in this place. It was a joy to experience the fellowship of the Mayer family during the brief time of this ministry.

From Juniata he went to Philadelphia where he spent several days at the Third Brethren Church, of which Rev. William A. Steffler is the beloved pastor. Bro. Steffler has a fine church. It is a beehive of activity, and such magnificent congregational singing one will go a long way to find! The speaker was accorded splendid attention in his messages, and he thoroughly enjoyed being in this beautiful church these several days. We shall not soon forget the happy fellowship in the Steffler home, where kindness and hospitality knew no bounds.

A week was spent preaching and lecturing in the Gospel Tent under the auspices of the First Brethren Church of Philadelphia, of which Rev. A. V. Kimmell

Remember

"God is the head of the Missionary movement. The devil is the advance leader of the opposition."

is the faithful pastor. The tent is pitched on the location of the proposed new First Church. An earnest endeavor is being made to acquaint the surrounding community with the forthcoming project. Every effort is being made to start building operations this summer. The courage and vision of this people are to be admired. The speaker enjoyed a happy week under well-nigh perfect weather conditions, preaching to good audiences in the tent. It was his high privilege, not only to have been entertained in the Kimmell home but also in a number of other homes of the congregation. He will always remember the "prophet's chamber" in the Collins' home where his every need was met.

From Philadelphia he went to Washington, D.C., where he ministered for two evenings in the First Brethren Church of which Rev. Bernard N. Schneider is the hard-working pastor. It was a most interesting and delightful experience for the speaker to return to his former pastorate, where two splendid audiences greeted him on the two evenings he was there. It was indeed gratifying to see the good work being done by this congregation during these difficult times in this intensely war-conscious city. Bro. Schneider has the confidence of his people, and the prospects are for many victories among this people in the days that are ahead if the Lord tarries. When he was there, Mrs. Schneider had just recently returned from the hospital where she had been undergoing treatment for physical weakness. Prayer was offered in her behalf and we trust that she is much improved by this time.

On his way home Prof. Kent stopped off at Johnstown, where he attended the Wednesday evening prayer service at the First Brethren Church, of which Rev. Archie Lynn is the pastor. We were happy to note the fine attendance (over 120) at this meeting and to worship with these people in this spiritual service.

PRAYER REQUESTS

Pray for the incoming class of Grace Seminary, that just those whom the Lord would have to come may come.

Pray for the continued devotional, evangelistic, and Bible-loving spirit that has prevailed at the seminary from its very beginning.

Pray for the supply of all the needs of the students and their families during the coming school year.

Pray for the ministry of the students as they engage in Gospel Team work, jail work, supply teaching, and preaching and in student pastorates.

Pray for the physical strength of the members of the faculty, especially Dr. McClain, as another school year begins.

DR. CHARLES FEINBERG ON PRAYER IN RELATION TO ISRAEL

In an address at the Jewish Conference at Winona Lake, Ind., the week of Aug. 2, Dr. Charles Feinberg, professor of Hebrew and Church History at Dallas Theological Seminary, spoke on the subject of prayer in behalf of Israel. Speaking from Romans, chaps. 10, 11, he said that there are two kinds of prayer on their behalf. There is, first, prayer **"for"** Israel as referred to in Rom. 10:1. This is the kind of prayer that comes from the depths of the heart. It takes into consideration the place of Israel in the plan and purpose of God. It is the kind of prayer that ought to emanate from the hearts of the Spirit-enlightened children of God. We have need to pray **"for** the peace of Jerusalem." But there is also revealed the kind of prayer that is **"against"** Israel. This is exemplified in the prayer of Elijah as referred to in Rom. 11:2. It came at a time of despondency and lack of faith. Dr. Feinberg appealed for Paul's type of praying rather than that of Elijah in behalf of his people.

WHY DOESN'T GOD DO SOMETHING?

In a gripping message before the Jewish Conference at Winona, Dr. Lewis Sperry Chafer, president of Dallas Theological Seminary, sought to answer the question many are asking today in view of the present world situation. "Why doesn't God do something about it?" He referred to the words of God to Abram found in Gen. 15:16, "The iniquity of the Amorite is not yet full." God does not bring judgment to bear until wickedness has come to a head. Evidently, Dr. Chafer intimated, the inquity of this cosmic world is not yet full. When it is, we can rest assured that judgment will come; and in that day He will set upon the throne of David the true Messiah, Who will rule with a rod of iron and Who will bring peace to a disordered world.

From A Tither..

(Please don't read this if money talk bothers you.)



Three boys, as boys are wont to do, were bragging about their dads.

One said, "My father can write a poem and gets $50.00 for it."

The second said, "My father can play a violin in a concert and get $100.00 for it."

The third boy, the son of a minister, for the moment was hard put to it to know how to hold his dad's end up in company like that. Suddenly he triumphantly exclaimed: "Huh! My father can preach a sermon, and it takes eight men to bring the money in."

This must have been a tithing church, for only a tithing congregation could produce such results!

GRACE THEOLOGICAL SEMINARY FINANCIAL REPORT

April and May, 1942

	Receipt No.	Amt.
Mr. and Mrs. Albert F. Wilson, Uniontown, Pa.	3538	$15.00
Dallas Center Brethren Church, Dallas Center, Ia.	3539	21.50
A Friend, North Manchester, Ind.	3540	5.00
Mr. and Mrs. Herman Baerg, Winona Lake, Ind. (2nd L.A.)	3541	25.00
Samuel Baker, Long Beach, Cal. (1st L.B.)	3542	10.00
Mr. and Mrs. Leslie Booher, Long Beach, Cal. (1st L.B.)	3543	15.00
Mr. and Mrs. C. Doney, Long Beach, Calif. (1st L.B.)	3544	5.00
Mr. and Mrs. Boyd J. Ellis, Long Beach, Calif. (1st L.B.)	3545	5.00
Walter Herring, Long Beach, Calif. (1st L.B.)	3546	10.00
Mr. and Mrs. C. W. Hildreth, Long Beach, Calif., (1st L.B.)	3547	5.00
Mr. and Mrs. F. F. Keeler, Long Beach, Calif. (1st L.B.)	3548	5.00
Mr. and Mrs. R. J. McConahay, Honolulu, T.H. (1st L.B.)	3549	25.00
Mrs. Estella Madison, Seal Beach, Cal. (1st L.B.)	3550	25.00
Miss Grace Miller, Long Beach, Calif. (1st L.B.)	3551	7.00
Mrs. Mary Miller, Los Angeles, Calif. (1st L.B.)	3552	50.00
Miss Beulah Nelson, Long Beach, Calif. (1st L.B.)	3553	15.00
Mr. and Mrs. Walter Pieritz, Long Beach, Calif. (1st L.B.)	3554	5.00
Mr. J. H. Salmi, Burbank, Calif. (1st L.B.)	3555	15.00
James H. Smallwood, Long Beach, Calif. (1st L.B.)	3556	5.00
Dr. Bruce Waller, Long Beach, Calif. (1st L.B.)	3557	5.00
Mr. and Mrs. Neri Zahn, Jacksonville, Fla. (1st L.B.)	3558	5.00
Rev. and Mrs. F. W. Shiery, Dallas, Tex. (Whittier)	3559	10.00
Roy Garrison, Flora, Ind.	3560	4.00
Mrs. Sara Roscuski, Flora, Ind.	3561	1.00
Rev. and Mrs. Henry Rempel, Flora, Ind.	3562	15.00
Grace Brethren Church, Flora, Ind.	3563	20.01
First Brethren Church, Long Beach, Calif.	3564	.65
Rev. and Mrs. R. E. Rambo, Modesto, Cal.	3565	10.00
Main Street Brethren Church, Meyersdale, Pa.	3566	77.84
Third Brethren Church, Los Angeles, Calif.	3567	27.25
Mr. and Mrs. Emmit Adams, Pasadena, Cal. (3rd L.A.)	3568	17.00
Arthur Burk, Lynwood, Calif. (3rd L.A.)	3569	5.00
Mr. and Mrs. D. M. Lilly, Long Beach, Cal. (3rd L.A.)	3570	5.00
Rev. and Mrs. Conard Sandy Los Angeles, (3rd L.A.)	3571	10.00
Conemaugh Brethren Church, Conemaugh, Pa.	3572	20.00
Paul Arnold, West Salem, O. (Wooster)	3573	50.00
Miss Eva Crawford, West Salem, O. (Wooster)	3574	10.00
Rev. and Mrs. J. H. Squires, Wooster, O. (Wooster)	3575	10.00
Harry R. Palmer, Wooster, O. (Wooster)	3576	5.00
First Brethren Church, Wooster, O.	3577	17.90
West Homer Brethren Church, Homerville, O.	3578	5.00
Rev. and Mrs. A. D. Cashman, Ashland, O. (Mansfield)	3579	10.00
Mr. and Mrs. Dalta Myer, Cutler, Ind. (Flora)	3580	25.00
Martinsburg Brethren Church, Martinsburg, Pa.	3581	15.85
Miss Elizabeth Reichelt, Philadelphia, Pa. (First)	3582	5.00
Mrs. Elizabeth Clemmer, LaVerne, Calif.	3583	2.00
Rev. and Mrs. B. N. Schneider, Washington, D. C.	3584	10.00
Mr. and Mrs. I. Wesley Miller, Goshen, Ind.	3585	10.00
Rev. and Mrs. R. D. Barnard, Dayton, O. (1st)	3586	15.00
Mr. and Mrs. Geo. Drahman, Dayton, O. (1st)	3587	5.00
Mr. and Mrs. H. L. Edwards, Dayton, O. (1st)	3588	5.00
Mr. and Mrs. Geo. V. Smith, Dayton, O. (1st)	3589	3.00
Mrs. Elizabeth Campbell, Dayton, O. (1st)	3590	5.00
Mr. and Mrs. B. H. Conner, Roanoke, Va.	3591	15.00
Mrs. Dewey Murray, Roanoke, Va.	3592	5.00
Mrs. Vesta Cobb, Neihart, Mt.	3593	5.00
Angie Garber, Leon, Ia.	3594	5.00
First Brethren Church, Spokane, Wash. (In Memory of Sister Margaret Aikman, deceased)	3595	5.00
Mrs. H. J. Prichard, Falls City, Nebr.	3596	10.00
Rev. and Mrs. O. A. Lorenz, Meyersdale, Pa.	3597	10.00
Geo. Dworshak, Los Angeles, Calif. (2nd)	3598	5.00
Mr. and Mrs. Erwin Masters, Glendale, Calif.	3599	25.00
Mr. and Mrs. Harold Mayer, Winona Lake, Ind. (2nd L.A.)	3600	5.00
S. R. Campbell, Hollidaysburg, Pa.	3601	5.00
Mrs. Mary Lou Best, Los Angeles, Calif. (1st L. A.)	3602	25.00
Cecil Snyder, Lynwood, Calif. (1st L.A.)	3603	25.00
Rev. W. A. Ogden, Los Angeles, Calif (1st L.A.)	3604	5.00
Miss Maybelle Harrison, Inglewood, Calif (1st L.A.)	3605.	5.00
Miss Jane Edmonds, Los Angeles, Calif. (1st L.A.)	3606	5.00
First Brethren Church, Los Angeles, Calif (1st L.A.)	3607	10.00
Mrs. Anna Burns, Milledgeville, Ill.	3608	1.75
Mrs. W. L. Puterbaugh, Milledgeville, Ill.	3609	50.00
Total		$931.75

Mrs. Alva J. McClain,
Financial Secretary.
F. B. Miller, Treasurer



Did you ever see one?—A father was one day telling his little boy what manner of man a Christian is. When he had finished, the father received a surprise he was not looking for. The little boy remarked. "Daddy, have I ever seen a Christian?"—W. 10th St. Church bulletin, Ashland, Ohio.

I wonder if America is getting back to God! As you look around, you would not think so. We find it harder every day to get people to accept the Lord Jesus Christ. There is a hardness that is settling down on America which is deplorable. We are told that 128,-700,000 people in America do not go to any church. Many of this number are members of some church, but they are too indifferent to attend. America should wake up and prepare for the spiritual war now in progress waged by sin and Satan. In Ps. 17:9 we read, "The wicked shall be turned into hell and **all nations** that forget God."

60,000 churches last year reported not one soul saved. There were also 30,000 churches closed down, says John Zoller, great preacher of Detroit. Surely we need to pray for a spiritual awakening right here at home. —Uniontown, Pa., Bulletin.

Just one step away from God oftentimes has a greater result than we think. A step from divine order on the part of faithful Abraham, resulted in over 200,000,000 Moslems cursing Palestine and the world. Finney said, "Every step you take, you tread on cords that will vibrate to all eternity." That one step may be easily retrieved by you, but God only knows how it may effect someone else.

What would your reaction be if your son or daughter received the same type of training in the public school as they do at the average moving picture show?

IF YOU HAVE A TENDENCY to get light headed and dizzy in crowds you better make sure you will keep out of hell, for at the rate men are rejecting Christ as Savior the place is going to be awfully crowded.

—Berne, Ind. Bulletin.

What's the Matter with Us?

Isaiah 6:1-8

By REV. JESSE HALL, Pastor, First Brethren Church, Bellflower, Calif.

The story is told of a man who lived in Venezuela and who was a hard drinker. This man came home one night in such a condition that he could not for a time find his hammock. When this feat was finally accomplished, he tried in vain to get off his riding boots. After many fruitless efforts, he lay down in his hammock, and began talking out loud to himself. "Well," said he, "I have traveled all the world over; I lived in Cuba for five years, four years in Jamaica, and five in Brazil. I have traveled through Spain and Portugal, and have been in Africa; **but I never yet was in such an abominable country as this, where a man is obliged to go to bed with his boots on."**



Rev. Hall

We, too, have been all too ready to place the blame for those unsatisfactory conditions that prevail among us on the wrong thing. We have held up the surrounding physical conditions, and the seeming indifference of the people to the message of the gospel, and the dearth of consecrated workers, as the reason for our failure—when all the time we know that was not the real reason. Just what is the matter with us? Why aren't more souls being won for Christ? The answer is four-fold:

We Lack Conviction.

No, not doctrinal conviction. We have plenty of that. We pride ourselves on things which we believe. Our orthodoxy cannot be questioned. What is the trouble? I fear we are in danger of getting into the condition of a certain church that Dr. Bob Jones tells about. They were perfectly orthodox in their teaching, but so cold of heart and unresponsive that he felt certain that if he could pour a little chocolate over them they would make wonderful Eskimo pies. We have become so self-satisfied, so smugly comfortable just the way we are. How long has it been, my brother, my sister, since you cried out, as did Isaiah "Woe is me! for I am undone; because I am a man of unclean lips, and I live in the midst of a people of unclean lips?" How long since your lips were touched with a live coal from off the altar?

How long since you heard His voice saying, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged?" We are in grave danger of becoming like the Laodicean church, "neither cold nor hot". Oh Lord, convict us of the sin of selfishness and indifference!

We Lack Vision:

"Where there is no vision, the people perish." We have eyes but they are centered upon selfish interests. The dust of our own material pursuits have so beclouded our vision that we do not seem able to lift up our eyes and look on the fields about us white already unto harvest (Jno. 4:35. O yes, we can see the hundreds of people all about us, in this block, and in the next, and the next; but do we see them as God does? "100,000 souls a day, are passing one by one away, in Christian guilt and gloom. Without one ray of hope or light, with future dark as endless night, they are passing to their doom."

The gospel still has power. Our business is to peddle the "dynamite of God", and urge men and women everywhere to touch the "match of faith" to it. If they will, **it will blow the devil out of them!**

Mr. Titbottom had a pair of magic spectacles. Whenever he looked through them at people, he ceased to see them as they ordinarily appeared on the street; he saw instead their real essential characters personified. Wonderful were the revelations that were made. He looked at one man and saw nothing but a ledger; another was simply a billiard cue; another a bank roll; another a great hog, or a wolf, or a vulgar fraction. On the other hand, he saw the good that others failed to see. The depth of Christian character—luminous, fragrant, and pure. We as Christians need to put on the "spiritual spectacles" that will enable us to see men as they really are—"filled with all unrighteousness," desperately needing Jesus Christ, hopelessly lost without Him; to see them as they may become—children of God, "new creatures in Christ Jesus."

We Lack Compassion:

"The love of Christ constrains us" (2 Cor. 5:14). We can come to Bible School week after week and enjoy the lessons, but we do it all alone. We attend C. E. and enjoy it, but satisfied with the fellowship of the few. We sit at the King's table in the regular services and enjoy the good things of His Word, but we eat our bread alone. My friends, we do not well. We have a pardon in our hands that will save our fellowmen, not from temporal, but from spiritual death. It is suited to all, it is sent to all, it is designed for all. You have enjoyed it yourself. What about taking it to your neighbor? A man accused of treachery was sentenced to death. Intercession was made for him by a friend. As a result a pardon was issued, but it fell into the hands of his worst enemy who locked it up and let him hang. What fearful turpitude! But wait! Is that any worse than what we are doing?

We Lack Consecration:

"I beseech you, brethren, by the mercies of God . . . present your bodies" H. B. Gibbud once said that he knew of a man who used to sing Miss Havergal's hymn, "Take my life and let it be consecrated, Lord, to Thee," in this way: "Take my wife and let her be consecrated, Lord, to Thee". That is all too often the way we sing it.

A clergyman was called upon to dedicate a building to the Lord. Used to only having a share with others in such a service, he asked, "What part do you want me to take in the dedication?" The man,, thinking that he was referring to the building, said, "Why, the whole thing! Take it all in, from the underpinning to the steeple." Oh, my brother, my sister, God is calling us to that kind of consecration. Will we give it to Him today?

Proofs of the Christian Faith

By ORD GEHMAN, Pastor Grace Brethren Church, Vinco, Pa.

The Lord Jesus Christ said, "Ye shall know them by their fruits" (Matt. 7:16). Those words are as true today as they were the day our blessed Lord spoke them to His eager disciples on the Mount. Even though centuries have elapsed since that eventful day and multitudes have acknowledged His Lordship, let us pause for a little time and ponder some of the proofs of the Christian life.



Rev. Gehman

In our Christian relationship to the Father above, we discover that the Father preserves His children by His grace and power in the things of our eternal salvation. It becomes our unspeakable joy to prove this aspect of our Christian experience by the many-times overlooked art of perservance. Perservance on the part of God's child becomes the evidence of that which has been vouchsafed unto us in eternal salvation. The Word states that "ye were sealed with the Holy Spirit of promise" (Eph. 1:13c). Again we read in II Tim. 2:19a, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

God keeps His children. Only the grace of an eternal God could do this. Even so, our salvation is manifested by the fact that we, as His children, walk true to that new life into which we have been led by the Spirit of God. By referring to the above verse, we find that counterbalance of the Christian's inestimable privilege. It is stated this way, "Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19b). We also notice in Eph. 2:8-10, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them." This same great truth is expressed in Rom. 4:4-5. Our work for the Master is not to obtain salvation, but out of thankful hearts we serve Him because He has saved us by His grace.

Further evidence of this truth of our Christian faith grows out of a consistent walk before the Father and an evil world. That arch-fiend, Satan, always watches carefully for a flaw in the life of the professed Christian. For the slightest error, he finds an emissary who is always happy to magnify that misstep. The word conversation is used many times in the New Testament, and it refers to the whole sphere of one's activity and very manner of life. Not only what you **say** must be guarded, but what you **think**, how you **look**, where you **go** and what you **do**. Paul said ,"Only let your conversation be as it becometh the gospel of Christ" (Phil. 1:27a). Again, "Our conversation is in heaven" (Phil. 3:20a). Peter states, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (II Pet. 3:11). The immortal words "Oh, Consistency, thou art a jewel" seem like a word from Scripture, their truth is so self-evident. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Again, let us note that further proof of our Christian faith is manifested by Christian growth. It is just as natural to expect growth in the realm of the spiritual as it is to expect it in the realm of natural things. A new baby comes into a home. Just as long as he grows and develops as a normal baby should, we are not concerned. But when he manifests loss of appetite, nervousness, and the like, we become alarmed immediately. We seek the services of a physician, and the best one we can find, regardless of the fee for his services. And that is exactly the thing we should do. But when a person becomes listless and inactive spiritually, there is all too many times little or no regard or apparent concern over the matter.

Hunger is a good evidence of normal growth. My friend, do you hunger and thirst after spiritual things? Jesus said, "Blessed are they which do hunger and thirst after righteousness for they shall be filled" (Matt. 5:6). Peter admonishes us to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ" (II Pet. 3:1A). The New Testament is literally filled with admonitions to the Christian to feed upon the Word. And where else can God's children expect to find better spiritual nourishment? Dear reader, if there is no spiritual hunger in your life, perhaps it would be profitable for you to take inventory of your spiritual life and see what is wrong.

I marvel at many professing Christians. They seem to be so much like camels. They attend church services only periodically. Easter, Christmas, special seasons or events, evangelistic meetings, and the communion services, seem to supply all the spiritual food they want. They do not deem it necessary to make it a habit of their lives to attend the services with any degree of regularity and feed upon God's precious Word. And yet, I am made to wonder if their spiritual vigor is in a healthful state. Their soul apparently doesn't crave very much of the deep spiritual food of the Word. Perhaps on closer examination we would discover that their spiritual anemia is more of a liability to the church than it is an asset.

Even though it has not been possible to exhaust this vast subject in this brief article, one more factor must be taken into consideration in conclusion. That is the Christian privilege of fruit bearing as a proof of Christian faith. Christ's great message in the vine and the branches as recorded in John 15 very amply illustrates this great truth. We bear fruit because we abide in the vine. Pruning and purging may come, but only that more fruit may result. Paul delineates this spiritual fruition in Gal. 5:22 ff. When the Word of God and the Spirit of God really possesses the life of God's child, there will be evidence of Spiritual fruitage which becomes the crowning proof of our Christian faith. May God grant that it might be so in each life to His eternal glory.

World War 1 Veteran Saved from Drink

"I do thank and praise my Lord and Savior that He saw fit to lift me up out of the gutter of sin and drunkenness. In January, 1937, I really woke up to the fact that we ourselves can do nothing without the help of our Lord Jesus Christ. For years I tried to stop drinking and smoking, but the more I tried the worse I got.

"We read in Rev. 3:20, 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' The Lord had been knocking at the door of my heart, and it took me 38 years to hear it. The trouble with me was that I was deaf. I could not hear and did not want to hear. But praise the Lord, the devil who kept me deaf and hardened to that knock has been defeated!

"In the year 1917 I enlisted in the infantry of the United States for the duration of the War. I served two years overseas and during that time was gassed twice.

"When discharged from the Letterman General Hospital at the Presidio in San Francisco, I was put on a very strict diet. My progress was very slow. But I gained sufficient of my health back that I was beginning to feel pretty good. So I had the idea that I could start in eating the various dishes of food that my eyes were looking forward to. Not heeding the advice of my doctors, my appetite ran away with itself. The result was that I was back in the hospital again. Year after year it was the same old story, one operation after another.

"After a number of operations I was getting very discouraged, and I made the horrible mistake of enlisting with the devil instead of with my Lord and Savior, Whom I did not know at that time. So during my enlistment period with the army of the devil, I made him a marvelous soldier. He pinned medals of sin all over me. I was having a grand time as the world calls it. Instead of being washed in the blood of the Lamb, I was being soaked in a barrel of liquor. I fell to the lowest depths of that damnable sin, drunkenness. And on account of my poor health I thought that the alcohol would decrease the pain I was suffering.

"Finally I came to the hospital in a very low condition. As I lay in bed, having one hemorrhage after another, one blood transfusion after another, the doctors said to me, 'We will try it once more, but a miracle must happen and happen right now if you are to live!' That miracle was performed. The Lord spared my life.

"But I did not give the Lord the credit. After recuperating several months, my health was partially restored. Then I started drinking again. I got to the place where it kept me busy keeping out of jail. I tried and tried to overcome the drink habit, but just could not do it.

"My loved ones at home were in constant worry every time I left home to go to work in my truck. My wife would say, 'Bill, don't drink any liquor today.' My answer would be 'I won't'. But in spite of my word I would come home drunk. They were even afraid to answer the telephone in the evening if I wasn't home, thinking I had probably killed someone with my truck, or was in jail again.

"In the meantime my daughter, at the invitation of a little neighbor girl, began attending Sunday School. Her class met every Sunday morning at 9:15 for prayer. She asked prayer for her daddy and they prayed for me and I heard that another group of Christians in the church was praying for me. That group was the Truthseeker's Class. The teacher, a wealthy woman, completely devoted to her Lord, is ever reaching out to bring needy ones into her class where she may teach them of the Savior. Hundreds of calls are made by her every month, and thousands of tracts distributed. The membership is well over 200. One of her able lieutenants is a little auburn-haired young woman who is adept at reading the Bible to those in need. She and her husband, Curly, called at my home. Others of the class called. Some even thought me hopeless.

"But finally I took a start toward God. In awful desperation one night, I staggered into 'Curly's' home. 'Curly' and his wife opened God's Word and read Rom. 6. The chapter ends with these words: 'But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

" 'That's it! That's it!' I said seeing in the Scripture the very thing I had been grasping for. Shortly afterward I made a public confession, was baptized, and joined the First Brethren Church of Long Beach. My wife had done so a year earlier. Today, I am a new man. I know the meaning of Paul's words in II Cor. 5:17, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Ed. Note: At the bottom of the manuscript, which was sent us by a woman in Long Beach, Calif., there is the notation that the above man, "sometime during the darkest part of his story, lost his job. After he became a Christian and was freed from the drink habit and also the cigarette habit, he secured a good place again. And you should see their present home! Its exquisite newness and neatness within and without, its crisply green little front yard, the spacious, carefully kept back yard—everything about it marks it as the ideal working man's home." What a testimony that, itself, is to what the Lord can do.

This will be the last issue of the Herald before National Fellowship. The Herald is published four times monthly, and inasmuch as there are five Saturdays in August, there will be NO ISSUE DATED AUGUST 29th.



Introducing---

Rev. Peter J. Stover

Philadelphia, Pa.

Nearly 14 years ago, when I came to Philadelphia to serve as pastor of the Third Church, I was asked to recommend a young man for the Brethren ministry. This young man was starting a work in this city and felt that he should be ordained. I suggested at that time that he place his membership in the Third Church, and in a year or so this church would call him into the Brethren ministry. Other plans materialized, and young Stover was ordained by the Independent Fundamentalists.

Mr. Stover was led of the Lord to organize a Sunday School in Philadelphia, August, 1931. It was soon evident that this Sunday School was to develop into a regular church organization. By October, 1931, Bro. Stover was preaching to increasing numbers. The name of the new work was Cedar Grove. Starting with an enrollment of 18 at Sunday School, it has grown until there are now 250 active members. The average attendance at the Sunday School is well over the 200 mark.

These people held services for almost 2 years in a small building, when in 1933 they purchased some land in the East Olney section of this great city. A two story stone building 22 feet wide and 50 feet long was erected. Since 1933 this group have been forced to enlarge twice, and today one will find the Cedar Grove church 45 feet wide and 90 feet long. The auditorium will comfortably seat 300 people.

Every department of the church is well organized, and there is every evidence of the blessing of the Lord.

It might be interesting to the readers of the Herald to know that this group practices feet washing.

I have personally known Bro. Stover for many years and have preached in the Cedar Grove church on numerous occasions. I always thought it would make an ideal Brethren Church.

Led of the Lord, Bro. Stover felt he should now connect himself with some good sound denomination. The Lord led him to select the Brethren. He was examined by the Ministerial Examining Board of the Eastern Fellowship of Brethren Churches. Brethren J. L. Gingrich, W. C. Clough, and W. A. Steffler constitute this board. We invited Bro. A. V. Kimmell to sit in with the board during the examination. The result of that examination is as follows:

"The Ministerial Examining Board of the Eastern District of Pa., has officially examined Peter J. Stover, who is a regularly ordained minister and an active pastor of the Cedar Grove Independent Congregation, and found him to be sound in doctrine, evangelical, thoroughly fundamental, and in hearty agreement with the practices and beliefs of The Brethren Church.

We therefore recommend that his eldership be recognized by The Brethren Church and that he be received as a member into The Brethren Church."

Since all this, Bro. Stover is now a full-fledged Brethren. We welcome him into the Brethren Fellowship, and trust that in the near future he may be able to guide the Cedar Grove church into our conference also as a Brethren church.

Bro. Stover is an earnest preacher. His ministry has been one of constant evangelism, and he has been used of the Lord to win hundreds of souls during his ministry.

His church is located in one of the finest residential sections of Philadelphia, and is situated in the center of the Third Church and the new location of the First Church.

Bro. Stover is planning to attend the Fellowship soon to be held at Winona Lake, Ind.

WM. A. STEFFLER,
Secretary, Eastern Fellowship Penna. Dist.
Ministerial Examining Board.

A HOOKED CROSS OR HIS CROSS

The great German-Jewish poet, Heinrich Heine, wrote an astonishingly prophetic passage in 1834. He said: "Christianity—and this is its most beautiful accomplishment—has mitigated to some extent that brutal German war lust, but it could not destroy it, and if the time should come when the Cross . . . should break down then the savagery of the old warriors will reappear, that blind Berserker-madness of which the Nordic poets sing . . . Then the ancient gods of stone will rise from their graves." Just a century later Heine's apprehension became a reality. The Lutheran State Church, says Dr. Arnold Frank, ceased to believe in Bible Christianity, in the divinity of Christ, in a future life. The greater part of the 13,000 Lutheran pastors preached morality instead of the Cross. The ancient paganism and war lust sprang up again, and the few pastors who spoke against it were treated as rebels. The nation lost its faith in **His** Cross and put its faith instead in the Hooked Cross, the Swastika.

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A Letter to Brethren Student Life Volunteers



Dear B. S. L. V. Members:

We remember that just two years ago we were with you. Indeed, you have been on our hearts ever since. If we were in any way a blessing to you, we praise His matchless grace for the privilege. You have been a constant source of joy and blessing to us, as we remember your desire to let Christ rule, as we read of the way He is using you in His work and to His glory, and as we pray for you, thereby working with you.

There is no organized B. S. L. V. here, and yet many of the young people are living up to that which the B. S. L. V. stands for. They are **Brethren,** yes. They are **students** in that they study the Word. (Many of them are learning to read in order to understand as much of the Word as they have in their language.) Yes, they study us too. In Sango, "preach the gospel," is "show the affair of God". So, in Sango, one cannot preach by lip only; because we are able to show at least as much, if not more, by life. **Life!** They know Christianity is a life. Many of them have endured fierce persecution because of their determination to live for the One Who died for them. They realize it is Christ's life in them, and their life for Him. The dictionary says to **volunteer** is to enter into service of one's free will. They are volunteers: they have entered into the service of their king. Some are teachers, some are evangelists, some are hospital workers, some are faithful servants, some are trustworthy and responsible laborers. Each has his place, and each can do his work equally to the glory of God.

Won't you pray for these people that the Lord may be more and more glorified in them? "He that wrought effectually in Peter . . . and was mighty in me (Paul) . . . " can be the same to them. (Gal 2:8).

In the bonds of Calvary,

—Harold and Marguerite Dunning.

It is good to hear of the activities of our youthful Brethren in far off Africa. Why not have more information concerning your activities here in the homeland? A complete list of all B. S. L. V. members is being compiled in the office of your superintendent. This list includes such information as activities of the past year and plans for the coming year. We want this list to be entirely complete by the time of conference. Rush a card or letter to us telling us what you have been doing during the past year and what your plans are for the future. Especially are we anxious to hear from those who contemplate entrance into college or seminary this fall.

We are looking for a large gathering of B. S. L. V. members during our National Fellowship. Headquarters will be at Bethany Camp. **B. S. L. V. Singspiration** services will be conducted as before. One afternoon session will be entirely devoted to B. S. L. V. plans and reports. See your Bethany program for time and date.

Please note the changed address of your superintendent. Drop us that letter or card **today.**

—Rev. Kenneth B. Ashman,
230 Main St., Meyersdale, Pa.

CAMP GRACE NOTES

The Annual Summer Camp for the Brethren young people from the Southeast District and Pennsylvania District was held for the first time in the Massanutten Mountains near Woodstock, Va. Many in this camp had formerly attended Green Mountain Camp and also Camp Bethel. The camp was ideally situated for a young peoples camp, because many expressed the opinion while there that they felt the cares of the world were forgotten and they could truly draw nigh unto the Lord.

Rev. R. D. Crees was camp dean for the first week, which was the Intermediate Week. He was assisted by the following teachers and counsellors: Bernard Schneider. Robert Miller, Mr. and Mrs. Herman Koontz, Mr. and Mrs. Paul Dick, Mr. and Mrs. L. L. Grubb, and Mr. and Mrs. Jefferson. Mrs. Mary Kingery was camp nurse for both weeks, as well as Mr. Parsell the camp cook for two weeks. There were some 70 campers the first week in addition to the regular staff and helpers. This truly was a most spiritual week: at the decision service several made first time confessions and others dedicated their lives to Him as He shall direct.

Rev. L. L. Grubb was Camp Dean the second week, with the following teachers and counsellors: Mr. and Mrs. Norman Uphouse, Mr. and Mrs. Eddie Bowman, Mr. and Mrs. Paul Dick, Ord Gehman, William Clough, and Mrs. L. L. Grubb. There were approximately 60 campers in the Young Peoples Week. The decision service at the end of this week was a real inspiration to those who could attend the camp fire.

Each week a camp paper was printed, and other high spots of interest were the awarding of the banner daily to the cabin which was declared the neatest by the judges. At the end of the week a camp letter G was given to those campers whose conduct during the week was acceptable, and a diploma was awarded to those whose notebooks were completed with the work given them. A fine camping spirit was evident at all times.

In addition to the regular camp services, there was a Bible conference held at the Trinity Brethren Church about four miles distant from the camp. The Lord blessed in a wonderful way in these services. Each evening a different minister from camp would go over and present the message to the congregation at Trinity.

We trust that the inspirations received at camp will only be an incentive for the young people to truly serve their Lord in a more earnest way, and may their lives be a testimony to others of the saving power of the Lord Jesus Christ.

In His blessed service,

—Mrs. Paul E. Dick, Camp Registrar

A Monthly Ministry by Mail

ED. NOTE:—In order to keep in touch with its members in these days when the industrial world is keeping them away by working them seven days a week, and also to combat other influences that would detach its members in these war times, the Whittier, Calif., church is mailing its members a message each month.

In June the pastor, Bro. C. H. Ashman, mailed a letter, reminding members that June was Loyalty Month. An attendance record wes kept, and every member present at both morning and evening church services for the entire month, unless kept away by sickness or work, were placed on the honor roll. All members were urged to tithe their money, time, tires and talent for the entire month, and really keep a record of it to check up on themselves.

In July, the pastor mailed two more mimeographed sheets to his members. Thinking that some other pastor might want to borrow Bro. Ashman's idea, and that it might be well for all of us to check up on ourselves, we are printing part of this July letter, as follows:

Dear Brethren:

We have missed you during the month of June at the church services. We have sought by the aid of several secretaries to keep an accurate record of the attendance of every resident member at the regular church services. All those present at every service, unless prevented by sickness or employment, have been placed on the "Honor Roll". We suggest that you examine yourself after the suggestive chart as before the Lord.

"LET A MAN EXAMINE HIMSELF" (I Cor. 11:28)

A suggestive "True or False" Chart for this self-examination:—

1. "I have not been present at one church service of my church during June."

True.....! False.....!

2. "I was not prevented from attending by either sickness or work or otherwise."

True.....! False.....!

3. "As a member of the church I ought to support it with my presence and prayers."

True.....! False.....!

4. "I have not contributed financially to the work of my church during June."

True.....! False.....!

5. "I desire our church to be kept open, alive, growing, spiritually strong."

True.....! False.....!

6. "If all the members had been absent as I have been during June, our church would be closed today."

True.....! False.....!

7. "For Christ's sake, for my own sake, and for the church's sake, I ought to have attended the services."

True.....! False.....!

8. "I promise my Lord that I will be present during **July** at as many services as it is possible for me to attend."

True.....! False.....!

9. "I promise my Lord that I will pray for our church, that the Lord will bless and prosper it."

True.....! False.....!

10. "In view of the nearness of His coming, by the power of the Holy Spirit, I will exalt Christ in all this."

True.....! False.....!

"Not forsaking the assembling of ourselves together, as the manner of some; but exhorting one another and so much the more as we see the day approaching. —Hebrews 10:25.

Whether we come by automobile or have to walk, we ought to come to church. The Spirit inspired the passage of Scripture (Heb. 10:25) before the day of the automobile when almost everybody walked. He knew all about the rubber shortage. He warned us against "forsaking the assembling of ourselves together," as He knew some would do. He commanded us to "exhort one another", and the word "exhort" means to "encourage". By our example we are to encourage one another in the matter of assembling together within the church ! Brethren, we exhort you to give heed to this inspired Scripture today.

Whether I have an automobile or have to walk, I am ready and willing to visit you to minister to you whenever the need arises. All you have to do is call us or write us or send word to us that there is a ministry that we can render, and we will be there regardless of the distance. As long as there are tires on our automobile we will use it to do the work of a pastor!

"So much the more as ye see the day approaching." (Heb. 10:25). The day of His appearing is rapidly approaching. We believe it is very near. The Spirit commands us to assemble together and warns us against forsaking this assembling within the church, **"so much the more as ye see the day approaching."** In view of the nearness of the coming of Christ, we ought to be regular and faithful in attendance at the worship services of our church.

Yours in the blessed hope!

—Charles H. Ashman, pastor.

NEWS BRIEFS From Our Workers

Among the interesting items regarding the Bible conference recently held at the Trinity Brethren Church, SEVEN FOUNTAINS, VA., of which Bro. Paul E. Dick is pastor, are the following: The conference opened with an attendance of about 30 and ended with approximately 140, each evening showing an increase over the previous one. On the last night the ages ranged from four months to 90 years, and people present came from as far away as Philadelphia, Pa., and Youngstown, O. Interest was keen from the start, and the meetings were quite a success.

The following note comes from LIMESTONE, TENN.: "On Saturday, Aug. 1, the Sunday School observed its annual picnic in the beautiful Barkley Grove. On Sunday, Aug. 2, a Jewish missionary program was rendered by members of the congregation. An offering was taken for the Los Angeles Jewish Mission."

Word has come to our office that Bro. GLENN O'NEAL, pastor at Canton, O., has a new secretary in the making, a little daughter having made her appearance at his home early this month.

Has the Roman Empire Collapsed?

By DR. W. PERCY HICKS, F.J.I.

This is a question being asked today, especially by people who are fond of finding points upon which they can formulate a criticism of interpretations of prophecy. Has not Mussolini been hopelessly defeated? Has he not come under the control of Hitler? Then, apparently, we are told, the whole dream of a revived Empire has been wiped out, and the programme exponents of Daniel's prophecies has necessarily collapsed.

Friendly enquiries have reached me concerning suggestions in my booklet, "The Antichrist To-day," in which I deal with the subject of the Roman Empire, and Mussolini's plans, emphasising the international tension surrounding the future control of the Mediterranean, which has become one of the

MAJOR ISSUES OF THE WAR

It should be noted, by the way, that when I gave quotations from "The Times," and other papers concerning the great bronze statue of himself that Mussolini was stated to be preparing for erection in Rome to commemorate the founding of his Roman Empire, I suggested in the booklet that either the Italian dictator conceived himself to be the actual man of destiny or that he was preparing the way for the real person. But friendly critics are fearing that the whole picture is now discounted and that there must surely be some mistake in the interpretation.

But let us not be in too great a hurry. The war is not over yet. From the start it has been a war of surprises, and there are probably even greater in store.

The story has been revived of the interview with Mussolini which the late Mr. Ralph Norton, Founder of the Belgian Gospel Mission, had some years ago, when Mr. Norton described to the dictator how the prophecies of Daniel seemed to indicate the revival of the Roman Empire. Mussolini was keenly interested and asked for some books on the subject. At that time he had already launched his scheme for the rebuilding of the Empire, and Mr. Norton's explanation of Daniel's prophecies probably gave impetus to his plans, although he must have been puzzled with the idea of the Stone "cut out of the mountain without hands," which would

GRIND THE IMAGE TO POWDER.

Probably Mussolini felt he would be able to frustrate that climax of the prophecy!

But, what after all, are the reasons for expecting the revival of the Roman Empire under the sway of a dictator during the latter end of "The Time of the Gentiles?" We must revert once more to the symbolic "image of a man" of Daniel 2, which has been interpreted by prophetic students for generations as indicating the political programme of the Gentile empires from the days of Nebuchadnezzar until the glorious appearing of Christ to establish His millennial kingdom. In that dream of Nebuchadnezzar four great world-empires were seen and history has fulfilled the succession—Babylon, Persia, Greece and Rome. Four were prefigured and four have appeared. The feet and ten toes of the image have always been considered as representing the final appearance of "man's day" with ten kingdoms in federation under one head, assumed to be the revived Roman Empire. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," (Dan. 2:44). For the stone

FALLS UPON THE FEET

of the image and grinds it to powder. And the stone that smote the image became a great mountain and filled the whole earth."

It has been widely accepted that Daniel's dream of chapter seven symbolically describes the same political programme leading to the coming of Christ in power and glory to establish His millenial kingdom on the earth— "whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him" (Dan. 7:27. Ever since apostolic days many outstanding expositors of the prophetic Scriptures have believed that in some form—presumably in a federation of ten kingdoms—the Roman Empire will be in existence at the final setting of the Times of the Gentiles, and that it will come to its end at the manifestation of Christ. The renowned Matthew Henry, in his famous commentary, asserted quite definitely that "the stone cut without hands" represented the kingdom of Jesus Christ which should be set up in the world in the time of the Roman Empire. Like many others, he identified the Antichrist as coming when the Roman Empire is again to the front in a ten-kingdomed form, and hence, on that basis

THE EMPIRE MUST BE REVIVED

to perform its expected part in the world "in the latter days." Interpreters may make mistakes in the details of the way this combination of kingdoms may come, and whether their radius will be necessarily confined to the limits of Caesar's Empire, but as the interpretation of the image has been working out historically so far, it must surely be expected that the remainder of the prophetic symbolism will be fulfilled.

Mussolini's dream of reviving the Roman Empire may topple over like a pack of cards. He may not be the man of destiny, and may not accomplish his designs. But the unalterable purposes of God will be fulfilled in some way not recognized by us at the present time.

"God moves in a mysterious way
His wonders to perform."

It is quite possible that students of prophecy may have been too hasty in trying to fit current events into prophetic symbolism. The tragic and surprising successes of Hitler have caused people to suggest his leadership of "the king of the north," and some have attempted to imagine that we have actually entered upon the period of world tribulation. But it is not wise—as we have several times pointed out—to be in a hurry to try to recognize fulfillments of prophecy

V FOR VICTORY IN JOHN 14



"I am the way, the truth, and the life." The Latin, Via for Way, Veritas for Truth, Vita for Life, gives the Christian the greatest "V" of the centuries. Through Him, there is victory over sin and the devil, and eternal life comes through victory in Christ.—Winchester, Va., Bulletin.

in the kaleidoscopic happenings around us. It would seem clear at any rate that the nations are "in distress with perplexity" and that events are shaping for

GREAT WORLD CHANGES

The present struggle is so complex, and its possibilities so uncertain, that even the wisest may not understand (Dan. 12:10). But God knows the end from the beginning, and we may be sure of this, that the foretellings of God's Word will be made clear to the "wise" in God's time. At present we see the world in a chaotic turmoil, sorrow and distress are all around us, but our hope is in God, and as we sincerely seek to live "in Christ" day by day we may be assured that "right the day must win," and that the darkness of the night will ere long change to the brightness of the Sun of Righteousness who shall arise with healing in His wings. (Malachi 4:2). "In the Lord Jehovah is everlasting strength" and "He shall not fail nor be discouraged till He have set judgment (righteousness) in the world, and the isles shall wait for His law" (Isa. 42:4).

That is the "new order for Europe"—and the world—which will be inaugurated by Divine power when Christ comes. Hitler may design his new order. There may be a United States of Europe formed by force of arms; "Mystery Babylon" may come on the scene by an amalgamation of apostate churches led by the Papacy. But the stablishment of righteousness and peace on the earth will only be wrought at the personal return of Christ in power and glory, when

HE WILL RECEIVE THE DOMINION

of the world and all people, nations and languages shall serve Him. That will be "the Day of the Lord," and it will be indefinitely better in every way than the present man's day," symbolised in Daniel by the image of a man.

Man's day ends in judgment, but the day of the Lord will come in with unspeakable blessing to the world.

And so we remind ourselves of the words: "Every man that hath this hope in him purifieth himself even as He is pure" (1 John 3:3). To see God, we must be pure in heart.—"The Prophetic News."

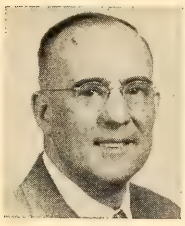
COMMUNISM AND CHRISTIANITY

The Metropolitan of the Russian Orthodox Church sent a letter to Stalin suggesting that the Soviet system might be reconciled with the foundation principles of Christianity, says "Gospel Call." Stalin did not answer this letter, but certain statements in the godless paper "Antireligiosnik" seem clearly to be a reply to this suggestion. It says: "The repeated attempts to compare certain features of Christianity with the Communistic doctrine constitute a delusion, because Christianity or, for that matter, any religion, has nothing in common with Communism. Communism has never suggested that the workers patiently endure poverty, oppression, or self-sacrifice, nor has it promised them salvation after death. On the contrary Communism tells them to have their good time in this world." In conclusion it says: "Communism and religion are unreconcilable opposites. The planned, unrelenting warfare against religion, in keeping with the directions of the Communist Party and Communist International, is accordingly an inescapable requirement in the interest of the new man."—The Standardbearer.

A Real Menace

By DR. V. C. KELFORD

When Nebuchadnezzar, king of Babylon, subjugated the Jews, he took the best to Babylon, but settled Palestine with a nondescript people from all parts of his empire. His purpose was to preclude insurrections due to patriotism. The people whom he left in Palestine had no patriotic interest in the country.



Dr. Kelford

Grace Brethren may well learn a lesson from old Nebuchadnezzar. A nondescript leadership will produce a nondescript program. To be "broadminded" and "cooperative" is good in its way, but it can militate against the best interests of our organization. If we are called of God for a specific message and ministry, then we must jealously guard the commission committed to us. If cooperation and broadmindedness are to be the watchword, then why not call off all bets and join up with one of the larger groups?

So, then, this is what's in our mind. As this writer visits various Brethren groups, he is impressed by the "family" spirit, and I mean "family." I have formed the habit of asking my hostess, "What was your name before you were married?" and immediately I obtain a cross-section view of the entire brotherhood. It would seem like the moonlight on Winona Lake had done more to create the family spirit in the brotherhood than all the teachings of the pastors—if you get what I mean. And if you fail to grasp the point, write my pastor, or visit Bethany Camp this year and observe the brotherhood ten years from now. This family spirit is all to the good, because in physical solidity you have spiritual solidity. But we are right now confronted by a danger which threatens to disintegrate rather than unify.

We have reference to the depletion of pulpits due to the war, and the makeshifts we'll have to make to get by until the war closes. Humanly speaking, the best safeguard is (1) a highly trained ministry, (2) a Brethren-trained ministry. What Nebuchadnezzar accomplished Brethren will accomplish, and by the same means nondescript leadership produces a nondescript program and emphasis. Without a common motive, there can be no successful cooperation or unity.

True, this all **does** sound strange from one who was so recently an outsider, but that's exactly what gives point to the argument. This writer has experienced the very things he forsees, and as surely as the principle worked to Babylon and other denominations, it will work among us.

THINK IT OVER



"When God asks you questions concerning your duty to the heathen, do you answer them in your favor, or in His and theirs?"

The Preacher's Vacation

The old man went to meetin,' for the day was bright and fair,
Though his limbs were very totterin,' and 'twas hard to travel there;
But he hungered for the gospel, so he trudged the weary way
On the road so rough and dusty, 'neath the summer's burning ray.

By-and-by he reached the building, to his soul a holy place;
Then he paused and wiped the sweatdrops off his thin and wrinkled face.
But he looked around bewildered, for the old bell did not toll;
All the doors were shut and bolted, and he did not see a soul.

So he leaned upon his crutches, and he said, "What does it mean?"
And he looked this way and that way, till it seemed almost a dream;
He had walked the dusty highway—and he breathed a heavy sigh—
Just to go once more to meetin,' e'er the summons came to die.

But he saw a little notice tacked upon the meetin' door,
So he limped along to read it, and he read it o'er and o'er;
Then he wiped his dusty glasses, and he read it o'er again,
Till his limbs began to tremble and his eyes began to pain.

As the old man read the notice, how it made his spirit burn!
"Pastor absent on vacation, church is closed till his return."
Then he staggered slowly backward, and he sat him down to think,
For his soul was stirred within him, till he thought his heart would sink.

So he mused along and wondered, to himself soliloquized—
"I have lived to almost eighty, and was never so surprised,
As I read the oddest notice stickin' to the meetin' door—
'Pastor off on a vacation'—never heard the likes before.

"Why, when I first jined the meetin', very many years ago,
Preacher traveled on the circuits in the heat and through the snow;
If they got their clothes and vittals ('Twas but little cash they got),
They said nothing 'bout vacation, but were happy in their lot.

"Would the farmer leave his cattle, or the shepherd leave his sheep?
Who would give them care and shelter, or provide them food to eat?
So it strikes me very sing'lar when a man of holy hands
Thinks he needs to have vacation, and forsake his tender lambs.

"Did St. Paul git such a notion? Did a Wesley or a Knox?
Did they in the heat of summer turn away their needy flocks?
Did they shut their meetin' houses, just to go and lounge about?
Why, they knew that if they did, Satan certainly would shout.

"Do the taverns close their doors, just to take a little rest?
Why, 'twould be the height of nonsense, for their trade would be distressed.
Did you ever know it happen, or hear anybody tell,
Satan takin' a vacation, shuttin' up the doors of hell?

"And shall preachers of the gospel pack their trunks and go away,
Leavin' saints and dyin' sinners git along as best they may!
Are the souls of saints and sinners valued less than sellin' beer?
Or do preachers get tired quicker than the rest of mortals here?

"Why it is, I cannot answer, but my feelings they are stirred;
Here I've dragged my totterin' footsteps for to hear the gospel word.
But the preacher is a-travelin' and the meetin'-house is closed;
I confess it's very tryin'-hard, indeed to keep composed.

"Tell me, when I tread the valley and go up the shinin' height,
Will I hear no angels singin'—Will I see no gleamin' light?
Will the golden harps be silent? Will I meet no welcome there?
Why, the thought is most distractin'—would be more than I could bear.

"Tell me, when I reach the city over on the other shore,
Will I find a little notice tacked upon the golden door,
Tellin' me, 'mid dreadful silence, right in words that cut and burn—
"Jesus absent on a vacation, heaven closed till His return?"

—Submitted by a subscriber.

Why don't you attend church? asked the minister of a non-church going man. "Well, I'll tell you ,sir. The first time I went to church they threw water in my face, the second time they tied me to a woman, I've had to keep ever since." "Yes," said the parson, "and the next time you go they'll throw dirt on you."

Emperor Haile Selassie

Emporer Haile Selassie has been restored to the throne of Abyssinia. He was the first monarch to be driven from his country by the dictators, and he is the first to be restored. Is this mere coincidence or is it the hand of God, in whom Haile Selassie has trusted throughout these six years of exile?

A newspaper printed a story of Haile Selassie torturing with fiendish cruelty one of his rivals. R. V. Bingham, head of the Sudan Interior Mission, denies this story by telling how one of the Emperor's governors plotted against him and was arrested, tried by law, proved guilty and imprisoned, but how, on the night he was forced to flee, the Emporer set this rival free.

Mussolini affected to despise him as the ruler of a barbarian people. But it was the Italians who acted like barbarians by bombing the defenseless natives. The Italians, in order to wipe out Protestantism, shot all who could read, with the result that many native evangelists were murdered. The Italians had the little remnant of the former missionary body in prison, including the young son of the one United Presbyterian missionary there. Protestant missionaries were forced to leave the country after Mussolini conquered the country in 1935.

But now Haile Selassie is back on his rightful throne, and Italian power has been broken. And Protestant missionary work can again be carried on, for Haile Selassie is a friend of the missionaries. It was he, recalls R. V. Bingham, who before the Italian war was establishing schools as rapidly as he could secure trained teachers,, and in every school was insisting that the Gospel of John and the Psalms of David should form a part of the daily curriculum. It was he who gave the Sudan Interior Mission 500 acres of beautiful land for their leper work; contributed 1,000 pounds for their leper hospital; personally laid the foundation stone and officially opened the building on its dedication.

Haile Selassie is not bitter. In a recent proclamation to his people he said: "I charge you solemnly to receive kindly those Italians who surrender. Do not retaliate for the cruelty they have inflicted on our people, but show yourselves honorable and humane soldiers." He believes in loving his enemies, in doing good to those who hate him.

As in the past, he is giving God the glory. At the height of his power, when crowned Emporer in 1930, he had printed on coronation stamps the words of Psalm 68:31, "Ethiopia shall soon stretch out her hands unto God." In the hour of calamity, when his throne had been taken from him, he said quietly: "If there is justice in this world, and I know there is, then I shall some day, in God's good time and when He considers it suitable and fitting, once again sit on the throne of Solomon." And now, at the hour of triumph, he begins his proclamation with the words, "Ethiopia stretches out her hands unto God."

As he stood before his people on his return to Addis Ababa he said to them: "Let us rejoice, but in the spirit of Christ. Do not reward evil for evil. Do not indulge in the untimely atrocities which the enemy, even in these last days has been accustomed to practice against us. Do not shame Ethiopia by acts worthy of our enemies. I shall see they are disarmed and given a safe passage to the place from which they came." Haile Selassie is a Christian ruler. Pray for him as he endeavours to restore a peaceful, righteous government in his war-torn land.

—Standardbearer

THAT QUESTIONABLE PLEASURE

Eight Practical Tests

1. Will you see any harm in it on a dying bed?
2. Would you like Christ to catch you in the act? —Luke 12:37.
3. Do the best Christians you know see any harm in it? —Hebrews 5:14.
4. Is it consistant with your profession that by the cross of Christ the world is crucified unto you and you unto the world?—Galatians 6:14.
5. Can you commune with God after it as freely as before?—1 John 1:7.
6. Can you look up to God for a blessing in the midst of it?—Romans 14:23.
7. Is it lawful, is it becoming, is it profitable?—1 Corinthians 10:30, 33.
8. Are you willing to see any harm in it?—John 7:17.

—Selected.



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Notice

Annual Business Meeting and election of officers of THE BRETHREN MISSIONARY HERALD CO., Inc., will be held in the auditorium, on Wednesday September 2, 10:15 a. m. at Winona Lake, Indiana. All sustaining members of the Corporation please take notice. Members of the Board meet Monday August 31, 9:00 a. m.

R. D. CREES
Secretary of the Board of Directors
The Brethren Missionary Herald Co. Inc.

ON TIME WITH BUSINESS. BUT LATE WITH GOD

By WALTER E. ISENHOUR

We mean by this that they are on time when the whistle blows, on time when they have a business appointment, on time when the hour arrives to go to work—not one hour late; not even a minute late. They get up in plenty of time to go to work on time. If they have to do without sleep they are right there to meet their job on time. If they have to snatch their food and hurry away, they are there on time. If they feel bad they are there on time. If they have a headache and don't feel like work or like engaging in business, they are there on time. . . .

However, we find many people who are close observers of their time in the business life and world, but never seem to value their time much when it comes to serving and worshipping Almighty God. They drag along. They are late at Sunday school, late at preaching, late at prayer meeting. Late, late. It reminds me of something I recently heard. There was a man by the name of Jones who made a habit of being late at church—always late. So they named him "the late Mr. Jones." This would fit many people besides Mr. Jones. Have you not seen people you could always count on being late at church? If the weather is foul or fair, they are late. If they ride or walk, they are late. Even if they have a good automobile to ride in, and a fine highway to ride over, they are late. They just fall into the habit of being late. . .

It is true there sometimes come unavoidable delays, but these are the exceptions and not the rule, thank God. Somehow we feel better, we get along better, the church prospers better, and God blesses us better, if we are on time with Him.

We owe God our best in time, talent, work, money, and worship. But it seems that the great majority of people put business first and God last. They seek first the things of the world and God last, Whereas, Jesus said: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). It always pays to put God first. This is His will concerning us, and when we do His will we may be assured that He will bless us and make us a blessing. Why would He not?

I had rather be an hour early at church, or at prayer meeting, or in meeting a religious appointment, and in the service and worship of God, than five minutes late. It is better for one to wait an hour for service to begin, because he is an hour early, than for a hundred to wait five minutes or even one minute. We realize it is a Mighty good plan always to be on time with business, but it is equally as good a plan to be on time with God, or even better.

"TIME ENOUGH YET"

Thousands are trying to persuade themselves:—

"There's time enough yet." Reader, are you thus being deluded?

"Time enough yet"—for settling matters between you and God?

"Time enough yet"—and your feet standing on the very brink of hell?

"Time enough yet"—and the shadow of death darkening round your path?

"Time enough yet"—and the dark thunder-cloud of wrath gathering thick and fast over your guilty head?

"Time enough yet"—and judgment nigh?

"Time enough yet"—and the Lord at hand?

"Time enough yet"—and the day of grace well nigh run?

"Time enough yet!" Yes, thank God! there is still time to be saved, but not a moment to lose. **"Now,"** this fleeting moment, as you read these lines, **"is the accepted time."** Satan will say to you: "Tomorrow." That is his gospel. Will you be deceived by it? God says: "Behold, **now** is the day of salvation" (2 Cor. 6:2).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8).

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).—The 11th Hour.

JAPAN'S PARLIAMENT MADE SIGNIFICANT STATEMENTS SOME YEARS AGO

"If we would make our nation superior to America we must not permit our children, who will be the future mothers and fathers, to smoke cigarettes." This should make some people in the good old U. S. A. really stop and think!

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VOL. 4 - NO. 33 — SEPT. 5, 1942

Missionary Herald

FOREIGN MISSIONS NUMBER



EDITORIALLY SPEAKING

By LOUIS S. BAUMAN, Editor

DR. TABER RELEASED FOR MISSIONARY SERVICE

As most of the readers of the Herald know, our Bro. Floyd Taber, medical missionary in Africa, has been in the service of the French government at Bangui for some months, having gone there at the request of the French government. During this period of service, which it was feared would be for the duration of the war, Bro. Taber has been homesick to get back to the mission field. Now the good news comes that the French government has given him a sixty day notice that he will be released. As soon as this release takes effect, the Tabers expect to take their much needed furlough in South Africa, after which they are looking forward to their return to the mission field. For this good news we praise the Lord.

EINSTEIN WANDERS IN THE DARKNESS

Prof. Albert Einstein recently advised religious teachers to "give up the doctrine of a personal God, that is, give up that source of fear and hope which, in the past, placed such vast power in the hands of priests." Poor old Einstein! He may have the keenest mind in the flesh that ever was in the cranium of a living man! He may understand mysteries of the realm of science that no other living man can comprehend! At least, he may be able to make us believe that he understands them. However, his mind is the mind of flesh; and so far as things spiritual are concerned, he, being without the mind of the Spirit, staggers about in darkness as gross as ever overwhelmed darkest Africa itself.

Prof. Einstein would have us "give up the doctrine of a personal God." Well, if there is no personal God, then what kind of a God is there? To give up the idea of a personal God is to know no God at all. There is nothing whatever to worship but hard blind force; and force is anything but something that we can worship, as the entire world bears witness in this hour of the shedding of blood and the destruction of righteousness and innocence and sweet childhood.

Furthermore, Dr. Einstein says that to give up the idea of a personal God is to "give up that source of fear and hope." To give up that source of fear will turn loose upon the sons of men such tornadoes of wickedness, and immorality, and utter degredation, as this world has yet known. Where there is no fear of God and of coming judgment and of hell in the hearts of men, men sink to unbelievable depths of sin. Even a great French rationalist had to cry, when he saw the results of atheism in France more than 100 years ago, "If there be no God, it will be necessary for us to create one."

And, isn't it a terrible admission that Prof Einstein makes, when he tells us that, to ~ive up a belief in "a personal God," we would have to give up hope? That means that the human race will sink into the darkness of despair. Prof. Einstein is right; for, when his philosophies swept over France in those dark days in the latter part of the 18th century, we are told that French people wrote over the gateways to their cemeteries: "Abandon all hope, ye who enter here."

Prof. Einstein, you may have a great mind, but I would rather have the mind of an innocent little child, kneeling at its mother's knee, to say:

"Now I lay me down to sleep.
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Yes, a thousand times yes—give us the mind of the innocent little child who does not stop to reason why or what, but simply believes. Perhaps, as a Christian, I am dreaming; but, if I am dreaming, let me dream on. I prefer the sweetness of a dream to the darkness in which Prof. Albert Einstein walks.

But once again, Prof. Einstein would have us believe that it is the "doctrine of a personal God" that caused the human race to place "such vast power in the hands of priests." Well, Friend Einstein, as we read the pages of history, we do not know but that we prefer "vast power in the hands of priests" to vast power in the hands of dictators, or even of science. Science has given us the awful instruments by which the human race today is committing suicide. However, it is not the genuine Christian faith and its beliefs in a personal God that has placed "vast power in the hands of priests" to the injury of the human race. The ordained ministers in our evangelical churches certainly are not in possession of what Dr. Einstein calls "vast power." Within our evangelical churches the power is in the hands of the members of those churches. Wherever you find the true church, it is the body of Christ, and it is a body that determines all things. The head of the church is Jesus Christ. The power and the glory are His own.

One trouble with Prof. Einstein is that he totally ignores pure evangelical faith, and things of a despotic, apostate ecclesiasticism as being the result of faith in the Scriptures and the personal God known

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

within the Scriptures. If intellectual greatness leads into the darkness of Prof Einstein, then, dear Lord, keep us from that! We begin to understand what our Lord really meant when He said to the grownups of His day, as He sat a little child in the midst: "Verily, I say unto you, Except ye . . . become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this child, the same is greatest in the kingdom of heaven" (Matt. 18:3,4). And no little child ever battled like Prof. Einstein, thank God!

MAN'S BOASTED INVENTIONS

The New York Sun, in a recent editorial, speaking of the inventor of the airplane, said:

"With a trace of wistfulness, Orville Wright, contemplating the havoc wrought by the airplane in the hands of barbarous men, declares his confidence that the great invention which he and his brother gave to the world will yet prove to be an instrument of lasting peace. Mr. Wright may console himself with the thought that there is nothing, however beneficient, that the hand and brain of man can devise, that may not be made somehow to serve a destructive purpose. When he invented the steam locomotive, Stephenson surely was thinking only of promoting human progress yet nothing more than the railroad has served to make total war possible. Those who contrived the internal combustion engine could not then know that they were fathering the tank, nor did Robert Fulton foresee the fearful engines of war that have developed from his steamboat. Nobel, in mortification at the ravages of dynamite, bequeathed all his profits to a foundation for promoting world peace, science, and letters."

Men of science have continually boasted in the past, and still continue to boast, of their handiwork in the way of marvelous inventions. An outstanding scientific magazine recently called our attention to the fact that 90% of this sort of handiwork from the great god of science is being used to tear our civilization to pieces. The instruments of science in the hands of regenerate men would be a blessing; but in the hands of the unregenerate, they become instruments of horrible destruction. Dynamite, in the hands of a man in whom the Spirit of Christ dwells, is made a real blessing; but in the hands of a demoniacal gangster it is dangerous indeed. Apparently the prophets of old envisioned the boasted inventions of our times.

Verily, it is written of man, "Thus were they defiled with their own works, and went a whoring with their own inventions" (Psa. 106:39). When one considers what man's "own inventions" are doing for our world today, we do not wonder that the Psalmist followed that statement by saying: "Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance."

THE GREAT PHYSICIAN PUSHED ASIDE

Dr. Bronson Ray, a well-known brain surgeon, was walking in a park one afternoon, when a little boy on a scooter scooted into a tree, and sustained a very severe scalp wound. Immediately Dr. Ray sent one of the bystanders to call an ambulance. He was administering first aid when a lad, only a couple of years older than the injured boy, pushed his way through the crowd. He stuck out his chest and said: "I am a boy scout. You go along, sir, and I'll take over."

Well, you may smile at that; but that is exactly what men in this old world have done. This old world has been scooting along pretty rapidly in the past few years. No one needs to ask whether or not the world has scooted "into a tree." Neither does anyone need to ask whether or not this old world has sustained any serious scalp wounds. Indeed, it has gone deeper than the scalp. Unless all outward signs mean nothing, it has sustained very severe brain injury. The Lord Jesus Christ is the great Physician. He has come to the rescue. Men of business, men of science, and modernistic preachers have practically waved the Lord Jesus Christ aside. They scarcely mention His name. They have practically said to Him: "You go along, sir, we'll take over." Verily, it is written; "He that sitteth in the heavens shall laugh."

A MAN "WELL-NIGH HOPELESS"

Lycurgus is declared by men of the legal profession to have formulated the greatest code of law ever formulated by man. The only one who ever wrote a code of law surpassing his was Moses. Lycurgus, in his code of laws, laid down what he deemed a just punishment for every known sin, except one. Someone asked him one day why he had laid down no punishment for the sin of ingratitude. Lycurgus replied: "I have left that for the gods to punish." When children can forsake the father and mother that brought them into existence, and sacrificed and suffered to educate them —when men and women can turn from and easily forget those who have helped them, and been a blessing to them in years past and gone—well, Bob Jones, president of the Bob Jones College in Tennessee, was about right when he said: "When gratitude dies on the altar of a man's heart, the man is well-nigh hopeless."

WHAT ARE WE TO THINK?

President Ida D. Wise Smith, of the Women's Christian Temperance Union, tells us that there is a "rising tide of righteous indignation at the waste of critical resources" in the present war emergency. She then declares that the liquor traffic now consumes annually more than 174,000,000 pounds of sugar product, and more than 6,000,000,000 pounds of corn, barley and other grains. Quoting these figures, the **Pathfinder** comments: "Yes, and there doesn't seem to be any restriction whatever on the amount of liquor advertising the newspapers and magazines may carry." A Christian's first duty is to His God; his second duty to his family; his third duty is to his country. Every Christian should be an example in the matter of loyalty to all three. However, sometimes, as in the present case, when we go into a cafe and receive a mere leveled-off teaspoonful of sugar in our iced tea, and **then** think of the sugar that, with government approval, goes into the manufacture of intoxicating liquors which are under no circumstances food, but destroyers of the bodies and souls of men—well, sometimes we are sorely tempted to rebellion. To that temptation, of course, true Christians must not yield. But, if our Uncle Samuel expects the living God to smile upon him with divine favor in the present stress, there are some things in his habits and ways that call for repentance.

SOWING IN HOPE

Argentina has often been declared by missionary statesmen to be the most difficult mission field in the world. Therefore, we should the more earnestly pray for our faithful missionaries in the Argentine. Doubtless they sometimes "feel it," when they read of the large fruitage for their labor enjoyed by our missionaries in Africa—beside which, so far as numerical

results are concerned, their own work seems so meagre. The Foreign Missionary Society of The Brethren Church understood, when it first selected Argentina as a mission field, that it was a difficult field. However, our Lord commanded us to "Go and preach the gospel to every creature" whether he will hear or whether he will forbear.

We have a mighty fine group of missionaries in the Argentine. You will "look a long way" before finding any better missionaries than Ricardo Wagner, Paul Dowdy, Hill Maconaghy, and their most excellent wives who are helpers indeed. And, then, hand in hand with them, work the fine group of national pastors.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

JONAH UP AGAIN

According to the magazine **Time,** Chicago's well-known pharmacologist, Prof. Eugene Geiling, crawled through the gullet of a dead mammal to vindicate the story of Jonah and the "great fish." Prof. Geiling said: "It was a pretty slimy trip, but there was plenty of room."

Well, now, the story of Jonah would stand, even if no fish could be found through whose gullet Prof. Geiling could crawl. It stands, for the simple reason that the plain declaration of the Word of God is: "Now the Lord had prepared a great fish to swallow up Jonah" (Jonah 1:17). Now, if the Lord prepared the fish, we are quite sure that in preparing the fish to swallow Jonah, he knew Jonah's waist measure, and prepared the gullet of the fish to be sufficiently large to let Jonah slide through on his famous journey. A special creation of this fish for the purpose of furnishing the world with a marvelous sign would be no new thing at all. If you will turn to Ex. 10:14, you will read of the locusts that swept over Egypt: "Before them there were no such locusts as they, neither after them shall be such." Those locusts had no ancestors, they left no descendants. And even so it was Jonah's fish. Don't be foolish enough to go hunting for the descendants of that fish. They don't exist. The God of Jonah was a Creator, your Creator and mine!

HITLER DEMON POSSESSED

The editor has long believed that Adolf Hitler is a character completely controlled by demons—such demons as are clearly described in the New Testament Scriptures. If demon possession is not true, then the Scriptures are not true. If demon possession is true, Adolf Hitler is an outstanding evidence of its truth. Nothing more clearly demonstrates this than a statement of Dr. Otto Strasser, a former official of the Nazi government and one of the intimate friends of Hitler. Dr. Strasser, however, fell into disgrace with Hitler and had to flee for his life. Strasser says:

> "I was present at a dinner given by Hitler some years ago, and in that wild gesticulating manner of his, Hitler shouted, 'If I die my enemies will die with me, even if I have to force a bacterial war and completely destroy my hated enemies. If a Nazi-dominated country has no right to live, the other countries have no right either'."

KINGDOMS OF CLAY VS. THE KINGDOM OF THE STONE

Adolph Hitler continually declares to the world that he has set himself to the task of carving out a "new order," not only for Europe but for the entire world. This "new order" for Europe, at least, will be controlled by men and women of "pure Aryan blood," which means that it will be Germanic. He declares that this "new order" will be for at least "1000 years to come."

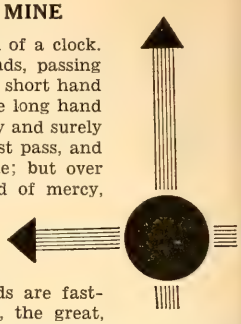
Whatever else Adolf Hitler is, he is not a historian. If he were, he would know that tyrants of his sort, especially those who are anti-Semitic, are not immortal. In their earlier youth they may strut and boast and shout that "it will last for 1000 years," but that is nothing new for a Satanically inspired tyrant to do.

Not so long ago a traveler in Egypt discovered a broken statue lying in the sands of the desert. It had once been a statue of enormous proportions. All that was left was a piece of the trunk, two legs, and the pedestal. Engraved upon that pedestal was the inscription:

> "My name is Ozymandias, king of kings. Look on my works, ye mighty, and despair."

Well, there isn't much left of his mighty "works"—just two legs and a bit of torso. Hitler will do well to accept his invitation: "Look on my works, ye mighty, and despair!" There is only one King of kings, Whose reign in glory will know no end. He has not yet come, but signs clear as the noonday sun is clear in a cloudless sky, indicate that His coming is at hand.

YOUR LIFE—AND MINE



"Our life is like the dial of a clock. The hands are God's hands, passing over and over again. The short hand the hand of discipline; the long hand the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke; but over and over passes the hand of mercy, showering down twelve - fold of blessing for each stroke of discipline and trial; and both hands are fastened to one secure pivot, the great, unchanging heart of a God of love."—Southern Churchman.

GRANDMA SCORES

Dapper's Weekly is sponsor for this story. A modern daughter of the East was listening impatiently to a long lecture from her grandmother. Her grandmother had been protesting, evidently, against a lack of modesty in her granddaughter's dress. The girl protested: "It's all very well to find fault with my clothes, grandma; but didn't you ever set your cap for a young man?" "Well," said grandma, pointedly; "Never my knee caps anyway." May the dear Lord pity any young man with mind so weak as to overlook the mind and heart of a girl, and permits himself to be ensnared for life by a well-shaped "knee cap." Ask the judges in our divorce courts whether we are right.

Foreign Missionary Editor's Mail Box

DR. GRIBBLE'S DEATH AND BURIAL

By MRS. JOSEPH H. FOSTER

Bouca, June 2, 1942

Dear, dear fellow-workers at home:

How very, very often we think of you, and pray for you daily.

We recently have had a letter from Bro. Jobson, Williamses and Sheldons. That has been the extent of news from home for about three months.

Of course, all of you have heard about Dr. Gribble's home-going. To us it still does not seem possible. She was not very well at conference. Then she slept between the Dunning and Kliever families, and did not get much rest. However, all during the conference she did not seem especially tired, but more so when the conference was over. On the way home, when they reached the bac at Bellevue, Andre left the car just on top of the little knoll and went into the bush while Miss Bickel and Dr. Gribble stayed in the car. They opened all the doors for air, which caused the car to start and run into the river. In getting out, Doctor was knocked down, and lay in the sun without her helmet. Then, too, it seemed (though no one is sure) that she was injured internally.

Florence and Doctor arrived home from conference on a Saturday, I think. We arrived the next Monday. Doctor was in bed then with a temperature of 100. It neither went up nor down. It stayed that way until Thursday, when we felt we had to get home because we had been away six weeks. However, Joe and Yasi had anointed her on prayer day, and generally she seemed better. Anyway, by Saturday she was up and about. Within a week she and Florence had planned to go to Bangui. We tried our best to persuade her not to go, but she felt she had to go. But the trip was certainly too much for her.

In the first place, when they started out, the road to Bouca was closed. They were putting in a new big bridge. That made them go the Bossembele road, and they only got as far as Bossembele the first day. Florence said that Doctor was completely done out when they arrived. They had practically no food, having expected to spend the night with us. On the way home she was sick in bed a week at Yaloke. When they arrived home (on a Thursday, I think, though it may have been earlier in the week—but anyway on Saturday) she and Florence made a trip to Bossongoa. It seemed that she could not rest quietly, but felt that she had to be on the go. It just did not seem natural for her to be wanting to be on the move when she was not well; for it has always seemed to me that Doctor, of all people, always wanted to be quiet when she did not feel up to par. Anyway, it seems that Sunday morning she had a temperature again and stayed in bed.

Monday morning, if I am not mistaken, they sent for the doctor at Bossangoa, who expected to return the following morning and give her a thorough examination. She suffered all day and until 3:00 o'clock the following morning, when the Lord called her home.

However, at no time, according to Miss Bickel, did she seem unusually ill until 10:00 P.M., when she noticed a decided change. It was then that she hurriedly sent Andre, Doctor's chauffeur, to call Marguerite and Harold. From all that Florence said, Doctor passed into the presence of the Lord very quietly and peacefully, which is, after all, the natural way we would expect her to go.

The Lord's hand was revealed in so many marvelous ways in connection with the different ones who were needed to lay Doctor away. Harold Dunning had been out on an itinerating trip, and fully expected to stay another week. He was homesick, but determined he would not give in to his feelings, but stick it out for another week. However, such a terrible urge came over him to get home that he decided he had better go. He arrived home in the evening preceding Andre's arrival at 7:00 A.M. in the morning.

Jake Kliever had been out and just gotten home the day before, but was called on an emergency trip to help a miner who had had an accident; or at least, trouble with his car. So he had just arrived home when Harold, who had been at Bellevue, returned to tell Jake to come quickly with the truck to take Doctor's body to Bassai for burial. There was not time to waste.

Joe Foster, who had gone with Harold, returned with Jake; and Harold went on down to Yaloke to get Mary Emmert and Elizabeth Tyson for the funeral.

We were just ready for a trip to Batangafo, but were delayed a bit by having to get the monthly report out first. We received a telegram 10:00 A.M. and left about noon, arriving at Bellevue at 4:00 P.M. Of course, we were detained at the poste at least a half hour. We met Harold on the way going to Bossangoa. He hoped he could telegraph to Jake so that the trip would not need to be made in the car to Bozoum, but there had been a terrific storm and the wires were down.

Tuesday morning at 3:00 A.M. Doctor went to be with the Lord. Now, Wednesday about 3:00 A.M. Joe and Jake returned from Bozoum with the truck, but both needed at least a few hours sleep, so they slept until 5:00 A.M. However, Florence, Marguerite, and I were up early trying to get everything in readiness.

It was a terribly hot night. We had fixed Doctor all up nicely the night before, and left the body on the bed to put in the casket that Florence had made for her; i.e., she supervised the carpenters making it. We had put cotton in it and lined it with a nice white sheet. However, our consternation was great in the morning when we saw the body. We had hoped to let all the natives see her before she was taken to Bassai. In the morning she could not be seen, and the casket had to be enlarged in order to get the body into it. This detained us about two hours.

In the meantime the Chef of the Department, and a friend of all of us—Monsieur Legru—from the Cotonaf, came to pay their respects. These people have proven themselves to be real friends indeed, and we greatly appreciate all that they did for all of us. Thus, instead of getting away at 6:00 o'clock as we had planned, it was 8:00 o'clock or after.

. . . We all met at Bozoum, then continued on to Bassai. When we arrived there the grave was not yet ready. Word had reached Bassai in the night; and Miss Myers had called the workers, marked the the grave, and they started work on it at once; but the ground was so hard and so stony that digging went very slow. Anyway, it was then already past noon, so we ate dinner; and by that time they had the grave finished, so we all went out to it.

There were not very many of the natives present, because it all happened so quickly that they had not time to get the news and be present. However, there were three of our native pastors there, and they had the services.

Personally, I thought the service was beautiful, just as Doctor would have had it; for she always did want native help to do everything possible for her instead of taking the missionaries' time. I will give, as I remember, the way in which the services were conducted. If I make a mistake, no doubt some of my fellow-workers who have a better memory than I, or who were feeling better that particular day than I was, will give the correct procedure of events.

As I remember, they first sang, "Rock of Ages Cleft for Me" in Sango; then, "The Eastern Gate;" then John Noetemo read and explained John 14:1-6 in Karre. After this Noel prayed and Yasi read and explained I Thess. 4:13-18, closing with prayer. For this service they had carried the casket to the grave, and covered it with a lot of beautiful green leaves, with a spray of beautiful red and green flowers on the top. The entire service and surroundings were very simple, but very impressive.

When we returned to the house, we held a short service there among ourselves. Joe read from I Corinthians. Then we all gave a short testimony as to that which we had seen in Dr. Gribble that had made an impression upon us. I will leave it for someone else to write of these, as well as of other things that we are not so familiar with.

Mrs. Ricardo Wagner, under date of June 12, writes: I have been wondering if you have gotten any of the details about our camp this year. I don't know when I have ever felt the power of the evil one as I have in connection with these camps. You probably remember what happened last year. Happily the attacks ceased by the time the young folks got here.

This year we were not so fortunate. There were forces at work trying to make the camp impossible or spoil it, and those same forces got right onto the campgrounds.

One group especially was dissatisfied with everything, and began criticizing and grumbling just as soon as they got there. To increase their dissatisfaction, it rained the first day, and the camp was thrown into confusion trying to keep personal belongings and bedding from getting wet. The most willing of the boys, dressed in overcoats and bathing suits, were busy digging trenches around the tents.

In the meantime, we ran out of water in the kitchen; and as the boys were all busy, I took advantage of the first let-up in the rain to go down to the creek to get a bucketful. But alas! With my first step on the downhill path, both feet slipped from under me in a flash, and I fell with all my weight on the left wrist, leaving it absolutely useless. The path was too slippery for me to get on my feet again, so there I lay in the mud until I could attract someone's attention with my calls, and got pulled out of there.

The nearest doctor was in Rio Cuarto, so Bro. Maconaghy took Ricardo and me just as soon as we could get ready. Result: no fractures, bad sprain, elastic cast, and orders not to do anything for at least a week. A nice situation for the head cook!

In the meantime the women were having a perplexing time in the camp kitchen. How much salt should be put in? How long does it take a kettle of this size to boil, etc., etc.?

Then, next day, our Elena developed fever and was in bed most of the day. Mrs. Dowdy, too, was scarcely able to be up. In the evening Bro. Siccardi's brother-in-law came to get him, as his little boy was most dangerously ill. That news upset camp not a little, for the little fellow had several near relatives there.

During the night Elena woke up screaming, and gave us a scare. About the same time, another camper got sick, and the next day Victor was feverish. With all of these things happening in rapid succession, not to mention a multitude of other disagreeable details, you can hardly wonder if we were inclined to feel a bit blue.

However, on Wednesday the tables turned. The weather, which had been very damp up until then, changed for the better. The dissatisfied ones left that morning, and from then on the spirit was much better. In short, the last half of camp was a time of joyous and profitable fellowship. It was climaxed on the last day, when we were able to have a baptismal service. That had not been planned on, and was not on the program; but it did not take long to make the necessary arrangements, once we found the candidates ready. That same evening there were at least three confessions of faith in the Lord at the closing service.

Our farewell came in the form of rain, and so nearly everyone made a hasty get-away, only a few of us staying by the baggage until the truck came to load up. As far as I know, every one of the young folks that stayed until the end of camp are looking forward to the next one.

Again **Mrs. Wagner** writes concerning the work in general,

To be sure, we have not made any tremendous leap forward, but we have seen things move. We give God all the glory, for we are very conscious of it being His work, and of the victories being won through prayer in His name. It has been, still is, and will be a real grind. There are many difficult places, many disappointments; but with it all, we have had two additions to the church by letter, and expect to have two more before long.

About seven are awaiting baptism, and five others have made confession of faith; but we are not sure about their being ready for baptism yet. These are apart from a number of confessions of faith by little children, and include only one person outside of Almafuerte.

Last night we had one whole new family in attendance, interested and brought in by one of the women awaiting baptism. And, by the way, this is the second family she has brought to the meetings, apart from

Remember

"We Treat Christ the way we treat the heathen!"

other efforts she has made, which, to date, have been fruitless. More homes are open to us than ever before.

In addition to these meetings we are having weekly young people's meetings, a teacher training class, and a music class that we did not have last year. These are all activities with the young folks.

Some folks may consider me a visionary, but my heart's passion and profound hope is to see these young folks consecrated, trained, and formed into gospel teams to go and take the message to the towns around us. I see no other way of evangelizing this vast field, for I am thoroughly convinced that Ricardo and I alone can never take care of it. That is undoubtedly what the Lord has been trying to show me, when He has permitted me to be laid upon my back time after time, just when I have been all pitched up ready to forge ahead . . . We earnestly covet your prayers for our young folks, for their consecration and training.

A letter from **Mrs. Harold Dunning,** written Mar. 28, reads:

Dear Herald Readers:

This has been a pleasant month, as we've had company three times. The night of Feb. 25 we were just getting Ruth's ten o'clock bottle ready when we heard a car coming up the hill. As we walked down the steps, we were praying that we might make ourselves understood and make our French guests comfortable. You can imagine our surprise and joy when we heard, "Is this where Mr. and Mrs. Dunning live?" with an unmistakable English accent. It was a doctor and his wife driving back to their field in Nigeria from the Cape, where they had been taking furlough. It was a real treat to have them, because they were the first English-speaking people we have had at Yaloke in a year, besides our own missionaries from time to time. We were sorry to see them go on the next morning.

Miss Emmert and I have been trying to hold this big station down by ourselves for several weeks. Miss Tyson is visiting the Tabers in Bangui, and Mr. Dunning (also having been to Bangui for car repairs) is out itinerating. This is the season when it is most advantageous to get out into the villages. We do not forget, though, that we are exhorted to preach the Word in season and out of season. We need your prayers that we will ever be faithful in bringing those who are dying to the One Who is life.

It was also during this time when another group of visitors came. Three ladies and one gentleman on their way to Bangui and the Cape came in the night of Mar. 20 and left the following morning. This time we became acquainted with the South African, Australian, and Canadian accents.

The little primers prepared by Miss Emmert are being used daily in nearby and distant villages as youngsters learn to read. Five hundred were put out the first time, and were all taken so hungrily that she is getting 1000 ready now to put into the hands of others. Please pray that these booklets may indeed be used to the glory of God and the salvation of souls.

One Sunday this month we realized again Voloungou's zeal, and thanked God for having given us a worker like him. It had been planned that he should preach that Sunday. He had been suffering with a cold, so Mr. Dunning suggested that he rest. But he had a message he wanted to give his people, and could not be dissuaded. One could see he was not well. He didn't do his usual prancing about for one thing, and his voice was faint. Finally he said, "My heart fails me. Monsieur Dunning will finish," and sat down. That was the first time Voloungou was ever known to give up. This week—he has been three weeks recuperating—he plans to leave on his bicycle to preach the Word in other places for about two weeks. Yes, thank God for him, and pray for him.

Yours in Christ Jesus,
Marguerite G. Dunning.

Special Notice

Concerning the Election of the Members to the Board of Trustees of The Brethren Church.

Objections have been voiced against the method pursued in the election of the Board of Trustees of The Foreign Missionary Society. A word of explanation, the Board feels, is necessary.

For many years the Foreign Board made the nominations for the election of the Trustees. Their nominations were then submitted to the Annual Meeting of the Society for approval or rejection. At this annual meeting, the privilege was always given to any member of the Society to nominate any other member from the floor and before the vote was taken. This method for the election of trustees is the method that is used by many large and well-known religious organizations, as well as business concerns.

Several years ago, however, the Board felt that not only the members who are able to be at the Annual Meeting held in connection with the national meet of Brethren Churches at Winona Lake, but **all** members of the Society, wherever they may be, should have the privilege of casting a ballot for the election of the trustees. Therefore, the Board made nominations according to the Constitution of the Society and announced these to the members of the Society at the Annual Meeting. These members were privileged to make other nominations from the floor if they chose to do so. A vote was then taken to approve whatever nominations were made by the Board of the members.

Last year, the members present, being satisfied with the nominations of the Board, made no new nominations. Therefore only these names were sent out to the entire membership of the Society for approval or disapproval.

There has been some criticism of this method, some declaring it to mean a self-perpetuating Board. However, this is not wholly true; for, if any general dissatisfaction should exist with any member or members of the Board of Trustees, a concerted movement through the mails could effect new nominations and elections, bringing about within three years **a complete change** of the personnel of the Board.

At the present meeting of the Board, in session at Winona Lake as this issue of the Herald goes to the press, the Board is wrestling with this problem, and proposes to present a plan for the election of trustees whereby it will not be difficult for the members of the Society to make any changes on the Board of Trustees they may wish to make.

We wish to make it clear that we have heard no criticism of any one member of the Board or any desire on the part of any of our members to remove any certain man from its Board of Trustees. **The criticism has all been directed merely at the method of the election.** Sad experience has recently taught us the disaster that can come to any organization in the church whose board is self-perpetuating. The Board will probably work out a system whereby the members of the Society, by a popular vote, will make the nominations that are to be submitted to the Society for election or reelection. One thing sure, every member of the Board is anxious that the organization of our Society will be such that it will be in complete control of the more than 3000 members of the Society. We are opposed as much as any, to the system of self-perpetuation.

Louis S. Bauman, Sec'y-Treasurer.

A Week at Patterson Memorial Chapel

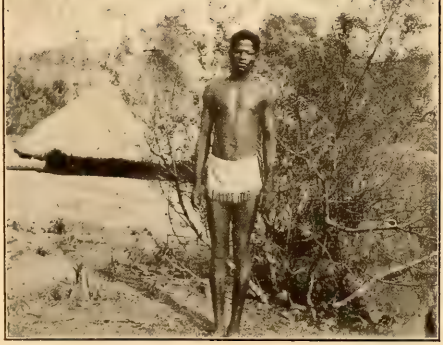
By HAROLD L. DUNNING

It was almost sunset when the car churned up the hill, between the two rows of mango trees lining the auto road's entrance to Bossembele. I was glad when I could turn into the drive leading up to the Patterson Memorial Chapel and the missionary rest house located in the rear.

The natives quickly gathered at the chapel to greet me. Then began the interesting process of unloading. This is performed in the intimate privacy of about 50 natives, who are very much like the crowd you see at home gathered around a steam shovel.

Have you ever heard of the things a missionary travels with out here? When a native travels, he picks up his bed and his one or two other belongings, and walks to where he is going. But the missionary cannot do anything so simple. He is civilized, so he works one whole day or more getting the necessary paraphernalia ready. He then loads the car from floor to roof, and goes where he is going **if** the car can take it.

If you had been among that curious crowd watching us unload, you would have seen come out of the car, and disappear into the hut a duffle bag containing all necessary sleeping equipment—for, of course, the missionary couldn't sleep on the ground. A native mat is hard, and gets harder before morning. Then you would see a thermos jug of drinking water, for all his drinking water must be boiled. Next came the missionary's tin clothes trunk, for, of course, he can't travel native. Following this comes his delicatessen store, i.e. his precious chop box. In this, among other things, you would find some vegetables, for no high pressure American business man has yet sold the African the idea of the roadside vegetable stand. Consequently these things can't be found outside of the missionary's own garden. In this chop box is also securely packed all necessary kitchen ware.



An African convert, who has seen the light as it shines in heathen darkness.

Something of the heathen fear to which Bro. Dunning refers can be seen in this picture of the graves of the village fathers. Notice the spirit house and offering vessel where food is offered to appease the spirits.



Along with all this there is the necessary paper, typewriter, lanterns, kerosene, gasoline, etc. Finally the car is emptied, and the missionary disappears into the hut after his things. And you, if you are intelligent, wonder where all this was put, and how the missionary can find room in that house. So, to satisfy your curiosity, you join the others to try to see through the window. Finally the white man's "boy" will come and persuade you to go away, for the queer white people don't like company when they undress and bathe.

"When dawn lit her candle, and placed it on the window sill of the horizon," the dim light found us already beginning the week's activities with a prayer-meeting. Just four of us, but the Lord was present, and blessing and strength were experienced. It was Sunday, and the first service was at eight. The chapel was about full. The missionary spoke on the parable of the sower. They listened well, and thus the Lord's message was drawn from the speaker. After the service, the work of finding out who's who began. First the baptized ones moved into one section. Then the converts are moved into another section. The benediction was pronounced, and those who belonged to neither group left the building to go back to their several villages surrounding the poste.

Our work this week was two-fold: to give them Bible teaching and to organize the church. This meant examining former baptized ones, as well as candidates for baptism.

Immediately after dinner, the second half of the work began. Each baptized person was called and dealt with personally to ascertain his spiritual experience. A few were found sadly lacking, giving little evidence of spiritual interest. These were dealt with to win them back, and placed on probation to preserve the church's purity and power. Here there were no serious cases of discipline, as all of these had been carefully handled by the cathechists and believers at the time the affairs arose. It was a healthy group



One is touched, by this picture, with the need of the gospel where our missionaries are laboring. At the grave of this one who died without Christ and without hope, notice the chair, trunk, etc. for use in the next world.

of Christians. The bulk were living Christ. How I wish you could have sat with us as we dealt with them one by one. There were transformed murderers and harlots. There were medicine men and women, upon whose faces their evil past was written, yet from whose eyes shone the light reflected from the face of Jesus, Whom they had seen. Our hearts were warmed as we met them. Their skins were black, some dressed only in leaves; but they had been washed in the blood, and were clothed in the righteousness of Christ—true brothers and sisters in Christ.

After three days given over to this work, we began to investigate converts. As I engaged in this work for the first time, I could not help but wonder how this process would be received in our churches at home. Certainly it would eliminate that which one pastor complained about when he said, "At our last revival we baptized 30 people and after one year we can find only one or two." This is true of Africa many times over. It is no great task to get the African to raise his hand or come forward. One high pressure evangelistic meeting such as those familiar to us at home would bring nearly every African in Oubangui Chari to the altar. But it is another matter when you begin to deal with him about Christ saving him from sin. He wants to be baptized and come into the white man's affair; but he also wants his plural wives, plus his promiscuous adultery, to say nothing of his scores of Satanic charms, all night dancing, and beer parties. Faith in Christ is not an emotional answer to an altar call, or a desire to partake of this new thing; it is that holy attitude of heart-trust in Jesus Christ and His atoning blood, as the means of loosing from sin's horrible guilt and soul-destroying power.

Missionaries who have dealt with Africans by the hour, seeking to lead them to the light, have learned by experience that this light generally comes after sitting under the teaching of God's word in a converts' class for a period of time. No special time is alotted. These classes are visited every so often, and during these visits the progress of the converts is tested. As soon as a convert reveals a reception of the light of the gospel of God's salvation, and a genuine faith in Christ, he is baptized without hesitation. As John said to those who came for baptism in his day, "Bring forth therefore fruits meet for repentance."

It was with this work we were occupied for the remaining portion of the week. Several came through with flying colors for Christ. One young lad especially impressed me. I feel a special caution with youngsters; and as I questioned this one criss-cross and otherwise, my heart was warmed by his knowledge of Christian things. His mother and father both appeared later to be examined for baptism. All three were led into the water at the end of the week. This young lad had won them both to faith in his Savior. This is the joy of missionary work. It has its disappointments, however; for many had to be refused and told to continue to come to the converts' class in order to have the light soon. Because of these that must be refused, the catechists speak of the day of baptism as the time of great joy mingled with sadness. How much the many converts' classes spread over the country here need your prayer help.

During these days, morning and evening, we gathered the members of the church and converts to teach them. That was the most joyous part of the whole week. We gave some teaching on church membership and its responsibility, using the last three days to teach them God's revealed way of obtaining power to follow Christ and fulfil these obligations. Personally, yours truly has seldom spoken to a more receptive group. They listened well. They ate the Word as a hungry man eats bread. The fruits will be revealed by eternity.

The last day of this series is a day long to be remembered. Patterson Memorial Chapel was jammed to capacity. The low brick wall which forms its border was packed tight with natives. The doorways in front and back were circled with those who could not get in. Others sat on the grass around the sides. Because the government had requested all chiefs to come to the poste at this time, we also had 30 different chiefs present in the meeting. The songs were sung with joy. Prayer went up from hearts filled with zeal to see many come to Christ. The missionary spoke on Matt. 1:21, revealing the great purpose of Christ's coming, and the fact that when He saves, He saves from sin.

After this service, all went to the river nearby, where the missionary baptized his first African. There were 29 who confessed Christ through the waters of baptism that morning. When the last one left the



Here we see a glimpse of the heathenism from which the native converts come. This woman is looking at a hunting idol, where food is offered up before going on big hunts.

Triumphs and Difficulties in the Argentine

By MRS. RICARDO E. WAGNER, Almafuerte, S.A.

It seems almost impossible that four months or more have passed since any news from this part of the globe has been sent in for Herald readers and prayer helpers, but such appears to be the case. Therefore, it is my duty and privilege to give an account of our work here so that you may rejoice with us in the victories won, and join us in fervent prayer on behalf of the vast, unreaped harvest before us.



Mrs. Wagner

If I remember correctly, I wrote last about the D.V.B.S. in Berrotaran. When we had finished there, we had a little over two weeks to prepare for the Young People's Camp. Not as many of our young folks were able to go as we had hoped: the peanut harvest had just begun for some, and others were detained because of sickness in the home. Of the seven who did go from our district, some had to be helped financially. We rejoice in the very special blessing that the Lord gave us during the last days of camp, and most especially when three of our precious young folks obeyed the Lord in the ordinance of baptism. One of the girls lives in Corralito, and the other girl and the young man are from Almafuerte. Certainly, the very definite victory won was well worth all that it cost to have the camp, and to get our young folks there. The two girls are faithfully following their Lord, and the young man has developed far beyond our expectations. Pray earnestly for them, for their responsibilities and temptations are great.

Getting back from camp was more of a process than anything else. Rain made a round-about route inevitable. The day after we got home, another trip had to be made for baggage, and still another day was spent to return borrowed goods, settle accounts, etc. That same week Ricardo discovered that our little group of believers in Elena were still desirous of having the D.V.B.S. there, in spite of the fact that the public school was about to open. Although we knew that the school would be small, I decided to go along and help, as there was not a great deal I could do at home. The wrist that I had sprained so badly at camp was still pretty much useless, and it was easier to teach than to take care of a house.

The D.V.B.S. at Elena exceeded our expectations. I feel certain that if we could have had it earlier in the summer, before mothers and children alike were absorbed in school preparations, the response would have been much greater. After school started, I had classes both morning and afternoon for several days.



A D.V.B.S. conducted at one of our Argentina mission points last year

You probably know that children in this country go to school only half a day—usually the older ones in the morning and the younger ones in the afternoon. This constitutes one of our biggest problems in having classes for children in Berrotaran and Elena: some of our children are always in school unless the day happens to be a holiday. Pray with us for the solution to this problem.

Not quite three weeks after we finished the special Bible School in Elena, it was time to pack up suitcases again and go to the General Conference in Rio Cuarto. A short time before, Ricardo had traded our Chevrolet sedan for a small truck, and fixed it up temporarily so as to be able to take a number of delegates with us to conference. Though we had considerable

water, the missionary realized that he was very tired, but also that his heart sang with the victory song of the Lamb of God.

The day was not yet over, however, for within two hours all the believers had gathered for the love feast. 71 believers were present. There was great praise and joy. Several of those hearts as yet had not been touched, but who, out of curiosity, had come to watch, said, "This affair of God is the true affair" as they witnessed the love and blessing of the Spirit.

This writing is far inadequate to describe to you the events. How I wish you could see what your sacrifices are accomplishing for Christ. The pessimist would say, "Pooh, a mere 71 among thousands." But those who have seen the power of heathen fear and civilization's filth, which bind these souls to Satan's way, praise the God of power that can reach and save these few. Won't you pray for this little group of Christians gathering day by day at Patterson Memorial Chapel? They are in the field of battle. Daily they are attacked by forces filled with the power of all Satanic heathenism. Most of them can't even read. A fine group of them is now gathering after the work of the day is done, to learn to read. Only through your prayers and ours will these few people be able to stand against the wiles of the adversary. Unbelief says they won't be there the next time you return; but faith looks at the impossible as a platform for God to appear on, and is "fully persuaded that, what He has promised, He is able also to perform."

expense on the truck, we do praise the Lord for the blessing and inspiration which our delegates (to say nothing aobut ourselves) received; and we feel that our efforts were not in vain. We keep dreaming about a bus for this kind of service; not only for conferences, but also for what it would mean right here in our circuit. The truck, of course, is useful; but our



Another D.V.B.S. group in Argentina

trip home from conference was both damp and cold. Ricardo has seen a bus that is out of service, but has not yet had a chance to talk to the owner. In the meantime we are placing the matter in our Lord's hands, knowing that He sees best what is most needful for both His people and His work. We will appreciate greatly your cooperation in prayer on this matter.

After the conference—that is to say, after Easter—was the first time this year that I did not have to begin making preparations to go some place right after getting back from somewhere else, and it really was a relief to be at home again. Perhaps you can somewhat imagine what the state of affairs had gotten to be here. Canning had been for the most part neglected, my pile of sewing and mending was formidable, cleaning was urgent in every corner of the house, and the garden looked as if nobody lived here. I had not kept a girl after New Year because I was not home enough to make it worth while. The woman I was able to get in March is a very good worker, but could give me so very little of her time that I was left with a good share of the routine work. I am thankful for the short time that I had her here, for we had several helpful talks together; and I got an insight on some of her burdens, heartaches, and weaknesses, which enable me to understand and pray for her better. She is one of our believers here in Almafuerte. Now I have a young girl from Elena who is relieving me of much of the routine, so I have been able to get the most urgent tasks done. Maybe by the time winter is over, some impression will have been made upon the accumulation.

The girls' schooling was another detail that had to be taken care of this fall. While we were in Elena I began teaching them in my spare (?) time, and continued giving them as much school work as possible up to conference time. But it was soon perfectly clear to me that if I continued to try to take care of their schooling alone, in addition to all the other work I had on my hands, I would soon be a nervous wreck, and they would only be losing time; so right after conference I got them off to private school. This, of course, makes it difficult for me to take a very active part in the work out of town, for to do so would mean their losing at least 1½ days of school a week.

We are now in the months of routine work, and ever seeking the guidance of the Holy Spirit for the most profitable plan of caring for this field. Ricardo has started having cottage meetings in Berrotaran and Elena during the cold weather. In both places the groups are small, and can be easily accommodated in the homes. Moreover, it is easier to get new folks to go to a cottage meeting than to the hall, and in both towns new contacts have been made in this manner. Pray most earnestly for the work in these two towns. The believers are so few in each place, and the persecutions and temptations so great, that only the power of God can hold them. In Berrotaran the priest fairly runs the town, and is leading the public hilariously to hell. Pray that his influence may be broken down, and that the hungry hearts behind barred doors may be freed to feast upon the riches of His grace. The fanaticism is not quite so strongly felt in Elena, but the enemy has his devices operating there too. Pray especially that we may be given wisdom in making further plans for these two towns, that the special needs may be met.

Our hearts are filled with humble praise and gratitude to God for blessings received here in Almafuerte. A short time ago a family—or two families in reality, for the older son is married—moved here from Las Perdices. There are 13 in the family altogether, four of whom are baptized—fruits of Bro. Siccardi's work in Las Perdices. At about the same time, some other new folks were brought into the S.S., so that there has been a notable increase in attendance. The spirit amongst the believers is also good, and we are praying that it may break into real revival. Pray with us to that end.

Two new activities have been added to our list here in Almafuerte. The first is meetings for the young people. We now have five baptized young folks here. One girl is very worldly, and consequently of no help in the work. However, she comes to the meetings off and on, and we pray that the Lord will take hold of her life for His glory. The other four are sincere Christians, and a source of joy to us; and our prayer and purpose in the young people's meetings are that they may be given every opportunity and help for Christian growth. Aside from these, there is a far larger group who have not publicly accepted Christ Naturally, our burden for them is that they might be saved.

The second activity is a training class for teachers. The increased attendance in S.S. created an imperative need for teachers. The Lord graciously supplied this need in the person of one of the young men from Las Perdices. We still need another teacher urgently, and are waiting upon the Lord to make the choice. But any and all teachers need all of the help they can get, so a class was started the last Sunday in May, meeting immediately after S.S. The enrollment of eight was very gratifying, and we praise Him for touching these hearts. We believe that these are two very important steps in the progress of the work, and are not expecting that they will go unchallenged by the enemy. Therefore, we solicit your most earnest prayers that all difficulties and hindrances that may present themselves may be overcome, and that these activities may accomplish their purpose.

Pondo Sees the Light

CHAPTER 6

A Continued Story Written for Our Boys and Girls By MISS MARY EMMERT, Missionary In Africa

AFRICAN EVENINGS

The bright African moon flooded Pondo's native village with its silvery light, and changed its drab everyday appearance into a wonderland of beauty. Gay voices and rippling laughter leaped from one doorway to the next, until the whole village tingled with one desire—the overwhelming longing for lighthearted revelry.

The tam-tams beat out a tantalizing rhythm. Soon the empty space in front of the chief's house was filled with swirling dancers—dusky figures of light and shade in the gleaming moonlight.

The noise and excitement of the dance inspired Pondo and his companions to a merry game of tag in the neighborhood of the older people. Only when some loud guffaw of laughter caught their attention did they pause a while to watch their elders. They might have escaped the blighting under-current of evil, of which the dance was only the sparkle of the moon on a dark and treacherous river, had it not been for the open discussion, the next day, of all the palavers arising from the dance.

African children are not sheltered from the hidden things of darkness, and they., too, soon become partakers in them. Danger stalks abroad in the moonlight, and rare is the young child of this dark land who is not contaminated by its all-enveloping sins.

But there were other evenings, when the moon withheld its light, which had a more healthful charm for the youthful Pondo. In the cool of these dark evenings, the little family always gathered around their small campfire before their doorway. There were no lamps, no evening work to distract, nothing but the talk around the glowing embers.

Most of all, Pondo liked to hear the folk-stories his father told—stories in which Mr. Spider and the little Grey Antelope were apt to be the heroes. He sat entranced as he saw and heard the lion, the rabbit and the monkey act their parts before his eyes.

Sad to say, Mr. Spider was not all that a hero should be. He was a very crafty hunter, and played all kinds of tricks on his victims and even on his friends. His greed and selfishness sometimes brought disaster upon his head, however; and then everyone enjoyed a good laugh at his expense.

One story that Pondo often asked for was the one about Spider's adventures when he was still young. Perhaps you will enjoy it too.

Spider had found a playmate. She was a frolicsome little girl, who loved to play hide-and-seek with young Spider. Her name was little Miss Rain. She said that her father was old King Rain, and that he lived up in the skies, for of course everyone knows that the rain comes from the skies.

Miss Rain was so sparkling and bright in her gayer moments! But sometimes she was a regular little whirl-wind, and chased Spider clear to his home. Then, as she retreated, he ran after her to see if he could find her hiding place. He ran as hard as ever he could to catch her, but just when he thought he could lay his hands on her, she disappeared altogether. It was most provoking!

One day, near the end of one of these exciting chases, young Spider was just about in reach of his friend when he tripped and fell on a weed. He was furious as he scrambled to his feet, and saw that Miss Rain was nowhere to be seen.

"You bad old Kougouloubakou!" he stormed at the offending weed. "You are always tripping people up! I'll slash you to pieces for your impudence;" and so saying, he drew his knife from its sheath and was going to cut the weed to pieces, as he had said.

"Oh, please! Spare me, and I'll tell you something you want to know," implored Kougouloubakou.

"What could you tell me?" growled Spider, still holding the knife threateningly, so close to the poor weed that it trembled exceedingly.

"I'll tell you how to trace Miss Rain clear to her home," said the weed.

"How?" he asked wonderingly.

"Make her a present of a basket of flour," said Kougouloubakou in a quavering voice. "Leave a very small hole in the bottom of the basket, so that the flour will trickle out in a tiny stream. Then when she disappears you can still see the way she has gone by the trail of the white flour."

Spider put up his knife, and Kougouloubakou drew a sigh of relief, "I'll do it," he muttered, as he strode off without a word of thanks.

So the next time that Miss Rain came skipping around his door, Mr. Spider hastened to make his appearance. He bowed and smiled his most ingratiating smile. "Would you accept of this basket of new flour?" he asked. "Take it home to your mother. She will appreciate it."

"Thanks," she said shyly. She balanced the basket on her head, and without further touching it with her hands, off she ran.

Spider light-heartedly pursued her. The chase was a long one. She almost allowed him to catch her, and then suddenly she was gone! But there before him Spider saw the tiny white trail left by the trickling flour. Carefully he followed it until it stopped abruptly in front of an ant hill, which looked like a giant toad-stool. Search wherever he would he could find no further trace of the flour. In disgust he kicked the ant hill over.

To his surprise, there was the trail of flour leading down into a narrow tunnel where the foot of the ant hill had stood. Joyfully Spider plunged down the narrow passage way. Dark holes in the ground aroused no terror in the heart of anyone of the Spider family, and least of all in our hero's brave heart.

The tunnel was long and winding, but suddenly it led out into a large place—a place all bright and shining, filled with strange creatures.

"Where am I?" gasped Spider. "Is this the home of Miss Rain?"

"Come look at the strange earth creature!" someone shouted. "Isn't he ugly?"

Spider was terrified. He could not make himself understood above the din. King Rain sent messengers to find out what it was all about, and Spider was finally led before the king. He pleaded to be allowed to see Miss Rain, but her father was firm.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Financial Report---July, 1942

GENERAL FUND—

Mrs. Myrtle Cooper, Garwin, Iowa	$ 5.00	
Mr. Lawrence Judge, Garwin, Iowa	5.00	
Mrs. Perl Lowry, Garwin, Iowa	10.00	
Rev. & Mrs. H. S. Parks, Garwin, Iowa	10.00	
Miss Emma Richards, Garwin, Iowa	10.00	
Mr. & Mrs. Glenn Thurston, Garwin, Iowa	11.50	
Sisterhood of Garwin, Iowa	2.50	
Sunday School of Garwin, Iowa	5.00	
W.M.C. of Garwin, Iowa	5.00	
Miscellaneous offering from Garwin, Iowa	16.16	
Mrs. W. G. Eisenmann, Long Beach, Calif. 1st	10.00	
First Brethren Church, Canton, Ohio	24.00	
First Brethren Church, Kittanning, Pa.	30.00	
Grace Brethren Church, Fremont, Ohio	2.00	
		$146.16

AFRICAN GENERAL FUND—

Mrs. Charles Begeman	5.00	
L. A. Hazlett, Wooster, Ohio (Long Beach 1st)	5.00	
		$ 10.00

AFRICAN LEPER FUND—

Junior Christian Endeavor, Manteca, Calif.		3.00

AFRICAN SPECIAL FUND—

Abe Bowman, First Church of Long Beach Calif. (For Bellevue House)	400.000	
Women's Bible Fellowship Class Dayton, Ohio (Magazines)	12.00	
		412.00

CRAWFORD FUND—

First Brethren Church of Los Angeles, Calif.	5.00	
World Wide Missionary Society, Long Beach, Calif. First Church	25.00	
		30.00

DUNNING FUND—

Mrs. Charles Begeman		5.00

HOYT FUND—

East Central District W.M.C., per Mrs. H. W. Koontz, Financial Secretary-Treasurer	11.50	
Rev. Paul A. Davis, Winona Lake, Ind. (Clay City Church)	5.00	
		16.50

KENNEDY FUND—

W.M.C. (For the boys) Long Beach, Calif. 1st		5.00

KLIEVER FUND

Junior C.E. Garwin, Iowa (For baby)	2.50	
Senior C.E. Garwin, Iowa	4.00	
Christian Endeavor, Berne, Ind. (C.E. Fund)	7.35	
Christian Endeavor, Spokane, Wash. (C.E. Fund)	8.00	
Children's Missionary Band, Glendale, Calif. (For Annie)	4.28	
		26.13

MAP FUND—

Bethel Brethren Church, Berne, Ind.		3.00

SHELDON FUND—

First Brethren Church, Bellflower, Calif.	16.46	
Third Brethren Church, Los Angeles, Calif.	5.00	
		21.46

SOUTH AMERICAN HELPERS CHILDREN FUND—

Mr. & Mrs. W. A. Henderson, Cameron, W. Va. (Quiet Dell Church)		15.00

TABER FUND—

Mr. & Mrs. Paul Biege, Allentown, Pa.	8.00
Mrs. George Deifer, Allentown, Pa.	22.70
Mrs. Susie Fehnel, Allentown, Pa.	7.50
Mr. Clarence Fehnel, Allentown, Pa.	5.00
Mrs. Elmer Fehnel	10.00
Miss Grace Fehnel, Allentown, Pa.	16.75
Rev. & Mrs. J. L. Gingrich, Allentown, Pa.	20.00
Miss Gladys Gingrich, Allentown, Pa.	7.00
Mr. Carl Horning, Allentown, Pa.	5.00
Mr. & Mrs. William Jacoby, Allentown, Pa.	6.70
Mr. & Mrs. Edwin Jacoby, Allentown, Pa.	7.20
Miss Margaret Jacoby, Allentown, Pa.	7.55
Mr. & Mrs. Otto Kaepple, Allentown, Pa.	8.65
Mrs. James Kamole, Allentown, Pa.	8.25
Mr. & Mrs. Raymond Kunkel, Allentown, Pa.	35.96
Mr. & Mrs. H. Melkrantz, Allentown, Pa.	6.50
Mr. George Messinger, Allentown, Pa.	14.75
Mr. & Mrs. William Musselman, Allentown, Pa.	36.45
Mr. & Mrs. J. Odgen, Allentown, Pa.	11.50
Mr. & Mrs. D. Orcurto, Allentown, Pa.	22.75
Mr. & Mrs. Willis Oswald, Allentown, Pa.	13.20
Mr. & Mrs. Edward Snyder, Allentown, Pa.	10.25
Mr. & Mrs. George Zahn, Allentown, Pa.	25.00
Ambassador Class, Allentown, Pa.	10.00
Daniel League, Allentown, Pa.	5.00
Sunday School, Allentown, Pa.	30.69
Anonymous, Allentown, Pa.	5.00
Anonymous, Allentown, Pa.	5.00
Miscellaneous, Allentown, Pa.	30.33
	$402.68

TYSON FUND—

Sunday School, Altoona, Pa.	8.90

UNDESIGNATED FUND—

Miscellaneous offering, Long Beach, Calif., 1st	17.19

WAGNER FUND—

Mr. Frank Larson, Modesto, Calif.	5.00	
Mr. & Mrs. Clyde Landrum, Clayhole, Ky.	5.00	
Christian Endeavor, Clayhole, Ky.	10.00	
		20.00

Total Receipts $1,142.02

Louis Bauman, Treasurer
Geraldine F. Judd, Bookkeeper

"No," he said, "it is impossible for you to stay here, for you are only a creature of the earth. You must go back to the earth. Come here, I shall show you the way down."

Spider felt very dizzy as he looked down and saw how far he had to go. "I shall never reach the earth alive," he said despairingly. "Let me stay here."

King Rain had taken a fancy to the brave adventurer, so he said to him kindly: "Look, here is the way to spin a thread. Fasten the end of it here, and spin it as you go. You can slide down the thread safely to the ground."

Spider's gratitude touched the king's heart, so he added with a twinkle in his eye: "See, I give you this tam-tam. When you get to the earth, beat the tam-tam, and you will be ruler of everything upon the earth. Be sure you do not beat it before you touch the ground, though."

Spider could hardly wait to be off. His eyes gleamed. He said, "Goodbye" hurriedly, and slid rapidly down the silky thread which he manufactured as he went. It was a glorious ride, and he was thrilled by his new accomplishment.

When he approached the earth he could see the hills and the valleys, the streams and the woods. Then he saw the many animals waiting to own him as ruler. The spider is a born hunter, and is very fond of fresh meat, so he smacked his lips in anticipation of the good meals he was going to have every day. He became so excited as he got nearer to the earth, that he began to beat a joyous rat-tat-tat upon his drum, having forgotten entirely the king's warning.

To his dismay he saw everything turn tail and run wildly into the woods. But Spider is not one to give up quickly. He jumped the remaining distance to the ground, and grabbed what he could of the fleeing creatures and objects.

He caught the horse, the dog, the hoe, the fire, the chicken, and the goat. But the lion, the buffalo, the leopard, the monkey, and many other animals got away. That is why, today, some things belong to the village, but others to the forest. And if you leave your hoe or any other object out in the grass, it is soon swallowed up by the wildwood, and you never find it again, for everything still tries to escape.

NEWS BRIEFS — From Our Workers

The Aug. 16 issue of the bulletin of the 1st Church at **Long Beach, Calif.** reads: "The Jobsons have arrived safely at the Bozoum Mission Station in French Equatorial Africa, according to a cablegram addressed to the pastor. It also states that the Klievers have been transferred to the Bellevue Station. Let us thank God for answered prayer, and pray that the Sickels may be taken safely to their destination in Argentina. They are at present on board a steamer plying the dangerous Atlantic waters."

Another interesting item from a church bulletin comes from **Cleveland, O.:** "You may be interested to know that the average attendance at our revival meetings at Cleveland, Ohio was 89. The average was kept up through the many visitors who attended, 455 in all. Somebody must surely have been doing some personal invitation work. One night we had as many as 99 visitors. Our record attendance was 166, the largest in the history of our church. 19 of our members have a record of perfect attendance for all the meetings, and so also 3 visitors. We had 8 who accepted Jesus Christ as Savior, and between 15 and 20 dedications. Of these dedications, there were at least 2 who volunteered to the Lord for full-time service. You see we have much to thank our Lord for. Let's keep up the good work."

Our readers will be glad to know that Dr. Bauman's new book, **"Russian Events and Bible Prophecy,"** is off the press, and all advance orders have been filled. If you have not secured a copy of this splendid book, send your $1.25 to The Brethren Missionary Herald Co. today.

The District Mission Board of the E. Central (Ohio) District is investigating the **Cuyahoga Falls, O.** area, looking forward to the establishment of a new church in that field.

During his absence from Winchester, Va., of which church he is pastor, **Bro. Paul Dick** filled the pulpit in the First Brethren Church and the Calvary Baptist Church both in Johnstown, Pa., and the Pike Brethren Church at Mundy's Corners, Pa.

Following the revival recently conducted at **Mansfield, O.,** Bro. A. D. Cashman, the pastor, writes. "We had 64 people present at the services Sunday. There were 50 out for evening service, and the interest was fine. Gave a chart study on the resurrections." Bro. Cashman also reports that at **Wooster, O.,** there were 82 present the past two Sundays, and that the pastor, Bro. John Squires, was much encouraged but worrying about lack of room. These reports from mission churches are certainly fine.

The final report of **Camp Grace,** conducted by the Southeast District for their young people, is that more than 75 decisions were made for Christ during the two weeks.

The Grace Brethren Church of **Hagerstown, Md.,** is now occupying its new building, and is preparing for dedicatory services to be conducted Sept. 27.

The **Ellet, O.** church is making arrangements to paint their auditorium, plaster the kitchen ceiling and balcony where needed, paint the window frames and sills, repair the belfry, and do some work on the drain.

A son, Melvin Wayne, was born to **Rev. and Mrs. Wayne Baker** on July 28. Bro. and Sister Baker are now serving the Lord in Weed, Calif.

Bro. Phillip J. Simmons is to go to **Listie, Pa.** to begin shepherding the flock there Sept. 13, 1942. He follows Bro. H. W. Nowag, who for the last 17 years has pastored the group, and is terminating his work there because of health. Bro. Robert Culver, who has been serving the Ankenytown, O. church during his years in Grace Seminary, succeeds Bro. Simmons at **Fremont, O.**

At this writing **Bro. Alva J. McClain** is still confined to his bed with nervous exhaustion, but is somewhat better. Do not forget to pray for him.

The Daily Vacation Bible School at **San Diego, Calif.** closed recently with the following results: average attendance, 121; enrollment, 198; percentage attending their Bible School, 60; percentage not attending any Sunday School, 23; first time decisions for Christ, 35; certificates awarded, 108.

News from Brethren CHURCHES

LOS ANGELES, CALIF., 2nd

It is with praise to Him, Jesus Christ our Saviour, that we give you a report from the Second Brethren Church of Los Angeles, Calif.

We are expecting to burn the mortgage on our church by Rally Day or before. Rally Day is Home Coming Day & Dollar Day. We have a Bible School program, fellowship dinner, a special afternoon program, also something fine in the evening. It is a day full of good things, and this year we expect it to excel.

We had a Daily Vacation Bible School in July with an average attendance of about 200. Through this effort many were definitely blessed.

The young people of our church are living separated lives for Christ. They do deputation work occasionally. Not long ago they conducted the services at a Community Church at Elsinore, Calif., also at Lake Arrowhead. Everyone gives a sermonette or testimony, or sings. We have a very fine girls trio, several who sing solos and duets. Our pianist is a young man of unusual ability, who is a composer and a singer. Several of these young people contemplate going to Grace Seminary. One of these boys will enter this fall.

Paul Bauman, our pastor, is leaving us in September to teach full time at the Bible Institute in this city. Their gain is our loss. Our church is in fine condition spiritually and otherwise, for which we praise our Lord. The Lord was most gracious in sending Paul to us. His ministry has been a definite blessing to all, and many have been saved. He has preached the Word in its fullness and stressed separated lives. The influence of such teaching will yield its fruits in time to come. We pray God's richest blessing on Him in his new field. We know he will be greatly used there.

We feel that our work here will go on for His glory, as long as our main objective is the winning of souls. A Christian should be the world's "greatest optimist." Even though wars rage and nations crumble, we serve the God of the universe, Whose power is unlimited and Whose love is without comparison.

—Hazel Shively, Cor.

Annual Offering

Dallas Center, Ia.	$258.91
Garwin, Iowa	10.00
Lanark, Ill.	175.00
Leon, Ia.	234.44
Milledgeville, Ill.	77.00
North English, Ia.	308.36
Udell, Ia.	15.00
Waterloo, Ia.	583.69
Central District	88.00
Ankenytown, Ohio	232.47
Ashland, O. (Park St.)	50.00
Ashland, O. (W. 10th St.	837.73
Canton, O.	456.61
Clayton, O.	242.63
Cleveland, O.	782.25
Danville, O.	219.37
Eliet, O.	571.04
Fremont, O.	167.57
Glenford, O.	4.00
Homerville, O.	323.88
Middlebranch, O.	302.45
Rittman, O.	561.68
Sterling, O.	645.27
Wooster, O.	378.09
East Central District	56.60
Berne, Ind.	2,024.87
Clay City, Ind.	80.82
Flora, Ind.	661.58
Ft. Wayne, Ind.	1,505.83
Lapaz, Ind. (County Line)	29.00
Lake Odessa, Mich.	399.95
Nappanee, Ind.	50.00
New Troy, Mich.	140.88
Osceola, Ind.	217.48
Peru, Ind.	604.76
Peru, Ind. (Center Chapel)	25.00
Sharpsville, Ind.	72.35
Sidney, Ind.	25.50
Warsaw, Ind.	56.00
Warsaw, Ind. (Dutchtown)	23.00
Indiana District	20.00
Beaver City, Neb.	157.65
Falls City, Neb.	82.35
Hamlin, Kan.	10.00
Portis, Kan.	384.33
Morrill, Kan.	38.00
Midwest District	10.00
Camden, Ohio	47.00
Dayton, Ohio (1st)	2,441.60
Dayton, O. (N. Riverdale)	618.12
Louisville, O.	10.00
Mansfield, O.	227.28
New Lebanon, O.	66.00
North Georgetown, O.	28.00
Pleasant Hill, O.	85.00
West Alexandria, O.	10.00
W. Salem, O.	100.00
Ohio District	25.00
Allentown, Pa.	438.83
Altoona, Pa.	194.77
Aleppo, Pa.	109.92
Conemaugh, Pa.	1,283.18
Grafton, W. Va.	227.00
Johnstown, Pa.	2,586.12
Juniata, Pa.	221.52
Kittanning, Pa.	376.98
Learnersville, Pa.	341.25
Listie, Pa.	790.58
McKee, Pa.	551.90
Martinsburg, Pa.	472.07
Meyersdale, Pa.	504.74
McCracken, Pa.	11.00
Mundy's Corners, Pa.	737.66
Palestine, W. Va.	19.25
Philadelphia, Pa. (1)	2,659.13
Philadelphia, Pa. (3)	959.68
Pittstown, N. J. (Grace Fellowship Class)	97.47
Summit Mills, Pa.	143.08
Uniontown, Pa.	594.97
Vinco, Pa.	200.69
Waynesboro, Pa.	1,298.31
Yellow Creek, Pa.	53.46
Pennsylvania District	220.47
Buena Vista, Va.	176.94
Clayhole, Ky.	93.31
Covington, Va.	360.36
Dayton, Va.	15.00
Hagerstown, Md. (Grace)	514.00
Hagerstown, Md. (1st)	10.00
Hollins, Va.	251.32
Limestone, Tenn.	309.59
Roanoke, Va. (Ghent)	1,101.79
Roanoke, Va. (Red Hill)	118.71
Seven Fountains, Va.	13.00
Washington, D. C.	1,779.78
Winchester, Va.	474.72
Southeast District	95.39
Lathrop, Calif.	11.20
Manteca, Calif.	11.86
Modesto, Calif.	561.33
Tracy, Calif.	327.29
Turlock, Calif.	380.00
Northern Calif. Dist.	50.00
Harrah, Wash.	389.26
Spokane, Wash.	140.04
Sunnyside, Wash.	1,557.12
Northwest District	100.00
Bellflower, Calif.	247.76
Compton, Calif.	269.34
Fillmore, Calif.	297.35
Glendale, Calif.	857.02
LaVerne, Calif.	1,100.99
Long Beach, Calif. (1)	13,311.01
Long Beach, Calif. (2)	682.58
Los Angeles, Calif. (1)	658.18
Los Angeles, Calif. (2)	3,302.41
Los Angeles, Calif. (3)	416.17
San Diego, Calif.	721.27
South Gate, Calif.	393.53
Whittier, Calif.	2,722.79
Southern Calif. Dist.	69.20
National Miscellaneous	2,122.15
Total Annual Offering	$69,007.16

FOURTEEN CHURCHES GIVING AN ANNUAL OFFERING OF $1,000 OR MORE DURING THE YEAR—JULY 1, 1941 TO JULY 1, 1942

Long Beach, Calif. (1)	$13,311.01
Los Angeles, Cal. (2)	3,302.41
Whittier, Calif.	2,722.79
Philadelphia, Pa. (1)	2,659.13
Johnstown, Pa. (1)	2,586.12
Dayton, O. (1)	2,441.60
Berne, Ind.	2,024.87
Washington, D. C.	1,779.78
Sunnyside, Wash.	1,557.12
Fort Wayne, Ind.	1,505.83
Waynesboro, Pa.	1,298.31
Conemaugh, Pa.	1,283.18
Roanoke, Va. (Ghent)	1,101.79
LaVerne, Calif.	1,100.99

THINK IT OVER



You should give not from the top of your purse, but from the bottom of your heart!

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

NOTE: This report covers all money received by the treasurer of the Foreign Missionary Society from July 1, 1941 to July 1, 1942.

RECEIPTS AND EXPENDITURES

The Treasurer's detailed report shows annual receipts of $69,007.16. Expenditures for the year amounted to $54,980.44, leaving a balance of receipts over and above expenditures amounting to $14,026.72.. Our coming Board Meeting will determine whether or not the Treasurer's detailed report, which is quite lengthy, will be printed in the next issue of the Herald or printed for distribution otherwise. This is much the best report our Society has ever had to give, from the financial standpoint; and, this, in spite of the fact that we have had the heaviest expenditures of any year in our history. These expenditures were heavy, due to the heavy losses incurred by the sinking of the Zamzam, also to the traveling expenses of missionaries returning to the field and coming home. Due to the war, the cost of a missionary's furlough has almost doubled. Moreover, missionaries remaining at home on extended furloughs, of necessity, are at much heavier expense than when they are on the field.

The next foreign missionary issue of the Brethren Missionary Herald will contain a full report of the actions of our Board at its Annual Meeting, assembling at Winona Lake, Ind., just as we are sending the copy for this issue to the press.

Louis S. Bauman, Sec'y-Treasurer
Geraldine Judd, Office Sec'y and Bookkeeper

From A Tither . .

(Please don't read this if money talk bothers you.)



A man came to Sam Jones, the evangelist, one day and said, "Pastor, the church is putting my assessment too high."

"How much do you pay?" asked Mr. Jones.

"$5.00 a year," was the reply.

"Well," said Mr. Jones, "how long have you been converted?"

"About four years."

"What did you do before you were converted?"

"I was a drunkard."

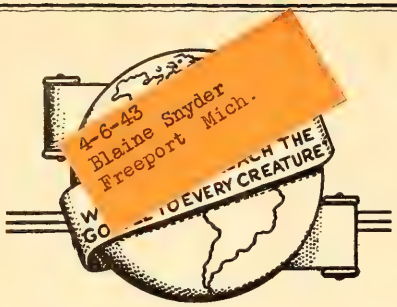
"How much were you worth?"

"Nothing, I rented land and did my plowing with a steer."

"What do you have now?"

"I have a good plantation, and I plow with horses."

"Well," said Jones, "you paid the devil $250.00 a year for the privilege of renting land and plowing with a steer. Now you are so stingy that you do not want to give the God Who saved you $5.00 per year for plowing your land with your own horses!"



Missions Or Munitions?

AN EDITORIAL From Biola Chimes

"Missions or munitions?" How these words have echoed in many hearts since the message Timothy Pietsch, a missionary from Japan, brought during a missionary conference!

In the past our answer as a nation has been munitions. What a different story we would have today if Christian America had been as busily engaged in sending missionaries with the Word of God to these people as business America was in sending oil and scrap iron. Missionareis would not go; now soldiers must go. Christians withheld their tithe; now they must buy bonds and pay heavy taxes. Instead of those to teach the Word of God, we have sent those to teach the people to build instruments of war. Today the world is suffering from the results. Some will say that Japanese leaders have always been of a crafty, war-desiring nature. By nature, true, but the Word of God is all powerful and would have given them a new nature just as it has to many others. This is no excuse for our neglect.

Since Oct. 1931, when Japan entered Manchuria, we have sent 21,000,000 tons of scrap iron to Japan. This is sufficient material for building 420 battleships each weighing 3,000 tons. 95% of all the aviation gas used in her death-bringing flights has come from the United States. Yes, 65% of all her war material has left our shores within the last 10 years.

Since July 7, 1938, the Japanese armies have killed 12,000,000 Chinese civilians, left 60,000,000 homeless and made 20,000,000 war orphans.

What a picture! What a shame to the church, whose Lord has commanded her to teach all nations to observe the things which He has commanded!

It is a matter for serious thought to consider how few missionaries have gone to Japan as compared with other countries. Bringing the comparison close to home, we find that only six Biola students have served their Master in this portion of His field. On the other hand, the number is more than 100 for Africa, and many have gone to other fields.

In the future, if our Lord shall tarry, as we face Japan and other nations, we must ask ourselves this question, "Missions or munitions?" Which shall it be?

CLOCKS WITHOUT HANDS

L. H. Hough, writing in the Sunday School Worker, tells of an experience that gripped him. "While walking along the street one day," he says, "I came across an extraordinary window display. It was a clock without hands. The pendulum was moving. The works were in motion. Everything about this clock seemed to be in the very best of condition with one exception. Its face had the number of all the hours, but no hands moved upon it. It was doing everything except indicating the time. And that was the one thing for which the clock was made.

"I walked past the window, thinking. I was thinking of people whose lives are full of motion and activity. But the motion never comes to anything. The activity never really works out in a definite achievement. They are like clocks without hands.

"Then I thought of the people who, with all their fully occupied days and hours, miss the very purpose for which they are in the world. You can hear the 'tick, tick, tick' of their lives, but you never can tell the time from them. Their lives are as empty of moral and spiritual meaning as a clock without hands."



Marcus Dodds, the famous globe trotter, is reported to have said: "I have been in every land on which the sun shines and never have I anywhere seen a single happy hopeful face among women where the gospel of Jesus Christ has not been preached."

Is Your Church 100%?

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

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The Brethren Missionary Herald

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The Brethren Missionary Herald

Vo. 4 - No. 34 W. M. C. NUMBER September 12, 1942

White Harvest Fields



Our Theme



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DEVOTIONAL PROGRAM FOR SEPTEMBER 1942

SONG:

BIBLE STUDY—Lesson I from "Bible Truths" by Dr. Alva J. McClain.

PRAYER CIRCLE——Suggested prayer requests as provided by Mrs. Bowman.

SPECIAL NUMBER.

MISSION STUDY—"The Challenge of Ignorance and Witchcraft" by Miss Crawford.

SONG—"Jesus Calls Us."

BENEDICTION.

Let Your Requests Be Made Known Unto God

MRS. EDWARD D. BOWMAN, Buena Vista, Virginia

"WHATSOEVER WE ASK, WE RECEIVE OF HIM, BECAUSE WE KEEP HIS COMMANDMENTS, AND DO THOSE THINGS THAT ARE PLEASING IN HIS SIGHT."—I John 3:22.

1. Josh. 1:7.—Ask God to give wisdom and strength to our new national officers, that they may guide our W.M.C. to do greater things for Christ this year.
2. Ps. 1:1-2.—Pray for the blessing of God on the Sisterhood of Mary and Martha, and that many more girls may be brought to Christ through their efforts.
3. Isa. 55:10-11.—Pray for the faculty and students of Grace Seminary, that this year may be one of great blessing. Pray also that God will provide every need of each student.
4. I Cor. 3:6-7.—Pray for the two home mission churches (Hagerstown and North Riverdale) which have just entered their new buildings, that they may grow and have a greater testimony and influence in their communities.
5. II Cor. 8:1-5.—Pray for the coming home missions offering to be received at Thanksgiving time, that the work of building new Brethren churches may progress.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.
Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

The Challenge of Ignorance and Witchcraft

Read Rom. 1:18-25

By MABEL CRAWFORD

In the passage of divine Scripture just read, we are face to face with our Lord's warning and indictement upon those who turn from Him and fail to give Him the first and foremost place in their lives. From this warning of Scripture, as well as from the countless examples round about us in daily life, we are brought to a realization of the calamity that settles down upon the heart and mind of the one who turns his face from the Light. In the first chapter of John, we are reminded of the fact that Christ is the true Light that lighteth every man that cometh into the world. In addition to the living Word Who was given as the Light of the world, we have given to us the written Word which is "a lamp unto our feet and a light unto our pathway. God has made full and ample provision to light every man who cometh into the world. Why then is it so sadly true that millions go through life, utterly blinded and with no gleam of light within their hearts? Another glance at our Scripture will answer this question for us. "Because that, when they knew God, they glorified Him not as God." If there are millions in the world today who are in the darkness of ignorance and superstition, it is because they have not followed the light that they did have. They have not been willing to act upon the knowledge they had of God, and the Lord has finally permitted that knowledge to be superceded by all manner of worldly things.



We who are Christians are often appalled and amazed at the apparent ignorance of so many in the world today. To us the plan of salvation and God's mercies are so evident that we wonder how or why any person can fail to see their truth, until we remember that "the natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned." That, then, accounts for the tremendous ignorance of spiritual things in our every-day world. We here in America are tempted to think only of heathen lands when the question of ignorance comes up, and we fail to realize how many ignorant there are in this land. Are there not many Americans, even Christians, who are influenced by fears and superstitions arising from the ignorance of generations? How many people there are in America who let their lives be influenced by black cats, rabbit's feet, four-leafed clovers, and a thousand other things just as foolish? People who let themselves be so influenced need to remember that they have become "vain in their reasonings and their foolish hearts are darkened." It is not alone in Africa that people are affected by ignorance and witchcraft.

In Africa, however, it seems to be more general, because there is no one to offset the effect of the sorcerer and his influence over the lives of his people. Here in America there are a few right-minded people to offset the gullible crowd who stand open-mouthed before the tricksters at fairs and street shows. In most such instances, as in the case of the African, the trickster owes his popularity to the ignorance of his following. The African sorcerer, playing upon the ignorance and fear of his people, has succeeded in building up for himself a place of power and great authority. In many localities he is much more influential than the chief. Does he not hold in his hand the power of life and death? Can he not produce charms certain to bring affliction or death upon anyone, even the chief himself? Can he not exorcise the evil spirits and force them to do his bidding? Such a man is to be feared mainly because he holds his people slaves to his own will through ignorance. I do not mean that the sorcerer does not oftentimes have great power, for many of them get their demon power from him who is the prince of demons. But even that power could not be kept over anyone completely free from the ignorance and fear that grows out of the unknown.

In the life of the African every incident from the moment of birth until that of death is full of dark and sinister meaning. Because of his ignorance of the spirit world, the African native lives in daily, hourly fear. No sickness or death ever comes from natural causes, but one must always seek the cause in an evil spirit inhabiting some living person. Or perhaps the evil spirit may have taken up his abode in the body of the patient himself, causing rheumatism, swellings, or some other visible symptom. In such cases the witch doctor must, of course, use his incantations with perhaps a bit of cutting or beating, to get rid of the evil spirit. He always has a stick, stone, feather, animal tooth, or some other similar object at hand, to show those interested that the operation has really been successful. Power of suggestion is a formidable weapon among an ignorant and darkened people. Some have gotten well when such an evil spirit was removed. Some have been known to die slowly simply because they felt themselves doomed and under the evil eye.

Even those who are well must ever have uppermost in their minds the appeasing of the spirits. When a person dies, he must be buried with his head in a certain position; things his spirit may need in the other world (chair, dishes, etc.) are placed upon the grave or buried in it. In former times even wives were buried alive with a dead man, that his spirit might have the necessary companions in the spirit world. The living relatives must be diligent in seeing that the deceased is properly treated as he enters the spirit world, if they wish to be free from "haunting."

THINK IT OVER



In 1931 there were 962 missionaries in Japan. In October 1941 there were 104! Are we reaping what we have sown?

Imagine how dark must be the mind of the woman who, through neglect and sometimes deliberate ill-treatment, will watch the life of her baby slowly waste away and rejoice in that slow death. Some years ago at Bellevue station twins were born. Both being girls, they were named Mary and Martha. Mary was by far the prettier baby, but misfortune soon overtook her. She received mysterious burns; there were evidences of her little body being tortured; she was starved and barely given anything to eat until her little spirit departed. The day of her death the mother showed no grief, but was completely absorbed in the joy of caring for the remaining twin; for now the curse had been removed from her home, together with the terrible calamity of having a divided spirit residing in two bodies.

We perhaps stand in amazement and wonder before such pictures of deep ignorance and superstition; we are amused at the amulets worn on necks and arms to insure health and happiness; we smile at the thought of putting one old bead on a string around baby's neck so his teeth will grow in straight; we shudder as we listen to a converted witch-doctor unfold some of the satanic experiences of his life or marvel at his revelations of canny craftiness; we never fail to laugh at the taboos which surround the people; we scoff at the native who believes he absorbs the craftiness, cunning, and power of the wild beast whose flesh he eats (or in olden times his human enemy); we grow white with horror when we thing of men who dress in skins and claws to prey upon their fellow-men. Yes, we in our enlightenment get no farther, oftentimes, in our reactions to the many evidences of ignorance round about us.

Ignorance—fear, superstition, witchcraft and the many sister ills arising from it—should present to the Christian church and to us Christian women a real challenge. What are we doing to lesson that ignorance? Here in America there are thousands of boys and girls, thousands of men and women, completely enslaved by ignorance. Through long years they have been darkened until Light has no room in their hearts. On the mission fields there are other countless thousands bound unto Satan by the iron bands of ignorance and witchcraft. What are we doing about it? Mere civilization—teaching of hygiene, of ethics, of morals—will not dispel that pall of ignorance. If we would see it lifted, we must with renewed vigor dedicate our own lives wholly to the Lord, root out the most innocent-seeming superstitions and fancies in our own minds. Then we must consecrate ourselves anew to the emancipation of others. "The entrance of Thy word giveth light." As we send forth the Word of God, it will gradually dispel and drive away the clouds of ignorance and rout the evils which have kept so many bound in slavery.





In Memoriam

In memory of all those dear sisters whom we have lost this past year, this little poem is lovingly dedicated:



A STAR IS IN THE SUNSET

By ANGIE M. GARBER

The sun descended o'er the western hills
And left the earth enshrouded in the gloom;
But in it's fading light, I saw a star,
A sparkling gem to mark the lost one's tomb.

A star! 'twas there at daylight's weary close;
A star will greet the sun at early dawn;
And, as in nature, so in life we find
Hope lingers yet when deep despair comes on.

When loved ones, who in Christ, have gone to rest,
And western skies are flushed as they depart,
A star is in that sunset, though the gloom
Of sorrow and of anguish fill the heart.

A star is in the sunset, and sweet hope
Yet lingers through the shadows of the night;
For Christ, the Star of Morning, shall be there
When in the dawn they rise with joy and light.

—Leon, Iowa.

START AGAIN

A Christian man was giving away gospel tracts on board a steamer. A gentleman who accepted one in a gracious way, said, "I have not much faith in that kind of work." Said the Christian, "It was through a Gospel tract given to me in Glasgow twenty years ago that I was converted." The gentleman showed considerable interest, and asked for particulars. On hearing the young man's story about the tract, the gentleman said: "I am the one who gave you the tract. For years I ceaselessly distributed tracts but I saw so little results from my efforts that years ago I ceased scattering them. But by the grace of God I shall start again." "My word . . . shall not return unto Me void." (Isa. 55:11.) Start again, Christian friend, or if you have never handed anyone the message of salvation in printed form, commence today to engage in this blessed ministry.

From Those Who  Serve Abroad

Bozoum, A. E. F.

Dear Fellow Laborers:

This is the rainy season and it rains without half trying. One looks out of one door and thinks it is going to be a nice day to work outside, but on going to the other side of the house, one sees great black clouds gathering on the horizon and all our plans change. In less than an hour the storm will be here.

This is one of those lovely stormy mornings. First I shall write to you, and then I must make the marmalade for which I cut up the oranges yesterday. I also canned three quarts of pineapple and two quarts of guinea yesterday.

At this time I am canning everything I can in the way of fruit and vegetables, and making jam and jelly, and putting in the rainy season garden in preperation for the time when the Bible school starts in July. There will be two other missionaries here at Bozoum helping in the Bible school for the term of four months. Mrs. Kennedy will be here the full four months, and Miss Meyers, Miss Emmert, Mr. Dunning and the Fosters for one month each. One of my jobs will be to keep the teaching staff fed physically, which isn't a hard job with a little preparation beforehand.

I also hope to teach the evangelists wives again this year. This is a hard job, and I want you to pray that I may be able to get them to see their responsibility as wives of one who gives forth the Word of life. Preparing spiritual food is ever so much more difficult than preparing physical food; especially so when those for whom you prepare it are not willing to take it or do not feel the need of it.

During these rainy days I spend a lot of my time at the sewing machine. Somehow, after one year in France and three and one half years on the field our trunks are rather depleted and our old things are getting older and older. A stitch in time has saved more nines for us than I'd like to count. In the past few months I have made five work shirts, two pairs of pants, three pairs of shorts, one sport shirt for Jake, eight dresses, four slips, two pairs of pajamas, eight pairs of panties for the girls, three dresses and some etcs. for myself—all of this because Montgomery Ward couldn't fill the most important part of an order. And of course as you all know, there is always mending to do.

Many, many times I have thanked the Lord for the friend who sent me the gift for the sewing machine, and for the ones who were instrumental in my getting a pedal machine for less than the price of a hand machine. The money came just a few days before the offer of the machine. A man of the world would say, "How lucky," or "What a coincidence;" but to us it is neither coincidence nor luck, but one of the many provisions of an all-needs-supplying God. This just makes me think of Dr. Hubbard of Biota, who used to say, "Coincidence? Allright, you have one." Truly He is faithful. He has provided even our very little needs.

It seems this may be getting too long, so must close for this time.

Yours in His blessed service,

—Freda Kliever.

Bozoum A.E.F., June 6, 1942.

Dear Sisters of the W.M.C.:

Greetings to you all, with the words of Paul found in Phil. 1:2-6. There are many striking things in these verses, but the one that appeals to me this evening is the phrase: 'Your fellowship in the gospel." Truly, this is the most wonderful fellowship in the world; one that we can share in spite of seperation of miles, oceans, wars and the other things Satan would throw in to hinder it if we'd but let him. Praise the Lord, he is the conquered foe, even though it doesn't look like it at this time.

I often wonder if you helpers in the homeland realize just what "your fellowship in the gospel means to us on the field at this time. We thank the Lord for those of you who remember the work and the workers in your prayers. We surely do need this prayer help, as the workers are few and there are still many who need to hear the gospel for the first time, and ever so many who have heard and accepted and now need to be builded up in the faith. Surely, the Lord will hear your prayers and ours, and send out the workers who are ready and willing to come.

How I wish you could see how your prayers and gifts are working in the African Church Bible Conference. Your hearts would be encouraged, as ours are, to give and work as never before. Jake has been out practically all of the past three months holding these conferences at the central chapel points. He came home just long enough to do up his books and the business that has to be cared for, replenish his chop box and see how we were faring at home, and off he'd go again. Other missionaries have been doing the same in their respective fields. You will probably be hearing about these conferences from the different missionaries who have held them soon. If we would follow the admonition of the Psalmist in Ps. 105:2, it would fill a book—and who am I to write a book!

The fact is, I'm only writing now because my husband asked me to write some letters to you, which he'd been asked for and doesn't seem to have the time to write. I trust that I shall be able to help you see, in a small way, how much we need your fellowship in this great work as I try to bring before you a few happenings of our everyday life.

Yours for a greater fellowship in the gospel,

P.S.—I wish to take this opportunity to thank the different W.M.C's for their cards, letters and gifts which we have received from time to time. We do appreciate everything so much, especially the letters. News from the homeland is the most welcome item on the field, I believe. And I want to add that your number of the Herald certainly is fine. The programs and material give us inspiration clear over here; so you see your influence is farreaching.

—Freda Kliever.

The Sisterhood of Mary and Martha

DEVOTIONAL TOPIC FOR OCTOBER

Christ the Victory for the Chinese

Opening Hymn—"I Love to Tell the Story."

Prayer by leader.

Hymn—"Rescue the Perishing."

Special Music.

Sentence Prayers, remember the Sisterhood societies throughout the land as they begin the work of the new year.
Pray for our missionaries, especially remembering those who are serving the Lord in China.

* * *

Our devotional study this month was written by Mrs. Scoville, who has spent many years telling the gospel story to the Chinese. We are very glad to have this interesting study, which we are sure you will enjoy.

Scripture: The leader can have the girls read the verses used in our study at the proper places. I Cor. 15:57, Jn. 1:12, Rom. 12:1, I Cor. 6:20, Rom. 6:11, Ps. 37:5, Rom. 35:37.

Topic—"Christ the Victory for the Chinese," by Mrs. Helen Scoville.

Chorus—" 'Tis Glorious to be Victorious."

Business Session.

Benediction.

* * *

Have you held your fall cabinet meeting yet? If you haven't had one, that should be taken care of immediately. Let's have each society start at the very beginning of our new year, to really work for the Lord in Sisterhood. Don't forget to write to the general secretary about your plans for the new year! ! !

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15: 57).



Victory is the blessed privilege of every child of God. But we must first experience the new birth by letting the Lord Jesus come into our hearts (Jn. 1:12). Then we should present ourselves unto the Lord as living sacrifices, remembering that we are not our own, that we are bought with a price; and allow Him to be Lord of our lives, and live out His life within us (Rom. 12:1; 1 Cor. 6:20). We must reckon ourselves dead unto sin, and alive unto God (Rom. 6:11).

Mrs. Wang heard this message while she was attending a Bible class. Her home was up in the hills in a little village in north China. She had heard about the Lord Jesus and given her heart to Him. But there were times when she was tempted and gave way to sins of the tongue, or to outbursts of temper; and when under persecution she became discouraged. At the close of the meeting, she came up to the missionary who had presented the truth and asked for help. We climbed to the loft above, in order to find a quiet place, and after further opening up of the Word, little Mrs. Wang knelt in prayer and she said, "Dear Lord Jesus, I am changing managers in my heart today. Self has been on the throne, and has been a bad manager; and I have not been a glory to your name. Today, I ask you, Lord Jesus, to take over full management. Amen." And so in simple faith the transaction was made, and Mrs. Wang went away to her home rejoicing that the Lord Jesus Christ, the Victor, was on the throne of her heart, and that He was her victory."

Mrs. Yang came to the missionary and said, "They have taken my husband." "You mean military police?" "Yes. They were looking for our nephew, who has been connected with the Chinese government; and when they couldn't find him they took my husband. They (Jap M.P.) came crawling over our roof in the early hours of the morning while we slept, and dropped down into the courtyard. There was no warning and no chance of escape. O teacher, pray." We knelt and told our Lord that we had no might against this great enemy, and asked that He might deliver the husband, if that was His will. The sad-faced little woman went away. Her face had always seemed sad, and there had seemed to be a lack of spiritual life and joy. But when this great trial came, God began to work in that life. Was Mr. Yang delivered from prison? No! But we can only hope that there in prison he repented of his backsliding. But we did see a miracle wrought in the life of Mrs. Yang. One day she came and said, "Teacher, he is gone." "Gone!" "Yes, praise the Lord, I know he will not suffer any more. A Chinese connected with the Jap M.P. sent me word through his wife that he is gone." All efforts to reach him had proved vain. From that time we

saw a change and a steady growth take place in that sad-faced little Chinese woman; and the day came when she came with a bright and shining face, and told how the Lord had been speaking to her, for she had carried the constant fear in her heart that perhaps some morning they would come again and take away the only child, a boy of 12. "But teacher, I realize that I have been carrying this heavy burden and all these fears, and it is sin. Now I have committed Hong-teh to the Lord, and I have perfect peace in my heart." Ps. 37:5. Victory, yes, and joy and peace and rest, because the living Lord had been given His rightful place in her life, and her will had been given over to Him, and also her most precious possession, her only son.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 35.37).

There was a large congregation that beautiful summer morning in the little chapel in a town in the Japanese occupied section of North China. It was a soul-winning church; and there was a number of new people out, who were hearing the good news of a Savior from sin, and fear and darkness, and superstition and demons. During the service, several Japanese women came in and sat down and then left; also some men. They would come and stand in the doorway listen a while and then go away. At the close of the service as the crowd filed out into the narrow little street, their hearts began to beat faster; for there, lined up on each side of the street, were a large number of Jap M.P. What was wrong? Why, they were stopping the people! Yes, and every member of that congregation was marched away to prison or places that had been prepared for them. And even as Paul and Silas of old were able to sing praises even in prison, these Chinese Christians sang and praised the Lord. Yes, Christ is Victor!

"Praise the Lord, it was Sunday when we were taken, and we had our Bibles and hymn books with us." What about the unsaved in the congregation? As they saw the victory, lack of fear, and the joy manifested in the lives of His children, many of them asked, "What shall we do to be saved?" Did they suffer? Yes, many were beaten and tortured to make them tell things that were not true; but in spite, of suffering they refused to tell untruths. Two were given a martyrs crown. As we heard the story from many of their lips there was no word of complaint, but only praise and joy that they were counted worthy to suffer for His name's sake. We too lifted our hearts in praise to God that again Christ was Victor over suffering, and over persecution and trial and every adverse circumstance.

—Helen E. Scoville.

Who?

Open eyes to see the need!

Open hearts to feel the need!

Open hands to supply the need!

Open ears to hear the call!

Open doors to respond to the call!

Who has these to give?



Dear Girls:

In such a day as this, Rev. 20, 21, 22 should make the hearts of the King's daughters lift in joy and thanksgiving to Him Who is the Author and Finisher of our faith, our great Emancipator.

A Christian has much to look forward to, such as:

1. The thousand year reign of Christ on earth. (Make a list of the things that "shall be" when the Lord rules in righteousness from Jerusalem, and the things which "shall not be" during that same period. Cf. Rev. 20:1-6, Old Testament prophecies, etc.).

2. The final doom of all Christ's enemies including Satan and sin. We shall be judges in that day instead of being judged—all because of Calvary.)

3. The new heavens, the new earth, the new state of the redeemed, in fact "all things new."

4. Then, too, there is the new Jerusalem. As you study the description of it, recall the time when you saw lights in a multitude of color played upon a beautiful waterfall or fountain, or the northern lights displayed in all their glory; and remember that our eternal home is just as real, but more beautiful, more gorgeous than anything we could ever imagine.

Notice Rev. 21:22. One day we shall worship, not in a temple made by hands of men, but at the very feet of Him who is the Light, the Life, the Hope of the World.

Girls, our inheritance in Him is beyond our comprehension, and as real as it is eternal. But think of the lost! Our life is light now and forever; theirs is darkness. We shall have the river of life; they, floods of judgment; we have His presence eternally, they shall be separated from His beautiful face forever! The Godhead has made possible and extended the great invitation, "Come!" Shall we not obey the great commission, and persuade the lost to come to Jesus before Jesus comes? Even so, come, Lord Jesus.

* * *

The privilege of writing to you each month has been a source of blessing and joy. Thank you so much for the opportunity, for your prayers, your interest, and your appreciation. I know you'll continue your daily visits to our Library, there to meet with the Author in order that as the King's daughters we may be "all glorious within." May the Lord richly bless you and make you a blessing.

In Him,

—Flo Mellick.

The Necessity of the Cross

By ROBERT W. HILL, Pastor, Osceola, Ind.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I. Tim. 1:15).

There are many proofs today that there was such a man as Jesus Christ, and that He lived in the regions of Galilee and performed many miracles to prove that He was the Son of God. Critics will argue over the diety, humanity and other doctrines of Christ, but nearly all will agree to the fact that he died. History proves to us that this man died, for in all the trend of the ages no death has had such a mighty influence over the course of the world. All felt the power of this death, from the peaceful brooklet of a single life to the mighty torrent of an empire. Christ's death was different from all other deaths.



Rev. Hill

As Christians, we say that without the shedding of blood there is no remission of sins. We understand the death of Christ to the extent that we have felt its effect; but this world cannot understand the death of Christ, and tells us that our theology is that of a butcher shop, and a picture of old-time tribal gods whose vengefulness and wrath can only be satisfied by the blood of a victim. The world asks today, "If Christ was God, couldn't He save mankind without dying?" "Is God a God of love to require the death of His Son?" We sometimes ask the question ourselves, "Why did Christ die?—Was it necessary?"

In the Word of God we find two important reasons for the death of Christ.

The Holiness of God demanded the death of Christ.

God is a holy God, and cannot stand the presence of sin. Holiness is an attribute of God and is the opposite of impurity. Because of sin, God's very nature cries out against the impurities of humanity. In Ex. 19 there is a wonderful contrast of God's holiness and man's sinfulness.

"And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day, for the third day the Lord will come down in the sight of all the people upon mount Sinai. **AND THOU SHALT SET BOUNDS UNTO THE PEOPLE** round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death."

Here in vs. 10-12 we have the holiness of God and His utter contempt for the presence of sin. Even Moses, a chosen servant of the Lord, could not see God or converse with Him face to face, for God had said, "No man shall see me and live." No man in his sinful condition could ever stand in the presence of the holy God. In contrast to God there is that of men:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "All have sinned and come short of the glory of God" (Rom. 3:23).

Yet, God loved the world, and although man was lost in sin, God desired to save him.

The problem therefore is, how was God to pardon a guilty and sinful world without in any way compromising His righteousness? Was God to appear merciful toward sinful man in the granting of forgiveness, pardon, justification? The genius of man fails him when he tries to think of a solution; and as a result of his feeble efforts, we have the confusion among the critics. Yet God knew the answer, for if God is to forgive unrighteous men, some way must be found of making them righteous. Before the foundation of the world the infallible God had His mind made up. There was only one way to save mankind and still satisfy God's holiness, and that was by the atonement. Christ had to die to satisfy God's holiness.

Yet, just how does Christ's death satisfy God's holiness? Rom. 3:25,26 tells us that "Christ was set forth to be a propitiation through faith in his blood— **that he might be just.**" The Greek word for propitiation is "hilaserion," which refers to a means of appeasing or expiation, or propitiation, or covering. God's wrath must be appeased because of sin. In the Old Testament, the well known cover of the ark of the covenant in the holy of holies was sprinkled with the blood of the propitiated victim on the annual day of atonement. This signified that by the blood of the offering, their sins were expiated or covered. But Heb. 10:4 tells us that "it is not possible for the blood of bulls and goats to take away sins." There must be something more, and thus was the death of Christ necessary. God could not make an idol or image that would save mankind. God could not make any bull or goat with blood that would suffice for a sacrifice for mankind. God could not make anything to save mankind, for only God himself could do that. Christianity is distinguished from paganism in that God appeased His own wrath by shedding His own blood. The New Testament never tells us that God is propitiated, and never are we told that Christ propitiates God or satisfies Gods' wrath. God is always pictured as self-propitiated and therefore Christ had to die, for Christ was God and no sacrifice less than God could ever redeem the lost. Thus to satisfy God's holiness in saving mankind without compromising His holiness, Christ died.

The Sinfulness of man required the death of Christ.

We first looked from God to man to see why Christ had to die; but let us now look from man to God to see how the death of Christ was required from man's viewpoint. Man, in his own strength, had failed utterly in coming back to God. Due to sin, man's thinking had been warped, his temple had been polluted, his hope of salvation ruined. Man was helpless, and he looked forward to death with fear and trembling. Someone has said that "death is the blackest and most shameful blot upon the face of the earth;" yet some-



YOU be the Judge

"The wrong side of the bed for most of us is that side where we never kneel down and ask God's help at the beginning of the day."

thing happened in the wild career of man that caused him to glory in death—that of the cross. When Christ came down to die, He knew that man could do nothing to merit salvation, so by His matchless grace He supplied those things that man lacked.

By His death, our Lord became the necessary ransom. Man surely lacked that. The meaning of a ransom is clearly set forth in Lev. 25:47-49, where a person is delivered by paying the price for which he is held captive. Man was held in the slave markets of sin and under sentence of death Rom. 7:14 "sold under sin." Man had no ransom with which to be freed, but Christ by His death bought sinners out of the market, loosed the bonds and set the prisoner free by paying the price—that of His own precious blood.

"Forasmuch as ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (1 Pet. 1:18). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). "The Son of man came not to be ministered unto but to minister and to give his life a ransom for many" (Matt. 20:28).

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

By His death, our Lord reconciled man to God. Man had failed in this respect, for "the carnal man is at enmity against God" (Rom. 8:7). There was a state of enmity between the two—God and man—and man could do nothing to remove the barrier, for reconciliation is the removal of God's wrath towards man and not man's wrath toward God. For example, Matt. 8:23,24:

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother (i.e. remove his enmity, not your own, and then come and offer thy gift."

The offender reconciles the offended and not himself. Thus the death of Christ was required, for "when we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10).

By His death, our Lord became man's substitute. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). No wonder the Christian can say with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ." We were doomed by the curse of the law, but Christ became a curse for us, became our Substitute that we might not be made subject to the law. "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

Upon a life I did not live;
Upon a death I did not die;
Upon another's death; another's life,
I risk my soul eternity.

The meaning of the death of Christ to the Christian.

We have thus discussed the necessity of Christ's death because of God's holiness and man's sinfulness, but in one sense of the word His death was demanded by the Christian. No one who accepts Christ by faith is left to drift about without any guidance. The sea is rough and the cargo light, but the cross of Christ acts as an anchor to hold each Christian in place. Thus it is the cross that gives the Christian a motive for service and love.

When we fully realize the meaning of the cross and why Christ had to die, we still realize immediately that the price that was paid for our salvation far exceeds anything that man can fathom. It is not for the Redeemer to magnify the cost of salvation, but the redeemed. "None of the ransomed ever knew." We can never fully understand why God would want to save us sinful creatures, and thus we sometimes fail to see the great love manifested for our salvation.

In England, it is said, over the burial place of a Crusader, lie side by side in effigy, their arms crossed over their breasts in everlasting stillness, the forms of a knight and his fair lady. Clad in armor, and complete from head to foot, rests the figure of the stalwart knight. The figure of the lady, however, while in all else perfect and entire, is marred by a missing hand. The curious traveler is told the following story in explanation of the handless arm. During the Crusades the knight was captured by Saladin, the Moslem leader. When asked to give a reason why he should not be put to death, the knight replied that he had, back in old England, a lady loyal who loved him; and if he were killed her heart would break. Saladin, who had a scorn for a woman's love, mocked, "She will soon forget her friend, and will soon be married to another." "Not so," said the knight. 'She would give her right hand for me." "Ah, we shall see," said Saladin, "I promise thy life if thy lady send to me her beautiful white hand." The message was sent, and the young lady had her right hand sent to Saladin. The knight was freed by the sacrifice of his lady. Could anyone doubt this love? So with the love of God. Why should He love us we do not know, but He paid a great price for our souls.

It is the cross of Christ that thrusts us out to win souls for Him. Not only does the cross mean "substitution" but "sharing." With this in mind let us share the burden of the cross, and tell others why Jesus Christ died at Calvary.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

SHINGLED HEADS

Speaking of shingled heads for women, whatever we may think of it today, it is of interest to know what was thought of it in days past and gone. The New Zealand **Reaper,** has unearthed and published a 17th century criticism of our 20th century practice. This criticism was written by William Prynne, a well-known Puritan father—one of the famous pilgrim fathers that landed at Plymouth Rock in 1620:

"Even nature abhors to see a woman shorne or polled. A woman with cut hair is much like a monster; and all repute it a very great absurdity for a woman to walke abrode with shorne haire; for this is all one as if she should take upon her the forme or person of a man, to whom short cut haire is proper; it being naturally and comly to women to nourish their haire, which even God and nature have given them for a covering, a token of subjection, and a natural badge to distinguish them from men. Yet not withstanding our English gentlewoman (as if they all intended to turn men outright and weare the breeches, or to become Popish Nonnes) are now growne so farre past shame, past modesty, as to clip their haire like men with locks and foretops, and to make this whorish cut the very guise and fashion of the times, to the eternall infamy of their sex, their nation, and the great scandall of religion."

Advertising the Gospel

By R. I. HUBBARD, pastor, Martinsburg, Pa.

"They advertise Jesus up here," said a little negro girl who had come 'up north' to visit.

And so, for several years, my signs have warned the passerby and witnessed to the traveling public. "Prepare to meet thy God," "Is it well with your soul?" "Is your heart right with God?" "Where will you spend eternity?" "Jesus Saves," "Jesus is coming soon," "Christ died for our sins."

For a year or so a sign gave forth its testimony, and then someone whitewashed it. After securing permission from the farmer, I proceeded to repaint the sign; but had hardly begun when some little children came out and hooted and jeered at me until I was glad when my task was done.

Picking at the Preacher

Do we question the atmosphere of a Christian home that can produce such children? And yet, how many are the homes where the preacher is discussed, pulled to pieces, and devoured at will. And how little do father and mother realize the fearful hurt to the souls of their children, and that they themselves are treasuring up wrath against the day of wrath to their own sorrow.

God took Elijah to heaven without dying. Elijah was dean of the Bethel Bible School and known everywhere as a mighty man of God, and such an event should have moved the whole nation to humility and great searchings of heart. But, alas! such was not the case.

Children reflect the atmosphere of the home. Thus we might visit a home in Bethel that night.

Father Sows the Seed

"Well," says father, as he reaches for another piece of bread, "I hear that Elijah went to heaven today. I hope he will be welcome up there; he didn't seem to get along very well down here. I'm right glad he's gone. He was always causing trouble, making famines, and was never satisfied with anything the people did."

"Yes," joins in mother, "but I guess we are in for some more of the same, for I hear that the spirit of Elijah rests upon Elisha."

"Ah," says father, "I wish that fellow would take his bald head and go up too."

But father did not realize that little ears were listening; he did not know that childish hearts were responding.

The Children Bring the Harvest

A few days later the children were playing in the alley, when Elisha came walking down the street. There was whispered conversation.

"You're afraid to say that out loud."
"No I aint either."
"I dare you to say it."
"Go up thou bald head."

Ah, that was fun; and soon the neighbor children joined in with the evil chorus, as they followed Elisha down the street—"Go up thou bald head."



One of the Gospel Signs

A block or two farther on, some other children caught the spirit of the times and shouted, "Go up thou bald head." It was fun. Some of the mothers of Bethel, hearing the confusion, paused in their work and went to the door. Soon taking in the situation, they smiled and encouraged the children in their blasphemous exercises.

Elisha said not a word, but moved on slowly down the street, while from every home and every block there came more children to taunt and jeer at the man of God.

God Brings the Judgment

It was evident that there was little welcome for God's servant in Bethel that night, so Elisha moved on down main street and out on the country road. Suddenly he paused; he uttered a few short words. But those words were freighted with such power that the homes of Bethel were thrown into the very depths of sorrow. "There came forth two she bears out of the wood, and tare forty and two children of them" (2 Kgs. 2:23).

And why is this story recorded in holy writ? Simply because God hates disrespect to His ministers. "The reproaches of them that reproached thee fell on me" (Rom. 15:3). Verily, these things happened unto Israel "for ensamples: and they are written for our admonition" (I Cor. 10:11). Beware—"Touch not mine anointed, and do my prophets no harm" (Ps. 105:15).

Human Hatred of God

"The rains descended, and the floods came, and the winds blew" upon another of my signs, and it fell not for it was anchored to steel posts. But that sign was not able to withstand the depravity of the human heart, so the iron posts gave away: and the sign, all battered and torn, fell heavily to the ground, only to be picked up and thrown behind a neighbor's milk house to rust away. Rust? But was not that rust a witness against them? And did it not eat their "flesh as it were fire?" Conscience is a fearful executioner.

When Conscience Strikes

Once, 10 sons of Jacob stood before the prime minister of Egypt.

"You are spies," he charged.
"We are honorable men," they pleaded.
Honorable men? But just then, memory awoke; and

conscience, like an ugly giant, came stalking forth —conscience, whom they hoped was dead; conscience, whom they thought lay buried beneath the rubbish of the passing years. Conscience came forth and compelled them to stand hopelessly by, as a scene of former years passed in review.

There was a young lad in mortal agony, his face torn with anguish, his eyes wild with fear. His breast was heaving, his throat was sobbing, his voice was quivering and pleading for mercy . . . "We are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear."

And so it was that centuries later—was it conscience that awoke? Was it conscience that poked and prodded? Was it conscience that brought out the battered sign and stood it up again? And why did the young folks "join the church?"

Verily, God's Word shall not return unto Him void. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).



DR. GRIBBLE'S LAST PICTURE

For additional copies of this photograph, write the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Ten Suggestions for Public Prayer

1. Make your prayer brief; others want to take part.

2. Get to the point: you don't need to beat about the bush with God.

3. Be specific: generalizations are valueless.

4. Express yourself as clearly as you can.

5. Limit the number of your requests; leave something for others to pray about.

6. Speak up; God hears your whisper, but the man on the other side of the room does not.

7. Don't speak to the floor; hold your head up so your voice will carry.

8. If you are near the front, turn so that your voice will reach the most people.

9. Don't wool-gather; follow others in their prayers.

10. Pray in the Spirit; keep silent until you can.

—Reprint from Wheaton Bible Church Bulletin.

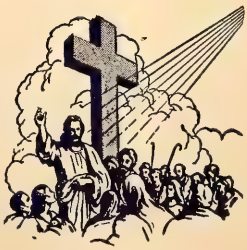


The Faith of Our Fathers

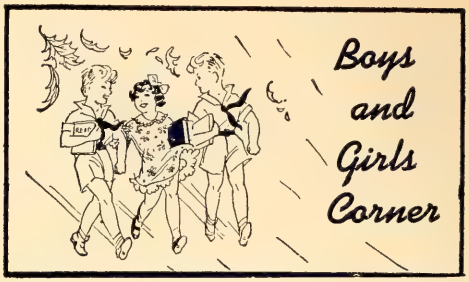
The Declaration of Independence concludes with this sentence:

"And for the support of this Declaration; with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

It is well to remember that the founders of the Republic were men of strong religious convictions; that they had faith in God, and that they put "a firm reliance on the protection of Divine Providence."—Selected.



Pondo Sees the Light



CHAPTER 7

KOLY AND PONDO GO TO WORK

A continued story written for our boys and girls by **MISS MARY EMMERT**, Missionary in Africa

Nana's little sister, Yadoly, had come to live with her since the arrival of the twins. Taking care of twins complicated Nana's work so much, that it was necessary to have someone to help her. Even Pondo was often asked to take care of one of the babies while his mother went to beat the cassava roots into flour.

But Pondo was not fond of staying home with the twins when his friends were out hunting field rats or having a good time in the stream, so he ran off whenever possible.

"It just seems that everything has gone wrong since the twins were born," Nana would say. "They surely are bad luck."

In fact, anything bad that happened would all be blamed on the twins, whether Yadoly stumbled and broke the water jar, or the leopard came in the night and killed the dog. By the time they were four, they were quite accustomed to being accused of whatever misfortune came to the family.

Koly had been sent to work on the new road which the white man had ordered. Sambey had chosen him, together with a number of other villagers, for steady work on the road. Work day after day clearing the ground and chopping dirt was not to Koly's liking, especially without pay. But Sambey's word was law.

"A white man's road is much work," he complained to his wives. "I don't like it."

"Those twins," grumbled Kogara. "You have had nothing but hard luck ever since they were born."

Nana could not say much, as she had often remarked the same thing. It made her very angry, however, to hear Kogara say it, so she flung out: "Is that your affair? You've never had any children!"

The taunt was too much. The quarrel that followed was long and bitter. Both of them talked at once and kept it up endlessly, never stopping to listen to what the other one said. Koly walked away, as was his habit. What was the use of ordering them to stop when they would not listen to him anyway? Pondo disappeared, too.

By evening, when they ventured to return, the wives had settled into a sullen silence. Koly ignored it philosophically, and started talking about the guard.

"That guard has taken a liking to me," he said. "He has made me a captain over the other men. Perhaps I shall get to be a big man."

His family looked at him with a new respect; but they did not think of crediting the twins with the good luck, which would have been just as reasonable as blaming them with every misfortune.

As time went on, Koly grew in favor with the guard. as he understood more and more the work of road building, and showed himself adapted to overseeing a gang of workmen. The guard could leave the work in Koly's care while he went to inspect another part of the road. When he returned they invariably got together in the evenings and enjoyed a pot of beer. Soon they became very good cronies, and the beer flowed freely.

The morning after one of these drinking bouts, Koly appeared much elated. "What do you think?" he bragged. "The guard has made me a big captain over the whole roadway, and I am to travel with him. You two are to be released from the village work, too. You will no longer need to work in Sambey's gardens."

"Really?" Kogara exclaimed. "Do you suppose it could be true?"

"He was probably drunk when he said it," chimed in Nana. They knew that all the village women had to work in the chief's garden. Even the chief's 20 wives were not exempt, except his first wife, of course; and then any woman with a tiny baby was also excused for six months or so; but it was almost too much to expect that they would be relieved of all work for Sambey, and free to work in their own gardens all the time.

"Oh, he means it all right," said Koly. "He has already given the order to Sambey. When everyone is called together to report for work in the morning, you two just sit still. Do not go to the chief's doorway with the others."

Nana and Kogara were delighted with their new freedom, and of course lost no time carrying the news to their friends. It made quite a stir in the village, and not a little envy among the other women.

"They think they are Madames!" the villagers said about them, meaning that they were privileged like the guard's wives, who did no work whatever. The guard's wives called themselves "Madames," probably patterning after some government official's wife they had seen in their travels.

The guard and his wives were originally from a distant colony where civilization of a sort had long since touched. They were the forerunners of the half understood and much abused manners of the white man.

"Theresa, the guard's first wife, wants you to work for her," Koly abruptly announced to Pondo one day. "You are to be a boy," she says.

"What is that?" said Pondo.

"She means you are to be her servant, to carry wood and water, to sweep and to work in her garden."

"But that is woman's work," objected Pondo.

"You know the guard's wives do not work. That is why they need a boy to do their work. It is a new way of doing things."

"I do not want to be a slave of anyone," Pondo declared with feeling.

"But she will give you clothes for your work. Think

what a big man the white official's boy was. Besides the guard may not like it if you refuse."

So Pondo was finally persuaded to serve as boy to Theresa. The thought of owning some real cloth was a big inducement, for he had worn nothing but a strip of bark cloth all his life. But the guard and his wives had cloth all over them; and even the chief, Sambey, had been given a blanket by the white man, which he proudly wore wrapped around him, the upper corners tied together back of his neck.

It took some time for Pondo to overcome his dislike for steady work for he had always been free to come and go as he pleased. But Theresa was kind to him, and he found that he still had many hours of free time. What he liked best about his job was that he daily learned many new things, and heard much of the outside world.

One day when he was taking the heavy water jar off his head, and setting it in the corner, it slipped from his hands and broke like an egg shell. The water ran all over the dirt floor. Pondo expected a storm of abuse like that he had often heard in his own home when anything was broken. But to his surprise, Theresa only said: "Nzapa ayeke" (God exists).

The boy was puzzled. "Why did she not beat me, or at least scold me?" he thought. "What does she mean?" Finally he asked: "Who is Nzapa?"

"Oh," she said, "don't you know? Why he is the one who lives up in the sky, and makes the rain come."

That is all he heard about Nzapa that day, but he thought to himself, 'Nzapa must be very good to keep me from getting a beating."

QUESTIONS

1. Would you like to be a twin in Africa? Why not?

2. In what way were the parents inconsistent in their reasoning?

3. What is meant by an African guard? by a "boy?" by a "Madame?"

4. Who were the forerunners of civilization in the far inland regions?

5. What did Pondo like and what did he dislike about being a "boy?"

REST AND CHANGE

Archbishop Magee of New York, after staying at a hotel, had an extortionate bill presented to him by his host, who after receiving his payment, solicitously inquired if his lordship had enjoyed the change and rest. "No, I have had neither," replied the Archbishop; "the waiter had the change, and you've had the rest."

IN THE GOOD OLD DAYS

Here's what the interested parties got from a bushel of corn back in the good old days:

The distiller got four gallons of whisky which retailed at $16.50. Here's what the other got out of it. The farmer got 25 cents, the United States got $4.40, the railroad got $1, the manufacturer got $3.70, the drayman got 15 cents, the retailer got $7, the consumer got drunk, his wife got hungry and the children got ragged.

Is there much difference in these days?—Long Beach (1st) Bulletin.



Suppose someone were to offer me $1000.00 for every soul I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am now endeavoring to do? Is it possible that I would attempt to do more for money, even at the risk of blunders and ridicule, what I hesitate to do or shrink from doing now in obedience to God's command??? —Selected.

THE BIBLE IDEA OF A CHRISTIAN

In faith he is a believer
In heart he is obedient
In character he is a saint
In relation he is a son
In conflict he is a soldier
In the world he is a pilgrim
In the darkness he is a light
In earth's pollutions he is salt
In the vine he is a branch
In life he is a servant
In his walk he is a living epistle
In expectation he is an heir
At all times, he is out and out for Christ.—Sel.

COMFORT FOR DARK DAYS

"We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. (Heb. 13:6).

Search me, O God! my actions try,
And let my life appear
As seen by Thine all-searching eye;
To mine my ways make clear.
Throw light into the darkened cells
Where passion reigns within;
Quicken my conscience till it feels
The loathsomeness of sin.

—Selected.

THE A B C OF THE GOSPEL

A gony and death
B urial and resurrection
C oming again.

Remember

JESUS SAID: "THIS DO IN REMEMBRANCE OF ME"

No one who has truly called Jesus "Lord" can willfully ignore our Lord's last request, made as it was just a few short hours before He went to the cross.

WOMEN'S MISSIONARY COUNCIL

Fellowship Corner

Southern California

The Southern California District of Women's Missionary Councils have had a very busy year.

Three district meetings have been held; the first one in October at the LaVerne church, at which time the election of officers took place.

The spring conference was held at the 2nd Church of Long Beach. This meeting was attended by 218 women of our 13 Councils. These meetings were all in charge of the president, Mrs. Gnagy, who is a most efficient leader.

The program of the Spring Conference was full from the start, and was enjoyed by all who attended. The speaker of the morning was Mr. Olvey, a missionary to Venezuela; and for the afternoon Mrs. Cecil Jackson, missionary to India, was the speaker. Colored talking pictures of the work being done by the Jacksons in India, were shown by Mr. Cecil Jackson at the luncheon hour. Mrs. Leila Polman, sponsor of national Sisterhood work, brought greetings from the Mid-West Tri-state Conference.

The third meeting was held on Thursday of Southern California District Conference week. This is "Mission Day" at the conference, and for several years has been in charge of the W.M.C. Mrs. Gnagy was presiding officer for the day. The women voted to give $15 to help a Sisterhood girl attend National Fellowship. The speaker for the morning was Mrs. K. Hawley Jackson, who took us through an imaginary day with a missionary in India.

Mabel Crawford, our missionary to Africa home on furlough, was the afternoon speaker.

An offering was taken, which goes into the district funds to further the missionary work carried on by the W.M.C. here in Southern California. This offering amounted to $61.89.

This very briefly sums up the work of our district for the year, but by no means tells of the benefits and blessings received, or good accomplished, by the devout women of this district endeavoring to do His will.

—Mrs. Ray Runyon, Dist. Sec'y.

South Gate

Dear Sister Councils:

July 24th was our council meeting and the annual election of officers. Although our membership list is from 25 to 30, about one-third have attended the meetings due to the blackouts. Some have small children and feel they cannot be away at night. We never know how long a blackout will last nor how serious it might be, so we have now changed to afternoon meetings; and all feel that it is for the best, although there are some who work daytime and cannot be with us.

July 16th was Missionary Day at our "District Conference" held at Long Beach First Brethren Church. It was truly a day of great blessing to all who attended. In the morning we heard Mrs. K. Hawley Jackson, missionary to India. Hearing her we felt the need to give more and more, and to pray that some may be called and a way provided to go with the gospel to that land of darkness and misery. In the afternoon we had the pleasure of hearing Miss Mabel Crawford. She was the speaker at our "Mother's and Daughter's" banquet. She always has a wonderful message for us.

When we learned that the money from our dime collectors was to be used as we saw fit, we decided to divide the proceeds, $20.76, between the Jewish Mission in East Los Angeles and tracts to be used in Claude Pearson's work at Fort MacArthur among the service men. Our local council has been interested in the Jewish Mission, sending some of our "work day" clothing there.

We also have a "Sunshine Fund" to be used for medical supplies by our missionaries to South America, our goal being $50.00 a year. Last year we had around $45.

We are praying for a goodly sum this year. Originally this was the money we spent on Sunshine Sisters. But we decided to put the money into real missionary work, thus our "Sunshine Fund."

We have pledged to give $1.00 a month toward supplies for our local "Child Evangelization" classes.

We feel the Lord has truly been with us in every effort put forth. We enjoy hearing what the other Councils are doing.

Joyfully yours in His service,

W.M.C. of First Brethren Church,
South Gate, Calif.



FOUR WAYS TO READ THE OLD TESTAMENT

"When reading the Old Testament it is well to read it four times. First, from the historic viewpoint; second, for types; third, for spiritual truths; fourth, for practical lessons."

THE TWO SHOVELS

They asked Captain Levy of Philadelphia how he was able to give so much to the church and still have much left. "Oh," he said, "As I shovel out, God shovels in; and the Lord has a bigger shovel than I!"

A small river carries a great deal of water to the sea, if it keeps running. A little deed for Christ each day will finally bring a reward of great richness from God.

I have known God to use people who never had a chance, but I have never known God to use a person who had a chance and would not take it, or could make a chance and would not do it.

News from Brethren CHURCHES

LONG BEACH, CALIF.

After having heard much of the Bible School at 5th and Cherry, the First Brethren Church of Long Beach, Cal., we were much interested in watching the people as they entered the wide open doors of the Bible School building, and disappeared into the various departments.

None were more smiling and eager than the tiny tots, but there were so many of these, we wondered what would be done with all these babies. A nursery perhaps! We decided to look in the Cradle Roll Room where these 2, 3 and 4 yr. olds entered.

Just inside the door Mrs. Merle Wilcutts, and her secretary, Mrs. Drew Davis, gave us smiling welcome. There was a rustle of wings of gay birds; and butterflies, suspended from the ceiling, fluttered in the breeze just over our heads. A tiny illuminated church seemed to be the first objective of most of the children: into it they dropped their pennies and listened to hear the little bell ring as the coin was dropped.

Wraps were removed and hung on cleverly labeled racks, which swung out from the wall at the rear of the room. At the end of each row of 10 or 20 tiny chairs sat the "teacher," and away went the child to his "row." The teacher is responsible for her row, but does no teaching, as the entire program is for the whole group.

We were amazed to see those 50 or 60 children, really all babies, as they sang their songs (most of them motion songs), and recited Bible verses (they are supposed to learn one each month). We thrilled to see them kneeling with heads bowed on the little chairs as they recited their prayer. Most of them sat quietly while an illustrated lesson story was given. Occasionally a child would have its feelings hurt, or suddenly remember to miss mother or daddy and begin to cry; then the teacher would gather it into her arms and disappear into a side room, from which they usually emerge very soon consoled.

We were told that the program, with the exception of the lesson story, is the same from week to week, with only minor variations.

Last October 90 children of 3½ and 4 yrs. were promoted to the Junior-Beginners, leaving only the 2 and 3 year olds in the department. But there is probably never a Sunday that some new child does not enter the department; and by Promotion Day this year, it is expected to have another large group ready to send onward.

The enrollment at present is about 90, with about two-thirds in attendance. Special care is taken that each song or exercise has some spiritual significance; and so for an hour these wigglers are both entertained and instructed, with the hope that they will thus early love to come to God's house, and love to hear of His love for them, and respond by loving Him, too.

—An Observer.

LOS ANGELES, CALIF.

Dear Sir:

The Daily Vacation Bible School of the 2nd Brethren Church of Los Angeles, Calif., was held from July 29-Aug. 17. The enrollment for the school was 225 including teachers and officers, with an average attendance of 111 for the 15 days.

One of the outstanding features of our school that helped to keep up the attendance was a fisherman's contest for new members. The first prize, a large scripture plaque, went to Donald Cuttler who brought 11 new members.

On the closing day a picnic was held for the entire school. In the evening a program was given, with 270 parents and scholars present, at which time awards for perfect attendance, memory and hand work were given to all who made their goals. 40 students received all three awards.

Helen Reuter as superintendent, Jayne Reuter as secretary, and 26 faithful teachers giving of their time and talent, enabled us to have a very successful school this year.

Yours in His service,
Second Brethren Bible School
—Mrs. Jayne Reuter, Sec'y-Treas.



As The Daily Vacation Bible School at Second Brethren in Los Angeles looked to the cameraman.

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ISN'T IT TRUE ?

To seek the full support of God while relying in part on worldly aids is like trying to swim with one foot on the bottom.

One night a half drunken man came into a meeting and asked the question. "Preacher," he said, "since you are so mighty, could you walk on water?" "Yes," the preacher said, "A great deal better than I could walk on whiskey."

Our Goal 5,000 SUBSCRIBERS For The BRETHREN MISSIONARY HERALD

IS YOUR CHURCH 100%?

WHAT ABOUT TIRES?

Everyone knows about the shortage of tires. We believe that the people of our church should drive carefully, preserve tires and use the cars to the honor of the Lord in regular church attendance and in bringing others to the services. God's work must go on. God has promised to bless the land in the measure that His people are true to Him. See 2 Chron. 7:14. Let us not be among the number who stop driving to church to save tires. Let us stop driving other places first—W. 10th St. Bulletin, Ashland, O.

EXCUSES

A man refused to lend a rope because he was going to tie up a heap of sand with it.

"But you can't tie sand with a rope!" exclaimed his neighbor. "Yes you can," he replied, "you can do anything with a rope when you do not care to lend it."

What surprising uses we often claim for the time which Christians are supposed to spend in church! Let's stop making excuses for not doing the things we ought to do. Let's try doing them!—Compton Bulletin.

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Brethren
Missionary Herald
Vol. 4-No. 35—HOME MISSIONS NUMBER—Sept. 19, 1942

















Our Cover Pictures . .

By THE EDITOR

We have no end of encouraging comments on our big two page cover spreads of home mission points, people and activities. It is the beginning of a new program to personalize our growing home mission work and workers. If you like the idea drop us a line and give us your suggestions. Better still, send us some good pictures to use in future issues.

The pictures on the cover of this issue come, as usual, from coast to coast.

No. 1—Comes from Cleveland, O.,—Corporal and Mrs. Richard Jackson, Jr., members of our mission church there.

No. 2—The Children's Department at Flora, Ind.

No. 3—At New Troy, Mich., they not only sing "Bringing in the Sheaves," but they practice it, too, as illustrated by the bus used to bring in members of their Bible School.

No. 4—Master Walter Lepp, Jr., son of our Cleveland pastor.

No. 5—A fine view of the interior of our Flora, Ind., church.

No. 6—The Primary department at Waterloo, Iowa.

No. 7—The W.M.C. of Modesto, Calif., meeting at the Ira Tombaugh home.

No. 8—This happy group represents the Intermediate department at Hagerstown, Md.

No. 9—Another W.M.C. group, this one from Flora, Ind.

No. 10—Beginners at Tracy, Calif.

No. 11—Primary department at Clayhole, Ky.

No. 12—Congregation at Fremont, Ohio.

No. 13—Rev. Sewell Landrum and four of his recent converts at Clayhole, Ky.

No. 14—Beginners class at New Troy, Mich.

No. 15—Leaving Sunday School at Winchester, Virginia.

No. 16—A few Beginners at Compton, Calif.

The Last Reminder

The coin collectors can still be circulated in our congregations to profit before Thanksgiving time. After September the period is too short to make them of very much value. So we make one more reminder before the home mission offering is taken. Pastors and Sunday School superintendents, order now, from THE BRETHREN HOME MISSIONS COUNCIL, INC., Berne, Indiana

HOW TO BUILD

"Let every man take heed how he buildeth (1 Cor. 3:10).

Our business is not to build quickly, but to build upon a right foundation, and in a right spirit. Life is more than mere competition as between man and man; it is not he who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God!—Joseph Parker.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.



By R. PAUL MILLER

THE FORGOTTEN MAN—

The "bottom sixth" of America's population furnished the present administration with its overwhelming control of the nation's affairs. The neglected classes and groups who, though they had voting power, had hitherto been ignored, turned the trick. They were catered to, flattered, pitied, fed and feasted —hence, they swept like a tidal wave into the New Deal camp.

It is these same "forgotten men" who have been ignored by the great denominations. The large church groups have been running mad after culture, and have been depending on religious education to bring in members. They have been seeking "nice people," who have position and character and who will be "assets" to the church. This quest has narrowed the church's field of work and as a result such groups are shrinking.

Power and success will go to the Christian churches which will seek the "forgotten men" of whom there are millions in America. There are groups, smaller sects, today, who use methods of teaching and preaching that would be scoffed at by the larger denominations, but they change the lives of these people, they are winning **men,** they crowd their meetings, and they hold their people with enthusiasm. They do it by preaching a supernatural gospel, embracing the very elements that used to be the main tenets of the older churches. There is a great future for the fundamental and evangelistic denomination which has not surrendered the "faith once and for all delivered unto the saints," and which recognizes this opportunity, and steps into the breach for God. May God awaken and stir The Brethren Church to do so. This constitutes the most tremendous home mission challenge and it faces The Brethren Church today!

ROME IS RISING—

Those of us in America who have so greatly enjoyed the free privileges of spreading the gospel in this land and foreign lands, cannot but look with heartsickness on the sure and deadly advances of modernism, liberalism, and communism in the ranks of organized Protestant groups. The leadership of the Federal Council of Churches of Christ in America, having forsaken the evangelical faith and embraced a philosophy that appeals to an unbelieving world, have jockeyed themselves into the position of national representatives of all the Protestants of the land. They don't represent all of the Protestant churches by a long shot, but they are so powerful that it is made to appear so to our political leaders. Naturally when our statesmen desire to consult with spiritual forces in the land, they go to this organization to get the Protestant view, to the Romanists for their views, and to the Rabbinical Association for the Jewish view. There is little doubt that the other two groups can speak for their people truly, but the Federal Council cannot speak for all Protestants by any means. We dare say that we believe that less than 5% of the churches they actually represent do not realize what they stand for, or what they are doing. The modernistic churches are swiftly becoming a hollow shell. If ever the charge of the church being a rich mans' affair were justified, it would be more properly fixed on them. If it weren't for wealthy donors, who supply the cash, there would be nothing to keep them going, for they close up and dismiss their Sunday Schools most of the summer, and the preachers go on two and three month vacations. Their pews are getting emptier each year. The common people don't like their line of stuff for it has no power in it. But nevertheless the modernists have captured the leadership of the larger denominations, with the resultant loss of respect for the Protestant cause on the part of the world.

In running through some filed material we found the note of a statement made by Michael J. Walsh, secretary of the State of New York. It struck us as being based on more than passing fancy.

> **"Protestantism, as a Christian influence in the United States is almost dead. The future of America, and Christian civilization in this country depends upon Catholic college graduates."**

There is no doubt but what such Christian civilization as America shall have in the future will largely be that of the Roman Catholic Church. The Old Book undoubtedly declares that Rome shall sway a dominating influence in world affairs as the days of the man of sin draw on. Mr. Walsh certainly made a true statement about the growing weakness of the organized Protestant church and the mounting strength and position of the Roman church. But there is another word to say on this. The portion of the Protestant churches that is fading, is the modernistic crowd. The Roman church is getting stronger, but politically, not spiritually. But there is a mighty portion of the Protestant churches whose strength is not fading. They are getting stronger

How About It?

What have you been doing for your church during the past week? How many have you invited to services? How have you set before them an example of attendance yourself?

every day. The Spirit of God is working in a mightier way through them than ever before. Their leaders are not politicians, but preachers of the gospel; they are not statesmen, but soulwinners! Their interests are not in making over this lost and passing world, but in getting men ready for an endless eternity. Rome will undoubtedly get this present world along with the Communists and Magog, but we look for the next world wherein is "a city that hath foundations, whose Builder and Maker is God!"

FEAR OF DEATH—

We have been mightily impressed with the many reports from the battlefront which reveal the apparent utter disregard, if not the desire, for death manifested on the part of the Japanese soldiers. Reference to squads of "suicide troops" carry the impression that such soldiers are magnificent and are sort of envied by their fellows. Stories of Japanese aviators driving their flaming airplanes directly at enemy warships, which means a certain and awful death, are characteristic.

The question arises again and again, "Why do they do this?" Without Christ, without a knowledge of sins forgiven, with no knowledge whatever of life after death, so far as their religion is concerned, how can they thus recklessly plunge into the awful darkness of death? How can men be filled with a mad passion to die under such circumstances? Apparently the reasons are two-fold. First, this life holds so little for them that anything in the next life would seem to be better. Poverty, suffering, disease, hunger, misery, injustice, serve to give little incentive to hold on to this present life. In the second place, they are taught that death in behalf of the emperor of their country means immediate ushering into the presence of the son of heaven for eternity. "Son of heaven" is one of the names for the Japanese Mikado. A belief in these things undoubtedly makes death attractive for the Japanese.

Content for death, or even eagerness for death, is not a new thing, but rather is characteristic among heathen. The dying Annamese sleeps in his shroud and superintends the making of his own coffin in anticipation of a pleasant experience ahead of him. For a small sum a criminal in China may purchase a substitute to die for him. Life for millions of poor Chinese is so cruel and poverty-stricken, that a sum of money that will allow a spasm of spending and pleasure for a little while is attractive even when followed by death. In Senegambia, Calabar and Central Africa youth and maidens, men in their prime, and mothers with babies at their breasts, welcome death believing that it leads to something better. A missionary in the Fiji Islands tells of being asked to assist at a native funeral. He was amazed to find the prospective corpse, an old lady, tripping cheerfully, in the procession to the appointed place where she was dutifully choked to death by her sons.

These people think little of giving up this life, for it has held so little for them. Those in civilized countries shrink from death, for it means the end of a pleasant life and a reckoning with judgment and punishment for sin because they have heard the gospel and rejected it. They know there is nothing good ahead for them.

How different is the outlook for the faithful Christian. He knows that nothing in life can keep him out of heaven. He knows that suffering is only for a while, "for the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us." That is why martyrs sang at the burning stake. They knew that "when our earthly house of this tabernacle be dissolved, we have a building of God; a house not made with hands, eternal in the heavens" (II Cor. 5:1). His faith and confidence are not based on blind superstition but on the death and resurrection of the Son of God. He does not seek death, for life here and now is sublime even in suffering, because Christ dwells in his heart. But for him death has lost its sting. Praise God for the rock of our faith.

THINK IT OVER



Science has ears to detect the fall of a snowflake. How do you suppose some of our little slips must echo in heaven?

READY FOR THE MARK—

Increasing attention is being drawn these days to the need of a mark for all defense and government workers and soldiers which cannot be duplicated. All other tags and cards and passes can be imitated successfully. Now the famous Hall Commercial Laboratories of Pittsburg, Pa., affirm their perfection of an invisible mark produced by a secret process that can be fixed on the forehead or hand of the person, and which can only be revealed by the use of exposure to ultra-violet ray. These marks can in no way be removed once they are imbedded in the skin. It appears that Satan is getting all things ready for the day when his lieutenant Antichrist shall be the world's dictator.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:16,17).

We are made to think that Satan is not satisfied with lip service—no mere empty profession with him. If you are his you must submit to his mark of possession. And we are also wondering how many there are among us today who outwardly profess Christ,

and who associate with His people, yet who, if we but had the ultra-violet ray insight of the Spirit of God, would be shown to have the tell-tale and secret mark of loyalty to Satan in their forehead and in the right hand.

But when God looks His people over He doesn't look for the forehead or the hand, but the heart.

"Man looketh on the outward appearance, but God looketh on the heart" (1 Sam. 16:7).

When the heart is right with Him, and wholly yielded to His will, the hand and the lips and all the body and the life will bear witness to the world as to whom we belong. Every man must choose the type of mark he will bear, and who his master will be.

THE SOURCE OF GERMAN ARROGANCE—

What makes Germany so war-minded? During the previous world war British and American statesmen repeatedly stated that they had no ill will toward the German people themselves, that they were as peace-loving as any nationals. The need was to crush the warlords that controlled the nation under the Hohenzollerns. So the German rulers were overcome and removed. The world expected Germany to settle down as a peaceful republic. Instead, it was but a few years until, in spite of the restrictions of the Versailles treaty, they were building another war machine and seizing French territory. Today they have the greatest war machine ever assembled, embracing every avenue of economic, social, political, educational and religious domination over conquered peoples. It simply staggers the mind with trying to embrace the fabulous system of war-making they have evolved. The cost to the people of Germany in blood, suffering, and money is beyond all calculation, and yet they continue on in a spirit of total devotion, of selfish abandon, that is astounding. All this but shows that it is not the former leaders, nor is it the present leaders, but the spirit of the German people themselves that is back of all this warring. But why should they be thus possessed? It is easy to see once you look at the teachings they have had for generations.

They have been taught that they are the one dominating race of the world, the super-men of the world, born to rule and prosper by crushing the weaker nations. Von Gottberg, one of their most vigorous writers, wrote:

"War is the most sacred of human activities. Still and deep in the German heart must the longing for war endure."

Not only has war been glorified as the life devotion of the German people, but it is shown as the way to success and growth. Karl Wagner set forth this before the German heart in great force.

"The efficient peoples must secure themselves elbow room by means of war, and the inefficient must be hemmed in, driven into reserves where they have no room to grow, where they may crawl slowly towards the peaceful death of early and hopeless senility."

Such callousness could not be embraced by any but a people crazed and blinded by self-worship to the point where the value of any human life but their own is inconsequential. It was Treitchke that first drove this idea into German breasts.

"The German is a hero born. He can hack and hew his way through life."

In view of these things it is little wonder that the spirit of the gospel of grace in Jesus Christ soon became obnoxious to German leaders. Little wonder that they began to cut away at the Bible and to cast aspersions upon the deity of Christ. Little wonder that the teachings of Christ that His disciples should be known by the way they love one another and manifest the spirit of forgiveness toward all, were talked down. It is easy to understand Hitler's attitude toward Christianity the moment he started to bring to realization the ideals that had been held up before the German people for so many years. Christianity was in his way. It would destroy all he sought to accomplish. **Thus a people are shown to be made by their teachers.**

We tremble as we think of the harvest of the spirit of antagonism to the Bible as the Word of God, and to Jesus Christ as the Son of God, and to the doctrine of the atonement, and to the whole idea of belief in the supernatural that has swept through American institutions of learning for the past two generations. That teaching is now in the breasts of thousands of men and women in our national life, and is controling their influences. Germany was once the cradle of the Reformation, the mightiest movement for the release of the gospel to the world in history, but look at that nation now. How has the mighty fallen! God forbid that our America, which has been such a great friend of the gospel, should finally repudiate Christianity in a mad idea that Americans are supermen fit to rule the world! God help us to preach the gospel to America now as never before for a thousand reasons.

"If the foundations be destroyed, what can the righteous do" (Ps. 11:3).

LEARNING FROM THE MOVIES—

It was recently brought to our attention that the Methodist church in South Pasadena, Calif., has borrowed the "bank night" idea from the movies and

Remember

The world will read the Bible bound in skin whereas it may never read the Bible bound in leather.

Across the Nation - - WITH OUR SECRETARY

Tent Campaign at Mansfield—

The Bible class which Bro. Arthur Cashman has been teaching since last fall in the Prospect Park Pavilion, at Mansfield, O., has grown into a real congregation. They were organized into a Brethren church in April. At once they began planning a tent meeting with the purpose of reaching the people of the city with the whole gospel. Leo Polman and Elaine were obtained to have charge of the music and children's services. The secretary did the preaching.

Bro. Cashman had done a fine piece of work in getting his people in the spirit of the meeting and in placing the services before the people of the city. The advertising was well done over the radio, in the newspapers, and from house to house.

The tent was located in a fine section, and a splendid type of people attended the services. The meetings drew people of all classes and some of all classes responded to the invitation. The location is undoubtedly a choice one. We only hope that the Lord will open the way to purchase the ground on which the tent was pitched. We could hardly ask for a better site, or one where so little Christian work was being done. Much prayer is going up for this angle of the work, which is so very important.

The meeting had the usual ups and downs of a campaign in a new field where we have so few to support the services. But there was always a fine interest present. As the meetings drew to a close the attendance grew consistently larger. We greatly appreciated the fine encouragement from the people of Danville, Ankenytown, Fremont, Wooster, Ashland and Rittman who came often, and also from the U.B. Church in the city of Mansfield, who came often with their pastor. All these people helped us a lot.

Bro. Polman's work as song leader and children's worker was of a very high order. It added much to the attractiveness of the services. The children's



Scenes at Mansfield Revival

Top picture shows a view of the tent. Next comes Rev. and Mrs. Cashman. Then a view of the picnic at the close of the meeting, and bottom picture shows a view of the crowd on the final day.

is having one each week for the purpose of raising funds for the church. We wonder if the pastor of that church has ever read in 1 Cor. 16:2 where it reads, "Upon the **first day** of the week let everyone of you lay by him in store as God hath prospered him." Do you suppose the apostle Paul got his idea from the local theatre or stadium and adopted it in the Corinthian church?

It is evidently God's plan that making offerings to Him should be an act of worship (Matt. 5:23,24). When the men of the church do not love the Lord enough to lay their offerings upon the altar as a testimony of their devotion to Christ, but must be wheedled with some worldly scheme of entertainment to support the church, it is a dishonor to Christ. It is a reflection on the pastor and the weak way in which he dishes out the gospel message when it does not inspire his men to adequately support the church as a direct act of worship. God pity the pastor who depends upon 'bank nights', 'bazaars', 'strawberry festivals', 'suppers', and what not, in order to obtain his support. When such shifts are resorted to, it is usually the first sign of a spiritually decadent church.

meetings were a bright spot in the campaign. They were charged with enthusiasm and much Bible was taught. There were about 40 who made decisions in the meetings, but of course the majority of the parents were either disinterested or members of other churches. But many parents who had no knowledge of the gospel came and heard it through the influence of the children.

Bro. Cashman has done a real work of sacrifice in supporting himself mainly by selling Bibles and giving half of his time to the work of the church. He has gone from house to house dealing with souls, early and late. Too much could hardly be said of the unselfish work he has done in the effort to establish this new congregation. Every new congregation has been born in the sweat and sacrifice of some man with a great passion to carry the cross on beyond. We greatly enjoyed our fellowship with him in this meeting.

The people who constituted this new group showed us the finest hospitality. They stood by the meetings faithfully with their presence and their offerings. There is a real future for them. Our home with Brother and Sister Will Kissell was a most happy one.

If it be possible to get our Mansfield work on the air, we can shorten the period of dependence for this work by half, we believe. The local radio station is friendly and it constitutes a real opportunity.

We received the finest kind of interest and co-operation from the district churches. With such a spirit continuing, we believe that not only at Mansfield but also at many other places strong Brethren churches can be successfully and quickly established in northern Ohio.

Baptism at Clayhole—

Since the revival meetings closed at Clayhole, the congregation has been enjoying some mighty good times according to a letter from the pastor, Seweli Landrum. Souls are still coming to the Lord. A local school teacher accepted the Lord on a Sunday morning and was baptized after that same service. A total of 24 have been baptized to date as a result of the meetings.

The parsonage is being washed and painted, and will be finished by conference time. God is blessing our Kentucky mission.

Wooster Sunday School Grows—

A note from John Squires, pastor at Wooster, reports an attendance of 82 for two consecutive Sundays. This is making it necessary to provide more rooms for classes. Already one class is meeting in the rooms occupied by the pastor and his family. Either the building will need to be enlarged or the pastor will have to move. Wooster is now beginning to appreciate the gospel The Brethren Church has to give.

Hagerstown Building is Almost Finished—

We are glad to furnish a snapshot of the Hagerstown church building. It was sent us by Bro. Norman Uphouse, who was recently in Hagerstown during his vacation. It is a marvelous building for the price. This congregation is now busily planning for an evangelistic campaign to begin Sept. 13th. Pray that there will be a great harvest of souls there.

Flora Reduces Debt—

On Sunday, Aug. 16, the secretary of the Council assisted the pastor at Flora in an effort to reduce the remaining debt on the building. In two years this splendid group of people has reduced their debt from $10,300 to $4,000. This is a most excellent record and one it would be hard to duplicate by any mission point. Not satisfied with this progress, the folks appointed a committee to formulate a program to reduce this at once. The committee laid plans and began work. Then to spur the work on they planned a day for a real drive. We were glad to have a part



The 1942 Daily Vacation Bible School at North Riverdale Church was a great success. The second year for the school, 104 were enrolled and 30 decisions for Christ were recorded.

in it. On that day the Secretary spoke at morning and evening services, and at a special service at the close of the evening service, in about 15 minutes an even $1,000 more was raised to be paid by Oct. 1. This will then leave a balance of $3,000. This giving was done heartily and quickly and everybody was happy. We hope to be with them on Oct. 1 when they celebrate this reduction. We would not be surprised if $500 more was raised at that time. We had a good time with the folks at Flora, and always look forward to going back.

New Church at Huntington—

For about a year there has been a group of Brethren and others gathering in the public library in Huntington, Ind. The various members of the faculty of Grace Theological Seminary have been teaching this group each Friday night. Interest has grown steadily, but the feeling has continued to be that it would be better to have just one teacher to act as pastor and shepherd of the group.

Feeling that they were about ready to expand, the Secretary of the Council was asked to visit their class and look over another location, with a view to better quarters and perhaps coming under the Council.

On Friday night, Aug. 21, Bro. Wm. H. Schaffer, treasurer of the Council, accompanied the secretary to Huntington. Bro. Schaffer brought the Bible lesson much to the profit of the class. We viewed the building under consideration, and had a meeting with the members after the class was over. Ways and means were discussed for discovering the best location for a church in that city. There are some mighty zealous souls in this little group. We "wonder whereunto this might grow."

Juniata Has a Bus—

This field has taken on new life this summer, and attendance and finances have greatly increased. They have also been completing their basement and fitting it for Sunday School classes.

They have had a real opportunity in an outlying district where many could be gotten for Sunday School and church services if transportation could be provided. We had been looking for a bus for them, and finally, through Arthur Carey, we found a bus in good shape in Poland, O. We put Juniata in touch with it and they bought it at once. We expect real results from this added help.

Financial Report

1st Brethren Church, Long Beach, Calif.—

Mrs Lena E. Wormer	$ 25.00
Mr. and Mrs. Glenn Hoofman	25.00
Mrs. Annie Lou Doney	10.00
Mr. and Mrs. R. B. King	5.00
Lee Doney	5.00
Mr. and Mrs. H. McNeely	5.00
Dr. Bruce E. Waller	5.00
Johanna Nielsen	5.00
Mr. and Mrs. R. W. Jenison	5.00
Mr. and Mrs. N. J. Zahn	5.00
Mrs. Chas. Hildreth	5.00
Martins and Hunters	5.00
Mr. and Mrs. Edwin Keeler	5.00
Mrs. E. L. Mason	2.00
Miscellaneous	7.25
Total	$119.25

1st Brethren Church, South Gate, Calif. 7.00

Central District Missions,

Vern Stuber	30.00
Mrs. Eva Parr	2.00
Lake Odessa, Mich. Brethren Church	14.26
Total	$ 46.26

Juniata Brethren Church—

Mr. Roy E. Glass	15.00

1st Brethren Church, Wooster, Ohio—

(Wooster Bldg.)	120.00

Clayhole Brethren Church, Clayhole, Ky.—

(Bus)	80.00
Mr. Charles K. Kelsey, Swanton, Ohio (Gen.) (E)	10.00

Grace Brethren Church, Hagerstown, Md.—

(Radio)	43.20
P.F.C. Robert Flora, Camp Stewart, Georgia (Flora Church)	5.00
Mrs. Frank LeRoy Crawford, South Bend, Ind. (Pearson's mission)	30.00

1st Brethren Church, Ft. Wayne, Ind.

(Dist. Missions)	50.00
Rev. and Mrs. Floyd Shiery, Dallas, Texas	10.00

1st Brethren Church, Kittanning, Pa.—

Scott Richael	10.00
Mrs. Mary Jordan	5.00
Mrs. Laura Wray	5.00
Mr. and Mrs. James Lemmon	5.00
Mr. and Mrs. J. M. Reighert	5.00
Jr. W.M.C.	5.00
Church	4.71
Total	$ 39.71
Mr. and Mrs. Paul Brumbaugh, Salina, Kans.	25.00
A Friend (Cl. K.)	1.00

1st Brethren Church, Clayhole, Ky.

(Bus)	20.00

Respectfully submitted,

—R. PAUL MILLER, Secretary.

Around the Council Table

GOD IS WORKING IN KENTUCKY

When we began working with the people at Clayhole about eight years ago there was no Sunday School here. Very few of the people had ever been in Sunday School. The young people would spend their Sundays loafing along the highway or wherever there was a suitable place. One day one of the parents realized the need here at Clayhole, so he asked me to get a truck and haul them to Lost Creek where we were then working. A truck was secured, and we began to haul them down to our place at Lost Creek. Each Sunday we wondered if our efforts were worth while. The greater part of those we hauled were young people, and each one seemed to be a special problem for us. Through much difficulty we continued the work. It was not long until they realized their place, and some of the young people began to unfold like a beautiful flower. After about seven years we were forced to give up the work at Lost Creek. We asked God to open another field of service for us. It was not long until we were very definitely called to Clayhole.

During the past 30 years the reputation of the Clayhole community has been clouded by ungodly men. Within one mile of our mission more than 30 men have been shot and killed. Wherever I go people will say, "I have heard about Clayhole." They will mention some of the awful things that have happened here. I am glad I can say that that is not the Clayhole of today. We are enjoying better things. The light of the gospel is spreading throughout these Kentucky hills, and men's hearts are being transformed.

In the Clayhole community we often find people who are indifferent and do not want to attend the services. I have asked some why they do not attend the services, or when they were coming. The answer: "I will never be there, I do not believe what you teach!" I do not accept excuses of any kind, so we continue to deal with them in a kind way. Before we realize it we have them in Sunday School. I have been surprised more than once this way. We have had several homes that were very much opposed to our work, and yet in these homes some of the leaders are now living. During this summer we have baptized 31 people. Out of this group two are more than 30 years old. The most of them are near the age of 20. It has cost some of these young people something to take the stand they have taken for Christ. Even their own folks have laughed at them.

Three months ago one of our young men was drafted into the army. The letters we have received from him have been a real blessing to us. He always has a word of praise for his Savior. After he went to camp he wrote home to his brother and persuaded his brother to accept Christ as his Savior. At the present time he is at home visiting his sick mother. He told me that since going to camp he has led three of his buddies to Christ. Last night this boy was married to one of the Brethren girls of Clayhole. Another of our boys who had planned to attend Moody Bible Institute has gone to the navy. We are hoping that when the war is over this boy can go into Christian work somewhere. I believe that within the next few years some of the leaders in the Brethren Church will come from Clayhole.

Every week we have the privilege of visiting the public schools to teach the Bible to the children. In the seven years I have visited the schools, I have never found a teacher who was not glad to have the Bible taught in his school. In most of the schools most of the teachers take as much interest in the lesson as the students. Each week when I go to the schools I find the children anxiously waiting for the class. If it should be necessary they are willing to give up their recess period in order to have the class.

Two years ago we were granted the privilege of going into the Breathitt County Jail at Jackson for a service each week. At first the jailor was afraid for us to approach the men. We were told some of the experiences some other workers had some time before. She said the men did not like the services. When we started, the jailor told us we would have to stay where the men could not see us. This continued for three or four weeks. We did not want to antagonize the jailor, so we asked God to open the door that separated us from the men. One night when we went, sure enough the door was open. Only a few iron bars separated us from the men. It was easy to make friends with them. We realized that if it were not for the mercy of God we could have been there too. We have tried to present the gospel, truly and simply, to the men. During all of these months we have never had any disturbances unless a drunk happened in during the services. I often wish our church people were as reverent as the men in this jail. Almost every Thursday the men make a special effort to have the jail clean when we get there. They look forward to our coming. More than 100 men and a few women have accepted Christ as their Savior since we first started this work in the jail. There was a young man one night who had a death sentence. He did not make any decision, but he did sit on the very front row and listen as attentively as any man I have ever seen. I have seen some hardened criminals stand up with tears running down their cheeks and make their decision for Christ. I have seen very few in the jail the second time. Last Thursday night was the first time

ISN'T IT TRUE?

All that you do should be for the Lord's glory. Does your life follow this standard? It should.

we have found the jail doors open. It is unusual to find the Breathitt County Jail doors standing open.

I want to close this article with one of our favorite choruses at Clayhole.

Since Jesus came into our town
The devil has been wearing a frown
Many hearts have been changed
Many homes rearranged
Since Jesus came into our town.

—SEWELL S. LANDRUM.

SUMMER BIBLE SCHOOL AT THE FIRST BRETHREN CHURCH OF COMPTON

"The best ever" was the unanimous agreement concerning the Summer Bible School this year, as far as attendance, accomplishment, and program were concerned. From a first day start of 77, the school reached a peak of 119 in attendance, with the average for the two weeks 107. The enrollment was 162, and many of the children reached did not attend any Sunday School. Nearly 60 children were picked up each day on the S.S. bus. The attendance overtaxed



Compton, Calif., Summer Bible School, 1942. Photo was taken on church ground. The Sunday School Bus in background. Ralph Colburn is pastor.

the chair and table capacity of the church, and every moveable chair and table was brought into service. Five classes met daily, and each teacher had at least one helper. The children ranged from 3 to 14 years of age. The school met late this year, from Aug. 10 to 21. On the closing Friday night, all the parents and friends were invited to the closing exercises, and a crowd of approximately 250 were present. The entire program was good; and at its close, refreshments were served in the church basement, where the handwork was displayed. Everyone concerned is tired and happy.

—RALPH J. COLBURN, Pastor.

WHEN YOUR KNEES KNOCK

There is a church still standing amidst the debris of bomb-shattered London. In front of this church there is a sign which reads, "When your knees knock, kneel on them." Could a more timely word be spoken in a quivering, knock-kneed, despairing old world?



During the war of 1914-18, an old clergyman met a wounded soldier who was coming along a London street on crutches.

"Thank you," said the clergyman earnestly, "for being wounded for me.

The soldier stared in amazement.

"I can tell you of Someone who was wounded for you," continued the servant of God.

"Wounded for me, sir?" said the soldier.

"Yes," said the old man, and quoted Isa. 53:5, telling him the story of Calvary.

Isa. 53:5 states: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Yes the Lord Jesus Christ bore all this, that you and I might be saved from sin, Satan and death. Be saved today by placing your trust in this great Savior. He is waiting for you. He wants you.

A lot of Christians are living on crackers and cheese when God has prepared for them three square meals a day.

Without Me ye can do nothing—John 15:5.

In the "British Weekly," a few months before Sir William Robertson Nicoll died, he wrote an article with this strange title: "Why Not Try God?" He was speaking of the difficulties of the hour then, and he was looking at what men were doing. They were trying this, that and the other, trying organization, cleverness, wit and wisdom, and they were not getting anywhere. "Why not try God?" Why not get back to the one fundamental thing of our faith? "Not by might, nor by power, but by my Spirit," saith the Lord!—G. Campbell Morgan.

Why wait until it is too late to urge that neighbor, that friend, that grocer, that milkman, that brother, that sister, that father, that mother to accept the Lord Jesus Christ? Have **you** even asked one unsaved soul to come to Jesus?

Just Think **SOULS ARE DYING ! ! HAVE YOU PRAYED?**

Tragic Loss of the Christian Church Today

By J. KEITH ALTIG

That the Christian church of today has lost something is very evident as we compare it with the early church. We view, almost with awe, the power of the preaching and witnessing of the early church, the fervancy of her praying, the generosity of her giving, the purity of her living, her patience in persecution, and the ease with which she settled her problems and difficulties. Truly that was a wonderful day in her history, and we cannot help but ask God why it is that the church of our day should be so feeble and impotent. What is it that they possessed and we have lost?

I believe that the answer will be found to be that we have lost not just one thing but a series of things, each contingent upon another and each working with the others to lead us farther and farther away from the place of power and blessing. But perhaps the one thing above all others which contributes most to the impoverished condition of the church today is the loss of personal devotion and love to the Lord Jesus Christ.

There is nothing in all the world that will give a man more power and urgency in his preaching than to realize that he is speaking for and representing his Lord and Savior Jesus Christ. In Jer. 20:9 the prophet said, "Then said I, I will not make mention of Him, nor speak any more in His name, but His Word was in my heart as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay." the thing that made Jeremiah a great prophet and preacher was the fact that he realized that he was speaking and preaching for his God. So when the ministers of our day, and the ones who preach and witness for Him, center all their message and all their witnessing in Him, there will be power.

A personal devotion and love to the Lord Jesus Christ will make itself manifest in our prayer life just as it did in the prayer life of the people of the early church. "They all continued with one accord in prayer and supplication," and Pentecost was the result. "They continued steadfastly in prayers, and the Lord added to the church daily such as should be saved." Peter was on the housetop praying when the vision came to him which called him to go to the Gentiles with the message of salvation. Peter was in prison, but "prayer was made without ceasing, of the church, unto God for him" and God sent the most marvelous earthquake the world has ever experienced to release Peter. We today are powerless because we are prayerless, and we are prayerlss because we do not love our Lord Jesus Christ as we should. How we need that love for our Lord which will fill our prayer meeting rooms, which will enable us to establish family altars, and urge us to meet Him regularly in private devotions.

The members of the early church were so devoted to the Lord, and to the cause of making Him known to men, that "they did not call the things that they possessed their own," but "they sold their possessions and brought the money and laid it at the apostles feet." We are complacent if we give a tenth to the Lord, and we feel that our work has been done and our responsibility discharged, while some of us don't even do that, but cheerfully spend all we have on ourselves. If we could but realize that the hand into which we put our money is the nail-pierced hand of our Savior, that the message which we proclaim is the message of the One Who loved us and gave Himself for us, that the gospel which we preach is the only message of hope and life which the world has, I am sure that there would be a great difference in our giving.

Where is the purity of life in the church today which characterized the early church? In that day, so pure and sinless was the corporate life of the church, as well as the individual lives of its members, that sin could not exist in its presence; and Ananias and Saphira were stricken dead for soiling and defiling that purity with their lies and hypocrisy; but today, too often it is the case that the members of a church can live in open and unrebuked sin because their preachers' lips are sealed by his own worldly and sinful life, while the unsaved, far from being won to the Lord, stand by in high glee, mocking and deriding His holy name. Such a condition could be brought about only by one, whether he be minister or layman, who had forgotten his first love for his Lord and had lost his devotion.

That we would be more patient in persecution, if our love for the Lord were more real and vital, hardly needs any more comment than that of Peter in I Peter 2:21-23: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."

And when difficulties arose in the early church, as recorded in Acts 6, their love for the Lord was so

HEAVEN

A city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows!—Sel.

great, and their devotion to Him so complete, that when the solution was offered, instead of half the membership leaving and vowing never to return, we read that "the saying pleased the whole multitude" "and the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

If the church of today is ever to recover the ground lost, if we are ever to carry out the great commission of our Lord and preach the gospel to every creature, if we are ever to win the lost ones of our own day and age, we must recover the love for our Lord and the devotion to Him which was the great source of power and strength in the early church.

REPENT AND TURN

Repent and turn! God calls today,
Oh, do not close thine ear, I pray!
Listen! It is the voice of love—
Grieve not that tender Heart above.

Repent and turn! Now is the hour,
The time of God's redeeming power;
To-morrow it may be too late,
Just now wide open is the gate.

Repent and turn! Christ shed His blood
To reconcile thy soul to God!
All has been done; for refuge flee,
Apply the blood, He'll pass o'er thee.

As when the ancient Israelite,
Upon that dark Egyptian night,
Put on his door the mark of blood
And so escaped the wrath of God:

My friend, I plead, do thou the same
Put all thy trust in Jesus' name
Not all good works, nor prayers of thine
Can save apart from blood divine.

But that will save! Before Him bow;
Repent and turn and trust Him now.
For soon will end the day of grace:
God's wrath is coming on apace.

—Selected.

An old colored lady described a young member of her church as having "jes' enough 'ligion to make her misable—too much to be happy at a dance, an' too little to be happy in prair meetin'." Alas; the type is common—a troubled spirit that halts half way, afraid to go back and unwilling to go forward. There is no place in the borderland. The half-way Christian is a torment to himself and no benefit to others.—Foreward.



PENNSYLVANIA BRETHREN!

Attend Your Annual District Conference

—of the—

East District Fellowship of Brethren Churches

WHERE?—First Brethren Church, Martinsburg, Pennsylvania.

WHEN?—Monday, October 12 to Thursday, October 15.

WHO?—All Brethren are welcome, for there are no elected delegates.

WHY?—1. FOR FELLOWSHIP—With the Lord and the Brethren.

2. FOR BUSINESS—To plan the year's work.

3. FOR A BIBLE CONFERENCE—The following Brethren ministers have been asked to bring Bible messages:

Arthur Carey, Mundy's Corners, Pa.
Raymond Blood, Altoona, Pa.
Phillip Simmons, Listie, Pa.
Harold Mayer, Juniata, Pa.
Peter Stoner, Philadelphia, Pa.
Albert Lantz, Conemaugh, Pa.
Arthur Malles, Kittanning, Pa.

THE PRECIOUS BLOOD OF CHRIST

It is of great importance to note what the New Testament teaches the believer has through the blood of Christ.

I. The blood of Christ is the price of the believer's redemption (Eph. 1:7, I Pet. 1:18-19).

II. The blood of Christ is the means of the believer's access unto God (Eph. 2:13).

III. The blood of Christ is the means of the believer's cleansing (1 John 1:7-9).

IV. The blood of Christ will be the means of the believer's victory in the last great conflict with Satan (Rev. 12:11).

The blood of Christ is precious because it represents the very life of the Son of God poured out for sinners. It further represents the fact that He bore our sins in His death on Calvary. We dare never depreciate the importance of the blood for "without the shedding of blood is no remission" of sins (Heb. 9:22).

From A Tither..



(Please don't read this if money talk bothers you.)

"But first they gave their own selves to the Lord, and to us by the will of God." II Cor. 8:5.

It is often debated by Christians whether or not they should give a tenth of their income to the Lord's work. Perhaps if we notice what our relationship to God is, we will have no difficulty in finding the true answer to the problem.

When we accepted the Lord Jesus, we gave ourselves to Him; henceforth we "are not (our) own, but are bought with a price." Therefore, all that we possess belongs to Him. We are stewards of the whole of our income, not merely of the tenth. If we consider the matter logically, we discover that we have the right only to the necessities of life. The principle is laid down in the command: "Thou shalt not muzzle the ox that treadeth out the corn." As bondservants of the Lord, all the rest belongs to him. Our concern should be, "How much must we allow for ourselves?" rather than, "How much must we lay aside for the Lord?"

Now, since there are many Christians in the fold who did not realize what was desired of them when they accepted Christ, the Lord says to them: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God." The mercies of God are manifest in the Lord Jesus Who gave his all for us. Is it not the least that we can do to give our all to Him that He may use it to His glory?

"Why is tithing an antidote to selfishness?" Because it is the practical demonstration of putting God **first**! For tithing means the **first** tenth of your net income given into the Lord's treasury. Give God a chance!

HIS VOICE

His every word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises.

—Isaac Watts.

WE'LL WALK TO CHURCH!

Coffee and tea are soon on ration,
We have no gas for our vacation.
Sugar's scarce. No tires this season.
No week-end trips—the war's the reason.
Don't cry if plans are in the lurch;
Just take a walk and come to church.

Though there's no gas to fill the tank full,
For many other things we're thankful:
Our ancestors' determination
To fight all foreign domination:
The great ideals they set before us—
The stars and stripes still flying o'er us;
The right to form our own opinions,
To be free men, not other's minions,
To set the goals toward which we plod—
Freedom and truth and faith in God.

So what care we for sacrifices!
We'll pay for these whate'er the price is.
Our homes are ours and worth all taxes
Our country needs to beat the Axis.
Nothing worth while in life is free,
And precious is our liberty.
Joy rides are gone for the duration,
But what is that to save a nation?
We have our homes, our schools, our sod,
We'll **walk** to church and worship God!

—Ralph Godfrey Saxe.

MILLIONS IN NEED OF SUNDAY SCHOOL

Thirty-six million boys and girls in America are in need of the Sunday School.

A portion of these are in our community. We must win them for Christ before they are won for crime.

Justice Louis L. Faucett, of the Supreme Court of the State of New York, declares that during his 23 years experience on the bench, in which time more than 4000 boys were brought before him, he found only three who were members of a Sunday School at the time they committed their crime. He says:

"This experience has satisfied me of the value of the Sunday School to the community in helping to safeguard it from the growth of criminals. In fact, I regard our Sunday Schools as the only effective means to stem the tide of vice and crime among our youth."—From The Sunday School in Action.

AFTERWARDS

One little hour for walking with the Master,
Eternal years to walk with Him in white.
One little hour to gravely meet disaster,
Eternal years to reign with Him in light!
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest!
One little hour for patient self denials,
Eternal years for life, where life is blest!

—Selected.

When Queen Victoria first came to the British throne, the whole of India was not under British rule, and it was only during her reign that Punjab became her possession. At that time the Maharajah was a mere boy. In order to show his allegiance to the Empress of India, he sent Queen Victoria the wonderful jewel known as the Koh-i-noor diamond. This magnificent offering was placed in the Tower of London, among the other carefully guarded crown jewels.

Some years later, when the Maharajah was a grown man, he paid a visit to England, and of course, went to Buckingham Palace to pay his respects to the queen. He was taken to the state apartments; and after bowing to her Majesty, he requested that he might be allowed to see the Koh-i-noor. Greatly wondering at his request, the Queen, with her usual kindliness and courtesy, gave orders that it should be brought under armed guard and shown the Maharajah.

After a little time, the priceless jewel was brought in and presented before the young Indian Prince. Very reverently he took it in his hands, and then walked over to the window, where he examined it carefully. Then, while all the onlookers gazed in wonder, he turned and knelt at the feet of the queen, saying, "Madam, I gave you this jewel when I was too young to know what I was doing. I want to give it again, in the fulness of my strength, with all my heart and affection and gratitude, now and forever, fully realizing what I do."

What a lesson we may learn in this story! You, perhaps, have always heard about the Lord Jesus, Who loved you and gave Himself for you. You have known of Him all your life—but will you, now that you are old enough to know what you are doing, kneel before Him and give Him your life, your all? Jesus said, "Him that cometh to me I will in no wise cast out." —Compton, Calif., Bulletin.

GOD OR THE DEVIL

G. Campbell Morgan says, "My father came into my house soon after I was married, and looked around into every room, and then he said to me, 'Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought, 'He is right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message by picture or wall text, for every corner should tell that we serve the King."

You would be surprised, could you know the things that greet the eyes of many a pastor upon entering the homes of some professing Christians. Does yours look like a Christian home?

GOD STILL IS ON THE THRONE

When life is full of sorrow
And heavy burdens roll,
When sin is all around us
And weary is the soul,
There's One Who knows, remember,
The feeling that's within,
And He can cheer our sadness
And keep us from our sin.

Though friends may have forsaken
And lonely seems the road,
When life is at its darkest
And heavy is the load,
There's One Who sees, remember,
Our needs, however small.
Through darkest night He'll lead us:
He will not let us fall.

There may be some who've wandered
Far from the Shepherd's fold,
Whose lives to them seem worthless
Out in the bitter cold.
There's One Who cares, remember,
For each and every one
Enough that He saw fit to give
His own beloved Son.

Though Satan's fiery darts are hurled
Within our path each day,
The Shepherd will not lose one sheep
Nor let one go astray.
He is the One Who knows and sees;
He cares, and loves His own;
Be not dismayed, nor e'er afraid—
God still is on the throne.

—Jo L. Morris.

Is there any hurt of the heart equal to the hurt that comes from being accused for something that is utterly foreign to you and to your spirit? Yet, our blessed Lord must endure this constantly. One would think that when Jesus bore our sins upon the cross, His bearing the sins of others ought to have ended. But, alas, He is still compelled to bear the sins of others. The preacher does something that he should not have done. You drop from the ranks of the church. The Lord Jesus has to pay! Some church member wrongs you. You drop from the place of prayer. The Lord Jesus has to pay! Some missionary didn't do right. You won't give another cent! The Lord Jesus has to pay! Did you ever thing of it—how often men offend, but we "take it out" on the Lord? Lord Jesus, forgive this, our sin, also!

The Word is not to be preached by fits and starts, but according to Paul, during two seasons—"in season and out of season."

Do It Today!

Pastors, Secretaries and all others who have material for our CONFERENCE ANNUAL, send this in at once to The Brethren Missionary Herald Co., Leo Polman, Secretary of Publications, 3326 So. Calhoun St., Fort Wayne, Ind.

IF I COULD ONLY UNDO IT!

Few of the followers of Darwin's theory of evolution realize how he later felt about the results of his own speculations. Lady Hope tells of calling upon Darwin and finding him reading the book of Hebrews, which he described as "a royal book." Lady Hope spoke of creation and of the treatment the Genesis account of it has received at the hands of some. Darwin fairly wrung his hands as a look of agony came over his face. "I was a young man," he said, "with unformed ideas. I threw out queries, suggestions, wondering all the time about everything. The ideas took like wildfire. People made a religion of them. Oh, if I could only undo it!" A few weeks after he went to his reward.—Selected.



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IS YOUR CHURCH 100%?

"Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be made full."—John 16:24.

If a poor farm laborer died and left his widow with many children to support—and if a kind neighbor offered her all she could use from his gardens if she would only go and tell the foreman her needs—and if she never availed herself of his generosity, but rather said to her friends that her children were hungry and she didn't know what to do because she was not able to earn enough money—surely we would think she did not have good sense. Yet, we, as Christians, are doing the same thing. More than a few of us are grievously poverty-stricken spiritually, but it never occurs to us to ask God to supply our needs out of his abundance.

We suffer torture through so many things unnecessarily, because we have so little of the food of the spirit of Christ. We endure in ourselves jealousy, hatred, temper, irritability, melancholy, fear, doubt, discontent, uselessness, selfishness, meanness, touchiness, unkindness, unfaithfulness, weakness, impurity, slandering, pride, and many other things. These habits are like the pangs of hunger, and destroy our happiness and peace of mind. Yet God has promised to remove all poverty and fill us with the abundance of the Spirit of Christ. And, if we ask God for anything in Him, we know that we shall be filled. We need no longer live in distress, but in receiving we can know the joy of the fullness of the riches of Christ.

CALL THEM BY NAME

Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness let us say, "My temper," or "untruthfulness," or "pride," "my selfishness, my cowardliness, indolence, jealousy, revenge, impurity." To recognize our sins we must look them in the face and call them by their right names, however hard. Honesty in confession calls for definiteness in confession.—Sel.



















The Brethren Missionary Herald

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Blaine Snyder
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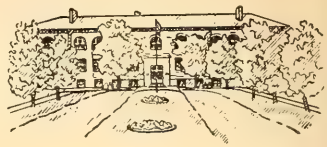
Vol. 4-No. 36
Sept. 26, 1942

Grace Theological Seminary

EDITORIALS By The SEMINARY FACULTY

Professors

Herman A. Hoyt
Homer A. Kent
John M. Aeby



BRETHREN MINISTER'S HANDBOOK

One of the crying needs among Brethren ministers for the past fifteen years or more has been a handbook. And for this reason the conference of 1941 appointed a committee to care for this matter, and instructed this committee to use their own discretion in preparing a new handbook, which work was to be submitted to the conference of 1942.

This was a large order. But the committee met, divided up the work, and after considerable labor, offered at least a partial report to the conference. As conference time neared it became evident that it would be impossible to include in the report the material of the old handbook dealing with Brethren polity. And after consulting with a lawyer it was deemed wise not to touch this portion of the old handbook for the time being. However, all the material dealing with ordinances and practices was prepared. And to get it before the ministers at the conference it was put into mimeograph form, covering thirty-three typewritten pages legal size.

At the first opportunity copies were distributed among the ministers at the ministerium, for it was felt that since the ministers primarily were interested in this material they ought to consider it together before it was brought before the conference. And while each minister received a copy of the work and was urged to read and study it for a later meeting of the ministerium, time passed so rapidly and was so full of duties it never came up for discussion. But the ministers did pass a resolution that copies be made available to each minister in the church, and that throughout the ensuing year the material be studied and discussion be delayed until the conference of 1943.

So the committee submitted its partial report to the conference and recommended that a committee be continued and be instructed by the conference concerning further work on the handbook. The conference passed this recommendation and instructed the same committee to continue its work and report back to the next conference.

Since a great many ministers were unable to be in attendance at the conference of 1942 because of tire rationing and other reasons, if they desire a copy of the work that was done, they may write to Herman A. Hoyt, Winona Lake, Indiana, including twenty-five cents for mailing, mimeographing, etc. and a copy will be sent to them.

DR. GRIBBLE MEMORIAL SERVICE

At the close of the evening service on Foreign Missions Day at the conference a beautiful memorial service was held for Dr. Florence Newberry Gribble. So effective was the memorial that there was scarcely a dry eye in the assembly when the service was done. Rev. R. D. Barnard, pastor of the First Brethren Church of Dayton, Ohio, to which church Dr. Gribble belonged, was in charge. Rev. Henry Rempel, conference song director, led the congregation in singing "Goodnight Here, Goodmorning Up There." Mrs. Arthur Cashman sang "To Do Thy Will" which in a most appropriate manner expressed the deepest heart's desire of our beloved sister. Miss Mabel Crawford, missionary on furlough from our African field and the last person in this country to have seen Dr. Gribble, then spoke of some of the outstanding characteristics of Dr. Gribble's life; her prayer life, her devotion to her fellow-missionaries, her ability to see the good in every one, etc. This message was followed by an address by Dr. Louis S. Bauman, secretary-treasurer of the Foreign Missionary Society, who reminisced upon the early days of his association with James and Florence Gribble and upon the opening of the Oubangui-Chari Mission in which the Gribbles played such a vital part. Dr. Bauman set forth the greatness of Dr. Gribble in a way which proved a challenge to all of us who are left to carry on.

The services closed with a message in song by Mrs. Herman Baerg, a candidate for service in Africa, who sang "Beyond the Sunset." Upon leaving the auditorium each one present was presented with a memorial card containing a late picture of Dr. Gribble which is the favorite picture of her only daughter, Marguerite, who is now upon the same mission field for which her mother gave her life. Such gatherings are not soon forgotten.

MISSIONARY ATMOSPHERE AT GRACE SEMINARY

The Seminary is to have the blessing this year of the presence of several missionaries of our church. While home on furlough Miss Mabel Crawford, of the African field, is devoting her time to study. She will also teach two courses in the languages necessary for the African missionaries to know. Her courses will be in French and Sango. Rev. and Mrs. Chauncey Shel-

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

don will also be in Winona this school season with their family and Brother Sheldon expects to enroll in the Seminary. These missionary contacts will prove helpful to the school in many ways.

SEMINARY RALLY AND BANQUET

A large crown of alumni and friends of the Seminary filled the large dining room of the Winona Hotel on Friday evening of Conference week to enjoy an inspiring time of fellowship and profitable entertainment. Rev. Kenneth Ashman, president of the alumni association, was the master of ceremonies and in his characteristic fashion kept things moving so that there was not a dull moment in the occasion. Following the delicious meal, Rev. Arnold Kreigbaum led the group in singing favorite choruses including the Grace Seminary theme song, "Marvelous Grace." Special musical numbers were presented by Mrs. Keith Altig who played upon the marimba, Keith Altig who played the saxaphone accompanied by Mrs. Herman Baerg, and Miss Ruth Berger, of Canton, Ohio, who played a flute solo accompanied by Mrs. John Aeby.

Short after-dinner speeches were made by members of the faculty and the present status of the alumni association and their plans for the future were briefly discussed. A special prayer for the speedy recovery of Dr. McClain, president of the school, was offered by Dr. L. S. Bauman and an offering was taken for a floral presentation to our beloved leader.

The outstanding feature of the program was the address by Dr. V. C. Kelford who spoke on "The Call of the North," presenting in a most challenging manner the great opportunity now offering itself to give the Gospel to the multitudes who are now moving into Alaska and the adjacent country due to the opening of the new Alaska highway and the war emergency.

As a result of the growth of the alumni association of Grace Seminary, some most worth while projects are being contemplated to help the school in very definite ways. Any educational institution cherishes the support of its alumni. It is gratifying to note that Grace Seminary is fast developing a fine group of this character which in days to come will prove of untold blessing to the school if the Lord tarries. We understand that the association is arranging with Dr. Kelford to act as their spokesman for the Seminary as he travels in Bible Conference work throughout the country.

ANNUAL SEMINARY OFFERING

The largest single offering for educational purposes in the history of the Brethren Church was lifted on Friday night of Conference week. This offering was given for the support of Grace Seminary during the ensuing year. The offering was taken at the conclusion of the day which had been set aside on the Conference program for stressing the work of the seminary. The evening message was delivered by Rev. Robert D. Culver, a recent graduate of the Seminary, At the close of this message Rev. A. V. Kimmell, president of the board of directors of the Seminary, presented Dr. L. S. Bauman who proceeded to lift the offering in the same manner as he has done in previous years. Without undue pressure being applied, out of the fullness of hearts who appreciate what Grace Seminary is doing for the church, the people responded in a manner which was truly the "abundantly above." It was a hilarious offering.

When all the cash and pledges were counted it was discovered that the magnificent sum of $11,294.03 had been given. No wonder the congregation arose and lustily sang "Praise God from Whom All Blessings Flow." God had again shown that His hand is upon Grace Seminary for good. May it ever be that she will prove worthy of the trust committed into her hands. It should be said again that Grace Seminary is deeply grateful for the support it continues to receive from its friends and to the best of its ability it will seek to fulfill its God-given task.

As one traces the record of this service through the past five years it reveals definite growth each year in the faith of the people. The first year the offering approached five hundred dollars. The second year it neared three thousand. The third raised it to four thousand five hundred dollars. And the fourth year, which amazed everyone, it reached the large sum of seven thousand six hundred dollars. But this year was the most amazing of all, for the sum given in cash and pledges exceeded eleven thousand dollars. People are still tossing their heads to shake off a bit of dizziness which it produced. Those who have attended this service through the past five years know the joy that has been experienced by everyone present. The victory of each year has strengthened the faith of God's people and has encouraged and enabled them to step out just a little farther upon the promises of God.

There were certain things this year that presented real problems to the people assembled in conference. But the offering demonstrated that problems do not hinder the exercise and progress of faith. If anything faith becomes more active at such a time as this. One thing especially caused everyone to hold his breath, and that was the reduced attendance at conference. It is true that there were almost as many delegates as last year, but the number in attendance from the outlying churches was reduced to a minimum. And then the condition of our Brother McClain was also another cause for wonder. But God, who is able to do exceedingly abundantly above all that we can ask or think, was present to supply and undergird the faith of His own.

Only God can properly reward the saints for their deeds in the flesh, but the faculty and students wish to express again their gratitude for the remarkable way in which Brethren people have rallied to the support of the seminary.

THINK IT OVER



A certain man said, "Show me a church with a real live prayer meeting and I'll show you a church that means business for God." People, the first sign of discouragement is a failing prayer meeting. Get back to God's House for the mid-week prayer service.—Sel.

PRESENT PLANS FOR THE SEMINARY

The illness of our beloved Brother McClain has greatly disturbed all those who have received the information. At first we did not fully comprehend the seriousness of his condition. But as time has passed we have all come to realize that he has suffered a complete nervous collapse. And this realization has sent all who know it to their knees in prayer on his behalf. Moreover, we must daily bear him up in prayer before the throne of grace, that he may be restored to us and to the work of the Lord which he

so much loves. We are facing the future with confidence and with the expectation that he will be restored to health and activity in the very near future.

However, his present condition made some temporary arrangements necessary. So the board of directors called Professor Herman A. Hoyt to the position of temporary acting president until Dr. McClain is able to assume his duties once more. And they also called Rev. John M. Aeby, pastor of the Fort Wayne Brethren Church, to supply temporarily the vacancy made by the illness of Dr. McClain. Rev. Aeby will give up his pulpit in Fort Wayne for the time being in order to carry on this work in the seminary. Professor Kent will continue his duties in the seminary as formerly.

But the absence of Dr. McClain lays new and greater resposibilities on every member of the faculty. And they feel deeply the need of prayer. With a larger student body than any previous year of the school, and with the duties multiplied, it is evident that only the grace of God can enable for these tasks.

The student body will be greatly increased over previous years. During the past year between 33 and 35 students were in attendance. But at this writing the prospects are that the incoming class will be larger than the entire student body of last year. And with fifteen old students returning the seminary will be larger than any previous year. We account for this in part by the fact that the program now under the direction of Rev. Kenneth Ashman is just beginning to bear fruit. Then too, there was a great burden of prayer among the students last year that God would send at least 25 new students into the ranks this year. But God has answered exceedingly abundantly above what could be asked or thought.

SEMINARY TO ENJOY DR. V. C. KELFORD

Previous arrangements of Dr. McClain made with our brother, Dr. Kelford, makes it possible for the seminary student body and faculty to enjoy his teaching ministry in the word for a period of two weeks this fall. He will be with us from Sept. 29 to Oct. 9, speaking twice daily. He has selected as the basis of his lectures the Gospel of Matthew. His first lecture will be at 9:30 Tuesday morning, Sept. 29th. The faculty extends to any who may be near and able to attend a very earnest invitation to enjoy this man of God and his messages from the book of God.

It will also be the privilege of the seminary students to enjoy the presence of Dr. Kelford since he has kindly consented to speak at the opening chapel on September 15th.

PRAY FOR THE SEMINARY THIS YEAR

It has previously been reported in these columns that the most important need of Grace Seminary is people who will hold up the faculty and students of the seminary in prayer. And we are certain that the success this school has enjoyed through the past five years is due to the fact that many have gone down upon their knees in prayer. We are now beginning an unusual year. Our responsibilities are greater and our needs have multiplied. So there is even a greater need for prayer than ever before. While we believe that all our supporters are conscious of this increased need, still we feel led to send out a new appeal that you remember us in the great undertaking before us. Pray that the faculty may have greater efficiency in the ministry of the Word, that the student body may grow in grace and knowledge of the Lord Jesus, and that the devotional and spiritual atmosphere of the entire school may be deepened.

ISN'T IT TRUE ?

Some people are like buzzards! they never go near a church unless somebody dies!—Sel.

FIRST GENERAL CONFERENCE COMMUNION

For the first time in 53 years of General Conference fellowship a Brethren three-fold communion service has been observed. Many persons expressed the feeling that it was the greatest service which we have experienced! For several years requests have come that such a service be held but this year was the first in which it was planned and executed. We believe that a brief account of the service will not only be enjoyed by those who read these pages now, but that it will serve as a historical record of a history-making communion.

At the request of the Executive Committee for 1942 the faculty of the Grace Theological Seminary assumed the responsibility of making adequate arrangement and preparation for the meeting. The facilities of the Winona Lake Presbyterian Church were graciously opened to us. So far as we know, this was the only building on the grounds suited to such a meeting. A committee of seminary women together with several deaconnesses of our Brethren churches was appointed to plan the meal and make the communion bread. A number of ministers of the conference and several deacons who were present made the preparations for table service and foot-washing. Dr. Louis S. Bauman of the First Brethren Church of Long Beach was chosen as the one to preside at the service. At 7:30 o'clock Sunday evening, September 6th, all the folk gathered in the auditorium of the church where instructions were given and appointments were made. Following this all went to the lower auditorium. There were 23 tables prepared with a capacity of 224 places available. The ministers were seated at the tables on the platform and the table immediately in front of it. The laymen and women occupied the balance of the auditorium so that when all were seated there were only 4 empty places.

Dr. Bauman gave a very helpful and devotional message as to the nature and meaning of the service. Following this the footwashing service was observed. During this part of the service many splendid testimonies were given which in the opinion of many were the greatest they had ever heard. It was a real thrill to hear Brethren from all parts of the country and from the service of the chaplaincy and the African field rise to tell of the blessing which this fellowship was to them. Testimonies were also given during the meal and following the observance of the Eucharist. At about 11:00 o'clock, Dr. Bauman called upon Moderator Roy A. Patterson who presided over the closing business session of the conference and declared the 53rd General Conference of Brethren Churches adjourned sine die. Following the singing of the hymn "Blest Be The Tie That Binds" Elder Russell D. Barnard of Dayton First Church pronounced the benediction. No conference in the history of the Brethren Church ever closed with a sweeter feeling of the Lord's presence and blessing or a closer bond of fellowship between the Brethren. May this be the first of a series of such blessed love feasts till He comes and we then gather around the tables in a better land with not just a representative group of Brethren, but with the redeemed of all ages!

In asmuch as we believe this Communion Service has been a truly historic meeting, we are giving herewith the names of the persons who communed together

with the churches from which they come. We are listing the churches in the order of the number present.

Fort Wayne, Indiana (1st)—John M. Aeby, Leo Polman, George B. Lord, George B. Lord, Jr., Ed Osborn, M. E. Horner, John Osborn, Jack Agler, Charles Agler, Leila Polman, Isobel Fraser, Helen Lord, Elizabeth Lord, Margaret Lord, Ruby Montgomery, Mrs. Geo. Lord, Mrs. Pearl Ervin, Mrs. John Osborn, Mrs. Ed Osborn, Mrs. John Aeby, Mrs. R. H. Aeby.

Peru, Indiana (1st)—Robert Ashman, J. W. Stuber, Robert Gilbert, Gilbert Engleman, G. K. Constable, Judell Engleman, Mrs. G. Engleman, Mrs. R. Ashman, Mrs. Paul Kesling, Mrs. Al Hiers, Mrs. Lillian Helm, Mrs. J. D. Comerford, Mrs. Edward Cooper, Mrs. John Stuber, Mrs. Robert Gilbert, Roberta Gilbert, Mrs. Keith Constable.

Dayton, O. (1st)—R. D. Barnard, Roy Patterson, Wesley Baker, Charles Campbell, Billy Campbell, Frances Jane Rader, Dorcas Barnard, Lulu Bowser, Mrs. Elizabeth Campbell, Mrs. Roy Petterson, Edna Walker, Marguerite Walker, Mrs. Orville Young, Mrs. R. D. Barnard, Alma Campbell.

Hagerstown, Md. (Grace)—L. L. Grubb, Donald Reese, David Reese, Gerald Reese, Carson Rottler, N. E. Rottler, Hubert Finfrock, Mrs. L. L. Grubb, Mrs. Grace Rottler, Mrs. H. G. Finfrock, Mrs. E. Gerald Reese, Mrs. Roy Long, Mrs. Louie Grubb.

Washington, D. C. (1st)—H. A. Kent, Wendell Kent, H. A. Kent, Jr., Jesse Deloe, Raymond Dyer, Mrs. Olive Deloe, Mrs. Raymond Dyer, Mrs. H. A. Kent, Mrs. Pauline Hartman, Mrs. O. R. Wiles, Lorraine Dyer.

Mansfield, O. (Grace)—A. D. Cashman, Edwin Cashman, Charles Witzky, Gene Witzky, John Guthrie, Wm. Kissel, Mrs. Arthur Cashman, Ruth Witzky, Eleanor Witzky.

Rittman, O. (1st)—Paul Castor, Glenn Hoover, J. E. Slabaugh, Karl E. Slabaugh, Betty Hostettler, Eula Blatter, Mary Fritz, Mrs. T. E. Slabaugh, Gladys Hoover.

Modesto, Cal. (1st)—Ralph Rambo, Marvin Goodman, Kenneth Holgate, Marvin Goodman, Jr., Mrs. Marvin Goodman, Eileen Goodman, Mrs. Kenneth Holgate, Grace Rambo.

Ellet, O. (1st)—Herman A. Hoyt, Charles Pluck, Charles Turner, Mrs. Charles Pluck, Mrs. Howard Fasig, Mrs. Herman Hoyt, Howard Wolfe, Betty Robinson.

Berne, Ind. (Bethel)—Bryson Fetters, Archie Parr, Mrs. Alice Parr, Alice Bailey, Ruth Christy, Mrs. John Parr, Elaine Christy.

Canton, O. (1st)—Glen O'Neal, Nelson Hall, Mrs. A. B. Kidder. Anne Valelich, Mrs. Mary Fockler, Mrs. Nelson Hall, Mrs. Willa Ocheltree.

Ashland, O. (West 10th)—Charles W. Mayes, John Ruskin Garber, Mrs. J. R. Garber, Vivian Mayes, Jean Owens.

Conemaugh, Pa. (1st)—A. L. Lantz, Grover Snyder, Ruth Snyder, Mrs. R. F. Anthony, Mrs. Harry Custer.

Sterling, O. (1st)—Mark Malles, Mrs. Mildred Marchovechio, Selma Bauman, John Humbacher, Ruby Kuhn.

Middlebranch, O. (1st)—Paul Mohler, Don Bartlett, Shirley Bartlett, Mrs. Paul Mohler.

Danville, O. (1st)—Nellie Magers, Wilma Magers, Mrs. Hugh Banbury, Mrs. Ray Conrad, Mrs. Ross Magers.

Clay City, Ind. (1st)—Mrs. Paul Davis, Mrs. J. J. Luther, Mrs. Lewis C. Retschler, Mrs. D. V. Oberholtzer, Mrs. Clarence Chillson.

Long Beach, Cal. (1st)—Dr. L. S. Bauman, Mrs. L. S. Bauman, Geraldine Judd, L. A. Hazlett.

Dallas Center, Ia. (1st)—James S. Cook, Mark Cook, David Cook, Mrs. J. S. Cook.

Grafton, W. Va. (1st)—Randall Rossman Mrs. R. Rossman, Geraldine Loor, Anna Miller.

Fremont, O. (Grace)—R. D. Culver, Doyt Price, La-Mar Gardener, Warren Ferghore.

Dayton, O. (N. Riverdale)—Marion Hoffman, Clifford Yount, Mrs. Marion Hoffman, Mrs. Clifford Yount.

Philadelphia, Pa. (1st)—Margaret Lewis, Nancy Lewis, Mrs. Ed Lewis, Edward Lewis.

Mundy's Corner, Pa. (Pike)—Arthur Carey, Donald Carey, Mrs. Arthur Carey.

Los Angeles, Cal. (2nd)—Bill Mayer, Mrs. Florence Bowhall, Mrs. H. O. Mayer.

Clayton, O. (1st)—Mrs. William Siefer.

Cleveland, O. (1st)—F. B. Miller, Mrs. Foye B. Miller, Mrs. Edna Moore.

Ankeytown, O. (1st)—George Cone, Mrs. Harry Bechtel.

Vinco, Pa. (Grace)—Ord Gehman, Mrs. Ord Gehman.

Harrah, Wash. (1st)—Fred Walter, Mrs. Fred Walter.

Buena Vista, Va. (1st)—Edward Bowman, Mrs. Edward Bowman.

Sunnyside, Wash. (1st)—E. W. Reed, Arthur Nickel.

Juniata, Pa. (1st)—Chaplain Ernest Pine, Mrs. E. Pine.

LaVerne, Cal. (1st)—Chauncey Sheldon, Dorothy Hay.

Roann, Ind. (1st)—Mrs. Charles Baker, Charles Baker.

Covington, Va. (1st)—Trevor Kelford, Mrs. T. C. Kelford.

Lake Odessa, Mich. (Campbell)—Blaine Snyder.
Fillmore, Cal. (1st)—Arnold R. Kreigbaum.
Flora, Ind. (Grace)—Will Miller.
Portis, Kan. (1st)—Paul A. Davis.
Leon, Ia. (1st)—Angie Garber.
New Troy, Mich. (1st)—Mrs. Ann Swails.
Johnstown, Pa. (1st)—Mrs. Heim.
Whittier, Cal. (1st)—Mabel Crawford.
South Gate, Cal. (1st)—Dorothy Wolf.
Center Chapel, Ind. (1st)—Mrs. Geo. Huddleson.
Bellflower, Cal. (1st)—Mrs. Floy Pine.
Swanton, O.—Charles Kelsey.
Shenandoah, O. (Christian)—Flo Meellick.

PRESSED OUT OF MEASURE

To those who are wondering in these critical times why they are so sorely pressed on all sides by apparently adverse circumstances, we pass on the following verse by an unknown author:

"Pressed out of measure and pressed to all length;
Pressed so intensely, it seems beyond strength;
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll;
Pressure by foes, and pressure by friends;
Pressure on pressure, till life nearly ends,
Pressed into knowing no helper but God;
Pressed into loving the staff and the rod:
Pressed into liberty where nothing clings;
Pressed into faith for impossible things.
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured."

—Long Beach (1st) Bulletin.

GRACE THEOLOGICAL SEMINARY

Financial Report

JUNE AND JULY, 1942

	Receipt No.	Amt.
Rev. and Mrs. W. A. Steffler, Philadelphia, Pa. (3rd)	3610	$ 9.00
Chas. Knoll and Peterson Sisters, Portis, Kansas	3611	6.00
Mr. and Mrs. W. L. Brumbaugh, Portis, Kansas	3612	5.00
George Cone, Jr., Portis, Kansas	3613	2.00
Rev. Geo. E. Cone, Portis, Kansas	3614	1.00
Belle Thompson, Portis, Kansas	3615	1.00
Portis Brethren Church (Misc.) Portis, Kansas	3616	.89

Following are receipts from Los Angeles, Calif. (2nd)

Mr. and Mrs. Art Adams	3617	5.00
Lulu Adler	3618	2.00
Rev. and Mrs. Paul Bauman	3619	15.00
Margaret Beard	3620	2.00
Jimmie Beatty	3621	5.00
Victor Bly	3622	1.00
Mr. and Mrs. C. Brown	3623	3.00
Mr. and Mrs. J. Brown	3624	2.00
Mr. and Mrs. C. Brydon	3625	5.00
Miss Barbara Conkle	3626	10.00
Ida Conner	3627	2.25
Minnie Conner	3628	6.00
Ara Belle Fillion	3629	.20
Ed and Don Fillion	3630	5.00
George Dworshak	3631	5.00
Mr. and Mrs. Garl Fillion	3632	5.00
Mrs. Pearl Fillion	3633	5.00
Mrs. K. Haggard	3634	2.00
Mr. and Mrs. R. Hanna	3635	5.00
Mr. and Mrs. C. C. Hay	3636	5.00
Mrs. Ethel Hay	3637	1.35
Mr. and Mrs. J. R. Hoffman	3638	12.00
Roy Howard	3639	5.00
Mrs. Amy Hudson	3640	5.00
Martha Kelly	3641	2.00
Mr. and Mrs. W. Hutchinson	3642	2.00
Mr. and Mrs. Max Jones	3643	4.00
Mr. and Mrs. K. Marksburg	3644	3.00
Adele Martin	3645	.50
Mr. and Mrs. Dallas Martin	3646	10.00
Mr. and Mrs. C. S. McFarland	3647	5.00
Mr. and Mrs. Wm. McMinn	3648	2.00
Miss Ruth McClain	3649	50.00
Mr. and Mrs. W. E. McNeil	3650	5.00
Mr. and Mrs. F. Miller	3651	2.00
Miss Lilly Monroe	3652	10.00
Mrs. June Moretta	3653	10.00
Claud Milligan	3654	20.00
Miss Esther Nigus	3655	3.00
Jacob Oravec	3656	2.00
Mr. and Mrs. E. Pennington	3657	10.00
Miss Florence Peterson	3658	2.00
Mr. and Mrs. R. Pryor	3659	7.00
Mr. and Mrs. C. Purdy	3660	5.00
Miss Ellen Ratekin	3661	2.00
Mrs. Ola Reeves	3662	2.00
Mrs. F. Rowland	3663	1.00
Mr. and Mrs. F. I. Runyan	3664	5.00
Mr. and Mrs. Ray Runyan	3665	5.00
Mr. and Mrs. E. Sachs	3666	2.00
Mr. and Mrs. C. B. Shively	3667	5.00
Miss Hazel Shively	3668	10.00
Mr. and Mrs. C. L. Snyder	3669	3.00
Mr. and Mrs. H. Soverns	3670	2.00
John W. Tilney	3671	1.00
Mr. and Mrs. W. Treder	3672	10.00
Mr. and Mrs. C. A. Turner	3673	.50
Hilda M. Weeks	3674	1.00
Mr. and Mrs. Fred Wetzel	3675	5.00
Mrs. C. Reuter, Jr.	3676	1.00
B. A. Yerian	3677	1.00
Second Brethren Church (Misc.)	3678	81.70
Mrs. Gertrude McMinn	3679	2.00
First Brethren Church, Middlebranch, O.	3680	3.00
Mr. and Mrs. H. C. Williams, Bridgeton, N. J.	3681	2.00
Mrs. W. C. Teeter and Grace Buck, Dayton, O.	3682	5.00
Mr. and Mrs. Chas, Campbell Dayton, O.	3683	15.00
Harry E. Miller, Shannon, Illinois	3684	5.00
George Dworshak, Los Angeles, Cal. (2)	3685	5.00
Prof. and Mrs. Herman Hoyt, Winona Lake, Ind. (Ellet)	3686	30.00
Rev. E. W. Reed, Sunnyside, Wash.	3687	5.00
Mr. and Mrs. Nile Fisher, Winona Lake, Ind.	3688	2.00

Following are receipts from Fremont, Ohio

Rev. and Mrs. P. J. Simmons	3689	6.00
Mr. and Mrs. John Comeskey	3690	1.30
Mr. and Mrs. Deerwood Brooks	3691	3.00
Mr. and Mrs. Clarence Ash	3692	1.00
Mrs. Oliver Winters	3693	5.00
Mrs. Gordon Gonawein	3694	5.00
Grace Brethren Church	3695	10.63
Mr. and Mrs. Harold Mayer, Winona Lake, Ind. (L.A. 2nd)	3696	5.00
Samuel Baker, Long Beach, Cal., (1st)	3697	5.00

Following are receipts from Winchester, Virginia

Mr. and Mrs. A. C. Frye	3698	10.00
Mr. and Mrs. B. Strawderman	3699	2.15

Mr. and Mrs. C. L. Lockhart	3700	3.00
Mrs. Daisy Boyer, Woodstock, Va.	3701	10.00
Rev. and Mrs. Paul Dick	3702	10.00
Mr. Guy Coffelt	3703	5.00
First Brethren Church	3704	8.34
First Brethren Church, Canton, Ohio	3705	15.00
Mr. and Mrs. Cleve Miller, Waterloo, Ia.	3706	25.00
C. Frank Myers, Hagerstown, Md.	3707	5.00

Following are receipts from Washington, D. C.

Ralph Gilbert	3708	5.00
Mr. and Mrs. B. F. Newcomer	3709	15.00
Mr. and Mrs. R. C. Dyer	3710	10.00
Mr. and Mrs. R. T. Saunders	3711	10.00
Mrs. Francis May	3712	10.00
Mr. and Mrs. Elmer Tamkin	3713	40.00
Mabel Donaldson	3714	40.00
R. E. Donaldson	3715	50.00
Mr. and Mrs. H. C. Dooley	3716	10.00
Mr. and Mrs. O. R. Wiles	3717	10.00
Miss Margaret Sampson	3718	5.00
Miss Miriam Gilbert	3719	20.00
Mrs. B. Scheyett	3720	10.00
Mr. and Mrs. F. W. Hartman	3721	1.00
Mr. and Mrs. T. R. Welsh	3722	15.00
Mr. and Mrs. Lee Raun	3723	10.00
Mrs. Olive Deloe	3724	5.00
First Brethren Church	3725	14.00
Mr. and Mrs. Clyde Hileman, Uniontown, Pa.	3726	25.00
Truth Seekers Class, Uniontown, Pa.	3727	10.00
First Brethren Church, Modesto, Cal.	3728	14.00
Middletown Community Bible Class, Middletown, Ohio	3729	12.60
Dr. and Mrs. Alva J. McClain, Winona Lake, Ind. (L.B. 1st)	3730	50.00
Rev. and Mrs. W. H. Clough, Uniontown, Pa.	3731	10.00

Following are receipts from Whittier, Calif.

Rev. C. H. Ashman	3732	5.00
Mayme F. Barmore	3733	5.00
Mrs. Ruth Beeson	3734	5.00
E. W. Bushnell	3735	5.00
Mrs. Elizabeth Coffman, Pico	3736	5.00
B. B. Frick, Los Angeles	3737	5.00
A Friend (W.R.)	3738	10.00
Mr. and Mrs. Wm. Garber	3739	25.00
James L. Glenn	3740	10.00
R. B. Hopwood	3741	7.00
Mr. and Mrs. Sam Horney	3742	5.00
Alice Irwin	3743	9.00
Clyde Irwin	3744	10.00
H. O. Kessler	3745	5.00
Loyal Women's Class	3746	5.00
Mr. and Mrs. Earl Mulkins	3747	5.00
Mr. and Mrs. Clarence Obryan	3748	5.00



3800 SUBSCRIBERS ON MAILING LIST NOW

IS YOUR CHURCH 100%?

Elizabeth Ogden	3749	5.00
Mr. and Mrs. Glen Peterson	3750	10.00
Roy Robinson	3751	5.00
M.. and Mrs. E. H. Rough	3752	15.00
Mr. and Mrs. A. L. Sterling	3753	10.00
Mr. and Mrs. Harry E. Stroud	3754	5.00
Mrs. Geo. Ulery	3755	5.00
Mr. and Mrs. A. D. Warne	3756	5.00
B. D. Yarger	3757	5.00
C. V. Zook	3758	5.00
First Brethren Church (Misc.)	3759	25.75
Mr. and Mrs. Wm. Grace, Philadelphia, Pa. (1st)	3760	25.00

Following are Receipts from Hagerstown, Md.

Mr. and Mrs. C. V. Zello	3761	1.00
Josephine Hungate	3762	5.00
Mrs. Alice V. Barnes	3763	1.00
Mr. and Mrs. N. E. Rottller	3764	15.00
I. H. Green	3765	1.00
Mrs. Ethel Snider	3766	1.00
Mr. and Mrs. Harold Riley	3767	10.00
Jr. S.S. Class	3768	5.00
C. H. Longman	3769	1.00
E. G. Reese	3770	5.00
Howard P. Stickler	3771	1.00
Henry Biser	3772	2.00
Jacob Corwell	3773	.25
Mrs. Alena Rook	3774	1.00
Mr. and Mrs. H. G. Finfrock	3775	5.75
Mr. and Mrs. Roy S. Long	3776	2.00
H. E. Stover	3777	1.00
Margaret Presgraves	3778	1.00
Mrs. Carrie Bowers	3779	.50
Calvin Miner	3780	5.00
Mr. and Mrs. W. S. Bostetter	3781	6.00
Mr. and Mrs. N. E. Nordness	3782	1.00
Rev. and Mrs. L. L. Grubb	3783	25.00
Grace Brethren Church (Misc.)	3784	1.50

Following are Receipts from Roanoke, Va.

Mr. and Mrs. K. E. Richardson	3785	20.00
Mr. and Mrs. Raymond Hall	3786	3.25
Mrs. O. R. Keith	3787	5.00
Mrs. F. L. Brumbaugh	3788	10.00
Miss Goldie Hale	3789	2.00
Mrs. E. V. Parsell	3790	5.00
Mrs. J. L. Lloyd	3791	1.00
Mr. and Mrs. W. K. Jeffersibm	3792	15.00
Mr. R. G. Perdue	3793	1.00
Mr. and Mrs. H. E. Mills	3794	5.00
Mr. and Mrs. W. E. Dangerfield	3795	5.00
Mrs. J. E. Dangerfield	3796	1.00
Mr. and Mrs. J. W. Robinson	3797	5.00
Miss Ollie Kingery	3798	5.00
Mr. and Mrs. J. B. Huffman	3799	2.00
Mrs. Clelia Shepherd	3800	3.00
Mr. Horace Lackey	3801	.50
Mr. J. E. Harris	3802	5.00
Mrs. S. M. Donahue	3803	5.00
Rev. and Mrs. H. W. Koontz	3804	10.00
Mr. S. M. Coffey	3805	5.00
Ghent Brethren Church (Misc.)	3806	2.00
George Dworshak, Los Angeles, Cal. (2)	3807	5.00
Rev. Miles Taber, Leon, Iowa	3808	5.00
First Brethren Church, Uniontown, Pa.	3809	56.55
Men's Class, Uniontown, Pa.	3810	2.55
Mr. and Mrs. Emerson David, Ronco, Pa. (Uniontown,)	3811	1.00
Rev. A. V. Kimmell, Philadelphia, Pa. (1)	3712	5.00
Mrs. S. F. Weber, Pittstown, N. J.	3813	5.00
Brethren Fellowship Class, Calvary, N. J.	3814	5.00
A Friend, Winona Lake, Ind.	3815	2.00
National W.M.C.	3816	1085.65
Total		$2675.66

"WHAT THINK YE OF CHRIST?"

Youth: Too happy to think—time yet.

Manhood: Too busy to think—more gold.

Prime: Too anxious to think—worry.

Declining years: Too aged to think—old hearts harder to get.

Dying bed: Too ill to think—weak, suffering alone.

Death: 'Tis too late to think—the spirit has flown.

Eternity: Forever to think—God's mercy past. Into hell I am righteously cast. Forever to weep my doom!

Accept Christ Today!

"Believe on the Lord Jesus Christ and thou shalt be saved."

Too many folks think that hell is not as hot as it was forty years ago. Do not be deceived.

NEWS BRIEFS From Our Workers

The Church at Waynesboro, Pa., Rev. Robert D. Crees, pastor, reports 42 public decisions in the first 4 days of a children's revival conducted by Miss Rae Serio of Dalton, Pa. With four days in this revival there should be a great harvest of young souls. Our churches could well spend some money and effort in the salvation of these young lives who so many times are neglected in our services until it is too late. The time to reach them is in their youth.

Miss Grace Allshouse, who for many years has been associated with Brethren literature and editorial work has accepted a call of missionary work among the neglected sections of the State of Montana. She will be glad for your prayers on her behalf.

Miss Isobel Fraser, comes into the staff of the Brethren Missionary Herald Co. Miss Fraser is a member of the First Brethren Church of Fort Wayne and has held a responsible position with The Lincoln Life Insurance Co. of this same city. Miss Fraser has desired to use her talents and time in the work of the Lord and feels that the Lord has definitely called her to this work in our Publication office. Your prayers for her as well as the other members of this office will be appreciated.

The Brethren Young People of Southern California are going to hold their own convention, October 16, 17 and 18, at the First Brethren Church, Compton, Calif. From advance notice received in this office we venture to say that these young people will have a great time. A Y.P. chorus is already practicing for this convention.

The Brethren at La Verne, Calif., have recently begun a testimony and praise service to be conducted each Sunday evening after their regular Sunday evening church service. These meetings are to be conducted on a downtown street corner. A great way to witness and testify for Christ.

Christmas Greetings to Missionaries and men in the service, ought to be mailed now. Due to delayed mail service, mail your greetings early. Enclose a package of seed in your letters to missionaries. These will be appreciated too.

"Walk in the light! So shalt thou know
That fellowship of love
His spirit only can bestow,
Who reigns in light above.
Walk in the light! thy path shall be
Peaceful, serene and bright;
For God, by grace, shall dwell in thee,
And God Himself is light."

"Do you feel your sins are forgiven?" a man once asked Martin Luther. "No, I don't **feel** they are forgiven, I **know** they are forgiven, for God's Word says so!" was Luther's answer. John 5:24 is a good verse for all believers in Christ who lack assurance.—Ex.



Religious Hysteria

By REV. NORMAN UPHOUSE, Dayton, Ohio

Preached at the Central Brethren Conference assembled at Dayton, June 16-17, 1942

Hysteria is known by psychologists as disteleological overt action. They mean to say that it is behavior that has no controlling purpose. Hence it is purposeless, aimless and irrational. People are irrational or become so as they are pressed for decisions against better judgment and unfortunately choose the wrong way or thing.

I heard of people who became hysterical in Baltimore. They had crowded into an elevator beyond its capacity. Even tho the operator urged them to stop, they kept crowding in. The elevator began to go down. The brakes were applied but it kept descending. Then the operator turned on the lifting power and it stopped and started to rise again. When it came to the open door, some jumped and pushed others over. Several were caught between the elevator floor and the ceiling of the room. The operator was pushed out and the elevator climbed up thirty stories and stuck at the roof. All the people were trapped for the night. It was a time of crisis for them and they did the unreasonable thing.

We are in a world crisis now. The soldiers that will return shattered and torn will not be called shell-shocked but victims of war hysteria. Authority urged them on in face of open fire and yet the law of self-preservation tells them to keep under cover. As they go amid bursting shells and screaming bullets, they crack up and become mad.

We are in a crisis religiously too. There are enemies without and within. Never since the founding of the Christian church have we witnessed such an organized onslaught against truth. Some can not see it because we have lost little or no blood. Nevertheless it is upon us. I know that the pagan persecution of the early Christian centuries and the inquisitions of the dark ages nearly wrecked christendom. But out of the fires of martyrdom and the secrecy of the catacombs arose an institution to defy and challenge the greatest known power in the world, namely the Roman Catholic Church. The Reformation finally came. Warriors and champions for God arose and the Protestant church flourished. Most of the enemy could be isolated and seen and then attacked. It is not so today. We have something more deadly and more subtle than anything of the past. It is a combined effort of the forces of evil to destroy orthodox testimony among men by sabotage and internal decay. It's universal in scope. It's a charge against the Messiah of God and therefore against the Jews and Christians of the Book as well as against the Land of the Book.

Why do the **nations** rage and the people (Jews) imagine a vain thing? They have taken counsel against God and His Anointed. God-hate is folly. It's hysteria. It's suicide for them to fight God. He has power to put up and to put down. He can create and He can destroy. He shall laugh at them for He shall have them in derision. This has something to do with the course of events today. Dictators and war lords aspire to a world kingdom. They have taught the superiority of their race. They propogandize their people to crush the unprepared and weak. Yet in the annals of history which are the archives of the past, God has declared, "I have set my King upon my holy hill of Zion." "I will tell the decree, Jehovah said unto me Ask me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession."

What shall men gain by madness? Nothing. The fruit of their toil and achievements of the years shall plunge into confusion.

Egypt led the world in civilization but withered as a plant on the Sahara.

Greek glory shone under Pericles but was smothered by Roman conquest and devastation.

Rome flourished under the Caesars but perished as the Vandals sacked the city and plundered the countryside.

German culture came up under Charlemange, Clovis and the Hohenzollerns. It reached a dizzy height under the Kaiser and shocked the world as it devoured little nations on all sides. He was bound to lose and the ambitious aspirant fell as his vaunted Hindenburg line melted in the heat of allied artillery fire.

Now another has appeared who has recklessly and ruthlessly enforced slavery upon millions and slaughtered the innocent. Drunk with power, Hitler has no logical stopping place until he has gained world power. He is the Devil's henchman. A forerunner of Antichrist and a son of perdition. He dare not win and can not win. God has other plans of universal proportions. He purposes to set up His Son on the next world throne. As long as Orion and Pleadies streak across the constellation, God will bring to pass His eternal purpose which He purposes in Jesus Christ.

Why do sinners fight God? Why do Jews fight Christian testimony? Do they presume to get along without God? Do they think that they can ignore God's final revelation and look for more? There won't be any more. Now is the time to weigh the

Remember

A PRIME TEMPTATION of the Christian worker is to be like the tailor—always taking the measure of other men and never taking his own.

evidence and if it is worthy of decision, decide it. If it is worthy of acceptance, accept it.

I. Jewry is Hysterical

This is religious hysteria too. They are the people of Psalm 2. They imagine a vain thing when they think that they can get along without Jesus of Nazareth. He is the prophet like unto Moses, the virgin Child of Isaiah's prophecy, the Shepherd of the Psalmist and the King of Zechariah. Self reliance and self sufficiency have robbed them of God's good pleasure.

The Jews were hysterical in Moses' day. Deliverance and supplies were promised in sight, yet they grumbled and threatened Moses and Aaron. The undisciplined and irrational mob got out of control and forgot God while they longed for the garlic of Egypt.

They were hysterical when they crucified Jesus too. They surged about the place called the Pavement and demanded his blood. All testimony was in favor of Jesus' release. Judas said, "I have betrayed innocent blood" Pilate said, "I find no fault in Him." Good men said, "Surely He is the Son of God." One Nicodemus declared that no one could do the mighty works He did unless God were with Him. However the bloodthirsty mob brushed aside such testimony and cried in their hysteria, "Crucify Him." Barabbas could go free, justice was ignored, truth was crushed to earth, while they like Gallio cared for none of these things.

II. The Nations Are Hysterical

Warlords, dictators and infidel statesmen are fighting against God today as the Jews did in their ascendancy. Throughout central and northern Europe nations have blasphemed God's name. Germany and Russia are locked in a battle that will decimate their population and prostitute their resources. It is all very significant that they openly expressed opposition to God. The present seems as the answer that these two bullies should waste the fruit of their labors and waste each other in battle.

England and America in a sense are different. There has been a feeble attempt to recognize the true God. In spite of the prevalent evils and needed reforms in both lands, we have led the world in mission enterprise. We have defended the faith. We have spread the printed Word. God has smiled on us so far, while the shock of war is felt in other places.

This is essentially a religious war. Some think in terms of trade or the survival of other things but back of these there is a spiritual aspect. Because Russia is fighting our common enemy or that Italy is a puppet of Germany should not change the main contention that in general the forces at war are divided into the defenders and the destroyers of the true faith.

Look at Japan. She has committed the frightfully presumptious sin of regarding her emperor as the emanation from heaven. Like the Egyptians, they say he is the descendant of the Sun God. Japan has murdered Christian missionaries, closed her doors to true testimony, blacklisted the Bible and settled her doom. She is going down. Even in this war for survival I look for Japan to be punished severely. Surely God would have it this way and not that America and England, the remaining bulwarks of Christianity would come under the heel of paganism. Of course if the rapture of the church occurs before the war is over it might be otherwise. While the Bride is here, the Bridegroom will care for her.

III. Are Christians Hysterical ? ? ?

No not the real ones. The truth frees us and perfect love casts out fear. On the other hand some that operate under the name of Christian are hysterical.

The mushroom growth of pentecostalism and the holiness movement are forms of hysteria. They approach the real and deceive some of the elect but that is the way of counterfeits. Talking in unintelligent tongues, undue shouting, rolling on the floor and shameful conduct are not of the Lord. God is a God of peace and order, not confusion

Demon possession is hysteria. Not all unbalanced people are demon possessed but all possessed and unbalanced. N. T. demonology teaches how the demons subdued personality and individual choosing to make the person hysterical.

Modernism is hysteria. It is lack of good judgment. It fights fundamental preaching which has power to save and offers nothing of value in its place. It is empty, aimless preaching that will drive people mad at the end.

Worldliness is hysteria. The young man who spent his all in riotous living was in pursuit of worldly pleasure. Finally he came to himself. When a man is beside himself he is mad. So this person was mad for pleasure. At last he came to his senses and said within himself that he would go home to his father.

The conclusion of the whole matter is that we have only one sane, sensible view of life. It is the God-centered life. Sin is madness. It is all vain and worthless. Let us carry the word of reconcilation that others may come to know about our Christ Who is able to save from all hysteria and give a settled peace and satisfaction to the souls of men.

HE LEADS RIGHT

(Psalm 107:7)

He leads round, but He leads right.
All the way is in His sight:
Be it rough, or be it long
Void of joy, or set to song,
Bringing much, or mite by mite.
He leads round, but He leads right.

Just read this.

Among the many things that our Publication Board was pleased about, was the fact of so many of our Brethren had taken advantage of becoming Sustaining Members of our Brethren Missionary Herald Co., this past year, which made possible such remarkable gains in every phase of this company's work among our churches. We had the total of 292 Sustaining Members. These are individuals who have contributed $5.00 or more for the current year. The following summary of all gifts is interesting:

Aug. 16, 1941 to Aug. 15, 1942	No. of Members	Amt. of Gifts
California	76	$500.50
Pennsylvania	65	362.00
Ohio	45	235.00
Indiana	42	215.00
Illinois	5	86.00
Washington, D. C.	13	70.00
Virginia	12	67.85
Maryland	10	60.00
Tennessee	4	30.00
Iowa	6	30.00
Kansas	3	25.00
North Carolina	3	15.00
Africa	2	10.00
West Virginia	1	10.00
Canada	1	5.00
Michigan	1	5.00
Nebraska	1	5.00
New Jersey	1	5.00
South America	1	5.00
Washington	1	5.00

PUBLICATION OFFERINGS TAKEN AND SENT IN BY THE FOLLOWING CHURCHES

Cleveland, Ohio	$33.00
Fort Wayne, Ind.	90.00
La Verne, Calif.	17.50
Long Beach, Calif. (1st)	93.50
Los Angeles, Calif. (2nd)	45.00
Meyersdale, Pa.	9.30
Modesto, Calif.	9.23
Mundy's Corner	8.04
Portis, Kansas	28.43
Roanoke, Va. (Red Hill)	5.00
San Diego, Calif.	19.20
South Gate, Calif.	8.35
Tracy, Calif.	8.71
Washington, D. C.	14.25
Waynesboro, Pa.	10.75

MISCELLANEOUS GIFTS

W.M.C. (Mrs. M. E. Malles, Pa.)	$ 5.00
Memorial (Mrs. R. Devlin, Pa.)	25.00
Alex. Mack, Johnstown, Pa.	10.00
Y. P. Christian Endeavor, Johnstown, Pa.	13.00

The total Publication offering amounted to $2199.61. There was no special plea during the year for this offering. These gifts came in as God spoke to hearts during the year and reminded them of the need of Publications. What will this year bring forth? Why not fill out the blank form, send in your contribution or pledge now, while you have been reminded of same.

For every gift of $5.00 or more, the Brethren Missionary Herald Co. will send without cost, a **Bible Handbook** with over 500 pages of real Bible information. Just what you have been wanting. Will you be one of 400 Sustaining Members this year?

Believing in the ministry of the printed word, I hereby enclose my gift. I understand a gift of $5.00 or more makes me a voting member of the company until next Sept. 15th and gives me the choice of a Bible HAND-BOOK (over 500 pages) OR a 1 year's subscription to The Brethren Missionary Herald magazine.

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Membership in THE BRETHREN MISSIONARY HERALD CO., Inc., will be issued to those who contribute $5.00 or more for Sustaining Membership for the current year. $100.00 or more for Life Sustaining Membership.

HATS OFF TO THE JOHNSONS!

(Tune—Mary Had A Little Lamb)

The Johnsons' had a little pledge.
Its value was at par,
Because the Johnsons' paid their pledge
At church when they were "thar."

They stayed away from "thar" one day,
Which left it in a lurch;
It made the treasurer sweat and pray
For funds to run the church.

On Sunday next the Johnson group
Was back with smiling face.
The pastor almost gave a whoop
To see them in their place.

And when the offering plate was passed
The treasurer wore a grin,
For the Johnsons' well-filled envelopes
Had all been placed therein ! !

—Selected.

ACTS—NOT MERELY RESOLUTIONS

"We read of the acts of the apostles," said Moody, "But nothing of their resolutions."

So many of "the pillars of the church" are nothing but caterpillars.

One Shall Be Taken---The Other Left

By R. I. HUMBRED (From a Tract)

"Two men shall be in the field; the one shall be taken, and the other left" Luke 17:36.

Emanuel Edmons moved nervously and shifted in his seat. He had always prided himself in his charity. He had given liberally to the community chest and had joined all of the organizations for world peace and social betterment.

But this was different. This speaker ignored all these efforts to make the world a better place in which to live. In fact, he had even said that all human effort would fail and the only hope of the world was in the second coming of Jesus Christ. How foolish and narrow a man can get.

He wished he had not come. Why should he, Emanuel Edmons, prominent business man and head deacon of First Church, come to a prophetic conference? Of course he had to come to please his wife . . . or was it for the ride in his nice new car?

But something the speaker was saying caught his attention. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

"We might wonder," continued the speaker, "how long it will take the Lord to raise every Christian that has ever lived and gather them, together with all living Christians, to Himself in the air. But Paul tells us that it will be "In a moment, in the twinkling of an eye" 1 Thess. 4:16; 1 Cor. 15:52.

This was too much for Emanuel Edmons. He glanced at his wife. Her face was aglow with joy. He knew she believed every word the speaker was saying. It made him angry. He frowned; closed his eyes and passed his hand across his face.

There was an instant of deadly silence and then a shriek from a woman on the other side of the tent. Instantly Edmons was on his feet. But . . . where had the speaker gone? . . . and where was the congregation? Only a moment ago the tent was filled with people . . . now only a score or so were scattered about and they seemed dazed and frightened . . . what could it all mean?

His eyes moved rapidly over the tent and back to where his wife had been sitting . . . but his wife was gone . . . why had she left him thus? A cold deadly fear gripped his heart. She was gone, and there on the seat at his side lay her clothes in a little disheveled heap. Her wrist watch and wedding ring lay on top where her hand had been resting in her lap. Her hand bag had fallen to the floor . . . but she herself was gone . . .Gone . . . his wife was gone.

A nameless horror seized him and he fled blindly out of the tent where another distress awaited him. Only an hour ago he had parked his new car in front of the tent, but now it was a wreck. Another car had crashed into it. A woman was just getting out of the other car. She seemed dazed and was angry . . . terribly angry. Her husband had insisted upon attending the prophetic conference. She had not wanted to come and her date at the hair dresser's shop had made them late. Her husband had been in such a hurry that he had not even taken time to park the car. Rather had he jumped out while it was still in rapid motion. Somehow he had left his clothes beneath the wheel . . . she could not understand it all, but one thing sure she would sue for a divorce just as soon as she could find a lawyer.

Emanuel Edmons, sick at heart, returned to the tent. There lay his wife's garments. He gathered them together and was turning to retrace his steps when a figure dodged stealthfully behind the piano. But not before he had seen his hands full of watches, handbags, and other articles of value.

"They are even now looting the garments of the departed," thought Edmons, too disgusted to utter a word of protest.

Outside the tent a big bus had just arrived from the city and was preparing to leave again. He would take the bus and send a man after the car.

An hour later he entered his office. The office force was all there and business was going on as usual. His partner, however, was very much annoyed at the carelessness of the janitor. A customer had stumbled over a mop and a pile of old clothes that the janitor had left lying in the waiting room. If he had not been so faithful in the past, this would certainly call for his dismissal.

It was too much for Edmon. He reeled; caught at a chair and fell heavily to the floor.

To the Reader

"I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself" John 14:3.

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" Acts 1:11.

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand" Luke 21:31.

Christ is coming back. We do not know when, but current events seem to point to a very near fulfilment

of these words. Thus it is well that we consider our ways.

Before The Rapture

If you are living before Christ's return do not neglect your salvation. Split seconds may count for eternity. Come to Christ as a sinner. Remember that the wages of sin is death, and that Christ died for our sins. "Believe on the Lord Jesus Christ, and thou shalt be saved." Good works will not avail. Trust Christ; depend on Him; count on Him; commit yourself fully to Him.

This may be your last chance for after Christ comes it seems that there will not be another opportunity. "For this cause God shall send them strong delusion . . . That they all might be damned who believed (past tense) not the truth" II Thess. 2:11. That is, if any definitely reject Christ in the church age, God Himself will give them over to the antichrist.

After The Rapture

If you have not definitely rejected Christ, there is hope for you. Untold millions do not know the true way of salvation, and out of them God will save a great multitude Rev. 6:9 and 7:9.

You have missed the rapture and I know that your heart must be tender and your mind filled with anxiety about the future. Thus I offer the following suggestions for your guidance during the dark days that are just ahead.

1. Immediately give your heart to the Lord. If you are deeply sincere He will save you, for, "him that cometh to me I will in no wise cast out" John 6:37.

2. Read your Bible; especially the Gospel of John John 20:31.

3. Be a friend to the godly Jews. They will be terribly persecuted and your own reward will be according to your treatment of them. Matt. 25.

4. A Roman prince will arise who will finally demand and receive the worship of the entire world. He will devise a mark that will control all buying and selling. But do not receive this mark at any cost. Rev. 14: 9-11.

5. Troublesome days are ahead for you Matt. 24:21. There may be a short time when men will be saying "Peace and safety," but it will end suddenly I Thess. 5:3. Peace will then be taken from the earth and mobs, strikes and violence will be the order of the day. This will be followed by a great scarcity of food and later by a terrible pestilence Rev. 6. In fact the Book of Revelation will now run its course.

6. This period will last about seven years. Then the Battle of Armageddon will be fought, and after that Christ will rule in peace and righteousness. Be thou faithful unto death and God will wipe away all tears from your eyes and give you part in the new heaven and the new earth. Thank God for such a hope.

BIBLE STUDY

Would it not be a foolish thing
To die of thirst, with this clear spring
Of living water at my feet?
To starve when there is bread and meat
And wine before me on the board,
A table spread by my dear Lord?
And would we think he had much sense
Who hoarded only copper pence
When at this feet, and all around
Were diamonds sparkling on the ground?

—Martha Snell Nicholson.

From A Tither . .



(Please don't read this if money talk bothers you.)

"WILL A MAN ROB GOD?"

This question was asked by the prophet Malachi. This is most certainly a heart-searching question for us all. There are some people who think this to be a foolish question, but let us not forget that man will and has robbed everyone else. A man will rob his brother. He will rob others who have entrusted their wealth to him. He will rob banks, and state, county, national, and other treasuries. Once in a while we hear of those who will go so far as to rob the church. Children will rob their parents. Parents will rob children. Of course they always do these things in hope of getting away with their evil deeds. But there is no hope of getting away with it when a man will rob God. He sees, and He knows all about our stewardship and our financial affairs as well as he knows all about us in every way. Nothing whatsoever is hidden from His view, and His ear is always open to our plans and conversation. Yes, man **will** rob God! Many rob Him unintentionally. Still others will rob Him wilfully and deliberately. "You have robbed God," said Malachi, "in that you have refused to give Him tithes and offerings."

God's way of financing His work is by tithes and offerings; man's way is by begging, cooking, sewing, stewing, banqueting, and worrying where the money is to come from. Now then, which is the better way?

With Christian Endeavorers

(Another Home Mission Church rejoices in its gift of hymn books as provided by The Brethren National Christian Endeavor Union. Our National C.E. Union supplied 75 hymn books to The Grace Brethren Church, Hagerstown, Maryland. This has been one of the projects of our National Union for the past three years and continues to be this coming year. Many of our Home Mission churches have been the recipients of Hymn books made possible by gifts that have been sent in by Christian Endeavor societies from the Pacific to the Atlantic. The following letter tells its own story of how these Home mission churches feel about this project. (Leo Polman, C.E. News Editor.)

August 21, 1942

Brethren National C.E. Union,
Rev. Leo Polman, Executive Secretary,
3326 South Calhoun Street,
Fort Wayne, Indiana.

Dear Brother Polman:

As the pastor of the Grace Brethren Church of Hagerstown, Md., and for all our people, I wish to express my deep and sincere appreciation for the gift of seventy-five hymn books. At such a critical and needy time in our history this gift has meant the most to us. As we sing the songs of praise and glory to our blessed Savior, certainly the National C.E. will be realistically joining in this ministry.

It is such a genuine Christian spirit of cooperation and helpfulness among our various Brethren enterprises that will continue to greatly broaden and deepen the ministry of the Brethren Church for the glory of Christ.

In His Precious Name,

L. L. Grubb, Pastor.

YOUNG PEOPLE'S COSPEL TEAM REPORTING OF THEIR WORK

Beaver City, Nebr., Aug. 12, 1942

Dear Sirs:

I thought it might interest the young people of some of the other of our Grace Brethren churches to know some of the work being done by the youth of our church, myself included. I am sure all of the others who have taken part in these undertakings were as rewarded as I.

Our greatest accomplishment has been a gospel team composed mainly of Betty Beeler, Metta Beeler and myself. We were aided in some of our services by other of the young folks.

We have so far given four services in four different churches which have no full time pastor. Although we have had no confessions as yet, we feel we have accomplished a definite work in touching souls.

We have tried to balance our services with a half hour of song and testimonial service and the rest in the message. Metta is our songster while Betty is our specialist. My task is the sermons which I prepare with the aid of one of the ministers in town.

We followed this general plan in our services and found it worked out well:

Songs—Two or three peppy ones.
Special—Musical or vocal.
Choruses—Every good Brethren knows some.
Testimonials—Be sure and include these.
Song—A quiet prayerful one on sermon subject.
Scripture and Prayer.
Sermon.
Invitation.
Benediction—Be sure and shake hands at the door.

This is a work which any you young people can do. Try it or ask your minister about a gospel team. You will have no trouble in booking your meetings once people find out that a group of young people are in the service of the Lord.

My blessings on all who try,

Tom Inman.

If your C.E. society has not been doing anything about these National C.E. projects, why not get them busy now. During the months of September, October and November is the time that C.E. societies, cooperating with our National Union, keep before their society this Home Mission project of supplying Hymn Books and Communion sets for Mission Churches. Our goal for this project this year is $100.00. What part will your society have in this? Send your monies to our new Financial Secretary, Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.

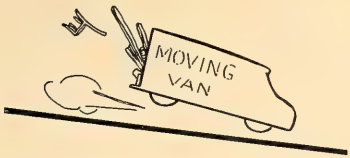
A LITTLE WHILE YET

"Yet a little while, and He that shall come, will come, and will not tarry." Heb. 10:37.

Only a little longer must we tarry,
And then the rest, the peace, the joy of home.
Only a few more burdens must we carry
And in this world of change no longer roam.

Only a few more heartaches, few more partings,
And we no farewell words shall have to say;
Only a few more tears and bitter smartings,
And tears, and pain, and grief shall flee away.

"'Oh, Lawd, we thank yo' fo' ouah bruddah, an' fo' his powerful ministeration. But, Oh Lawd, won't yo' take a few feathahs out ob de wings ob his strong 'magination an' stick 'em in de tail of his po' jedgment, an' save him from his ambigity? Amen'."



THE MOVING VANS HAVE BEEN BUSY THESE DAYS. The following men and their families have moved recently: **J. Ruskin Garber,** of West 10th Street church, Ashland, Ohio, has accepted the call to The First Brethren Church, Spokane, Wash.; **Rev. Arthur Carey,** formerly of Rittman, Ohio, has accepted the call to the Pike Brethren Church, Mundy's Corner, Pa.; **Rev. Ord Gehman** leaves Grace Brethren Church, Vinco, Pa., to take up the work at The First Brethren Church, Rittman, Ohio; **Rev. Trevor Kelford,** who recently came into the membership of the Brethren Church at Cleveland, Ohio, has accepted the call from the Brethren Church in Covington, Va.; **Rev. Paul Davis** has taken up the pastorate at The Brethren Church, Portis, Kansas; **Rev. George Cone,** formerly of Portis, Kansas, succeeds **Rev. Robert D. Culver** at the First Brethren Church, Ankenytown, Ohio. Rev. Culver has taken up the work of our Home Mission church, at Fremont, Ohio, where Rev. Jack Simmons was pastor. **Rev. Simmons** has taken the pastorate at Listie,, Pa. Rev. Nowag was pastor here. Account of ill health the doctor advised brother Nowag to give up his pastorate here. **Rev. John M. Aeby,** has moved from Fort Wayne, Indiana to Winona Lake, Ind., leaving the pastorate here at the First Brethren Church to take up teaching at Grace Seminary, temporarily, due to the illness of Dr. Alva McClain. There may be others who have moved or are going to move, however we think that this certainly has been an abundance of moving and we pray that every move will bring forth an abundance of fruitage as new men in new fields of service labor and harvest souls to His Glory.

Warning ! ! !

DON'T LET YOUR SUBSCRIPTION EXPIRE!



READ YOUR ADDRESS LABEL ON THIS MAGAZINE. EXPIRATION DATE IS LISTED THERE. RENEW BEFORE EXPIRATION —OR ELSE YOU ARE GOING TO MISS SOME VALUABLE NUMBERS OF THIS MAGAZINE.

THE TWO BEARS

There are two bears that should have a place in the life of every Christian: **Bear and Forbear.** Many times our fellowmen injure us, sometimes intentionally, sometimes unintentionally. Someone has asked the question, "What should my attitude be toward personal injury on the part of either my friends or my enemies?" The answer is to be found in the Word: Luke 23:34; Mark 11:25, Rom. 12:19; Matt. 18:22, Luke 17:4; Matt. 6:15, Jas. 2:13; Matt. 18:23-35.

BIBLE PRESCRIPTION . . .

The Bible is God's apothecary shop. Here are prescriptions for:

Care: "Be careful for nothing."

Doubt (as to doctrine): "If any man will do His will, he shall know of the doctrine," etc.

Doubt (as to duty): "If any man lack wisdom, let him ask of God."

Fear: "Perfect love casteth out fear."

Greed: "Seek first the kingdom of God," etc.

Pride: "Be clothed with humility."

Lust: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Selfishness: "He that loveth his life shall lose it," etc.

Ambition: "Seekest thou great things for thyself? Seek them not."

Anger: "Let all anger be put away from among you."

Heartache: "He bindeth up the broken heart."
—War Cry.

"Admonish the Disorderly" (I Thess. 5:14 R.V.). Inasmuch as this is a command, we dare not disobey. We looked up the word here translated 'disorderly' ('unruly' in the King James) and here is what we found:

Ataktos—"Disorderly, out of the ranks (often so of soldiers) Out of order, especially not in battle order; not in one's place in battle, hence taking no part in the war Undisciplined, disorderly, unbridled."—Waterloo Ch. Bulletin.

How About It?

"No one does his duty until he has done his best."



This does not sound like "historic Brethrenism" to me. The National Statistician of the conference which met recently in Ashland reported to that body that only 29 churches out of 97 reporting held regular mid-week prayer meetings. Think of it, out of a total of 16,590 members, only 722, or one-half of one percent attending each week, this most important service of the church. Brethren, we have a feeling that more time in prayer meetings and less time in legal conferences is the need of God's people in these perilous times. Yes, it's something to think about—and then we ought to act! Amen? Amen! (L.P.).

"Stir me, oh, stir me, Lord, till prayer is pain.
Till prayer is joy—till prayer turns into praise!
Stir me till heart and mind and will—yea, all—
Is wholly Thine, to use through all the days.
Stir till I learn to pray exceedingly:
Stir till I learn to wait expectantly."

Do It Today!

Pastors, Secretaries and all others who have material for our CONFERENCE ANNUAL, send this in at once to The Brethren Missionary Herald Co., Leo Polman, Secretary of Publications, 3326 So. Calhoun St., Fort Wayne, Ind.

CHRIST

Christ, the altogether lovely!
I can find no word to tell
All the wondrous, matchless beauty
Of that One I love so well.
O. how marvellous Thy mercy!
O, how great Thy loving heart!
'Twas boundless love that made Thee
Such grace to me impart.

Looking at the earth six days in the week, let us take one day to look up and get our bearings.

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By LOUIS S. BAUMAN

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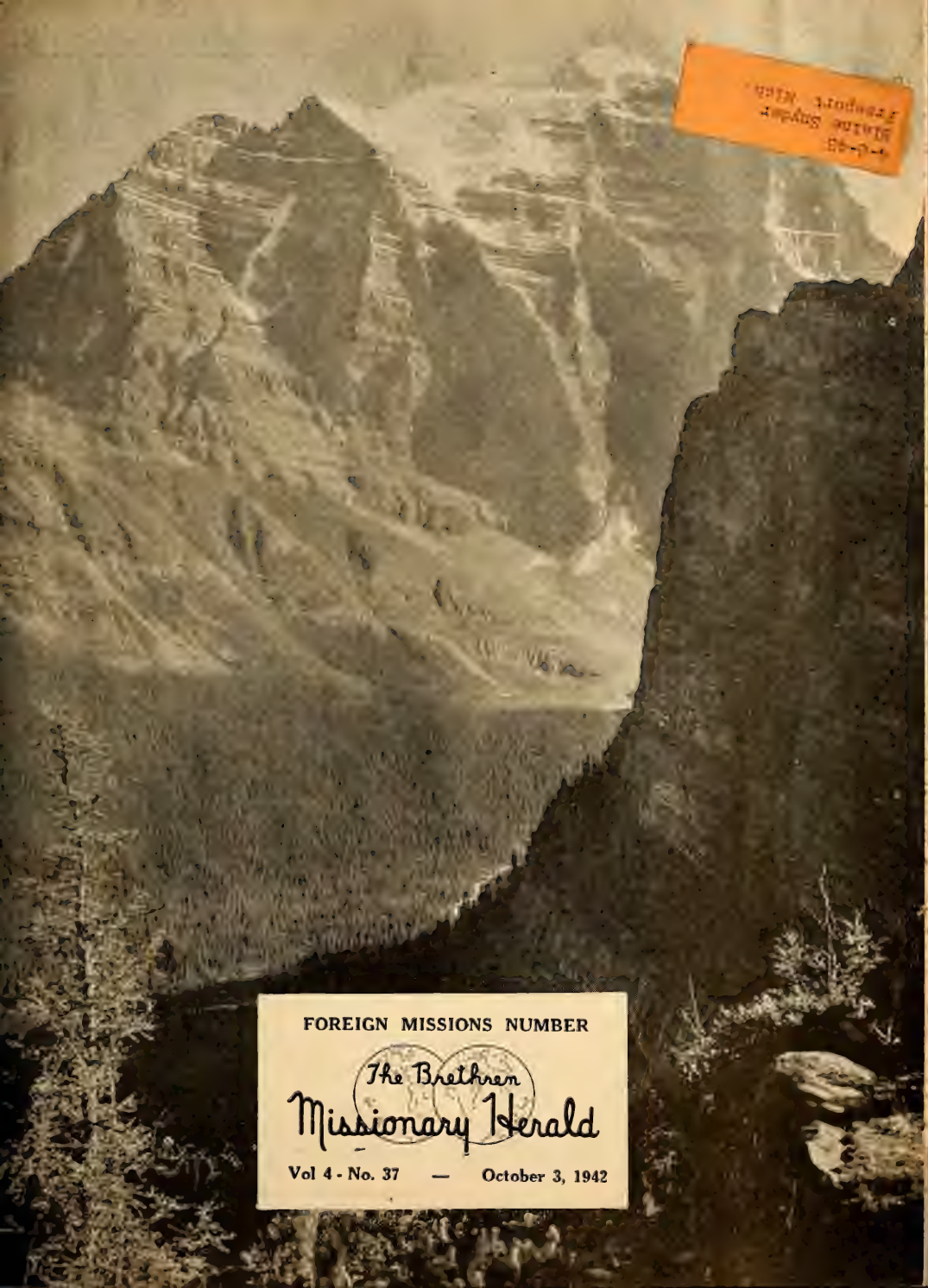
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The Brethren Missionary Herald

Vol 4 - No. 37 — October 3, 1942

EDITORIALLY SPEAKING

By LOUIS S. BAUMAN, Editor

THE MISSIONARIES' MOST DIFFICULT PROBLEM

Missionaries' children educated at home do not, as a rule, make missionaries. Missionaries' children educated on the field almost invariably become missionaries." Thus there is an exceedingly timely and important article appearing in this issue of **The Brethren Missionary Herald** and coming from the pen of our beloved Dr. Florence Newberry Gribble, who, but recently, departed for glory and whose body now sleeps beside that of her husband on the soil they loved so well. If our Lord shall tarry and mighty changes shall sweep over the great negro population of French Equatorial Africa, the names of James and Florence Gribble will be hallowed names in the minds of the people whose lives they blessed.

Perhaps there is no message left us from the pen of Dr. Gribble that she would rather we would print and scatter abroad over the church once more than this message dealing with the greatest problem facing missionaries to whom God has given little children.

Let this sentence sink down once again into our minds and let it never be forgotten, **"Missionaries' children educated at home do not, as a rule, make missionaries. Missionaries' children educated on the field almost invariably become missionaries."** No one who knows a real missionary can doubt but that one of the deepest desires of a missionary is that his children shall follow in his steps and continue to make Christ known to a lost world. The conclusion of Mrs. Gribble was not made in haste, but only after a life study of missionary problems and of missionary experience. We must accept it as being true and being true it certainly presents not only to the Foreign Board, but to the entire church, a tremendous task. It would seem to us that if this statement stands the test of absolute truth, we should face the issue squarely. That means we are facing our bounden duty in providing the necessary funds, equipment, and teachers to educate the children of our missionaries on the fields. Mrs. Gribble sets forth "the remedy." It is not necessary for us to repeat it here. Read it elsewhere. After reading it, let us think and let us pray and may God give us the wisdom and the courage necessary to face this task also.

FEDERAL COUNCIL OF CHURCHES CONDEMNED BY BAPTISTS

Inasmuch as our own National Fellowship of Brethren Churches has several times exposed and warned against giving any support to the so-called "Federal Council of Churches of Christ in America," it will be interesting to know the stand that has been taken by the Arizona Baptist Convention, and all the more so since this convention is not made up of independent Baptist churches, but Baptist churches that are still "in affiliation with the Northern Baptist Convention." We thank God that the Arizona Baptists have their eyes wide open as is indicated by the following circular latter we recently received from the President of the Arizona Baptist Convention, which we print in toto:

ARIZONA BAPTIST CONVENTION

In Affiliation with the Northern Baptist Convention

R. C. Kaster, president, 827 No. 9th St., Phoenix, Arizona.

John Milton Newsom, Th.D., Executive Secretary, 407 First National Bank Building, Phoenix, Arizona.

L. W. Coggins, Treasurer, Phoenix, Arizona.

June 10, 1942.

Dear brethren:

Arizona Baptists have just observed the **fiftieth** session of the Arizona Baptist Convention. We met this year with the First Church of Prescott, May 6-9th. It was a memorable gathering with the evident blessing of God upon the people.

Among many fine things accomplished was a constitutional amendment wherein the convention repudiated all connection through the Northern Baptist Convention with the Federal Council of Churches of Christ in America. This action was carried by unanimous vote and without the slightest dissention in discussion on the motion. As a result of this amendment the State Board and the Executive Secretary will be governed accordingly in their administration of the affairs of the convention.

Too long has our convention been embarrassed by the Federal Council with its socialistic, communistic, pacifistic and modernist tendencies.

As President of this great Convention, I wish to take this opportunity to highly commend our churches and our Baptists throughout the state in feeling that in this crucial hour they could no longer be linked up

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind. Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Home Missions: R. Paul Miller.
Women's Missionary Council: Mrs. R. E. Gingrich.

Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

with an organization of this kind even though it was more or less indirect.

It is our desire to let men know everywhere the action taken by our convention and it is our prayer that other state conventions will free themselves from this unholy alliance in a combined effort to bring an end to such a compromise of the truth.

Sincerely yours in Him,

R. C. Kaster,

President Arizona Baptist Convention.

Jude 3;II John 8-11, Rom. 16:17.

MINISTRY OF WOMEN ON FOREIGN FIELDS

This problem was again faced by the Foreign Board this year, even as it is continually faced by our missionaries on the fields. We desire to call special attention once again to the decision of the Board in this matter, which appears in the "Minutes of General Interest" on page 11. Without question, the woman missionary on our foreign fields must assume greater authority over the native church than she would assume over a church in the homeland. "Circumstances alter cases." We believe that every woman missionary we have on the field, and we think we know them well, has no desire except to be within the perfect will of God concerning her. Perhaps if our young men at home could have a greater vision of the foreign field and its tremendous opportunities, there wouldn't be so great need of women assuming authority upon the foreign fields and over the native churches, but as long as we are compelled to **man** our churches largely with women, as seems the case on all foreign fields, we must not limit them in authority when such action would certainly be to the detriment of our work. Most assuredly the Scriptures give to women the right to tell the story of redempion to all the children of men without regard to sex. However, the assuming of headship as belongs to a bishop or an elder is another matter. However, in handling this difficult question, it would seem that no sensible person would fail to realize that there is a difference between a church in the homeland and a church that is just being hewn out of the blackness, ignorance and superstition of heathenism. If our Lord shall tarry, the time doubtless will come when we must deal with the native church even as we deal with the church in the homeland—but that time is not yet.

THEY GO TOGETHER

"Bottles and rags! Bottles and rags!" called the ragman.

"Why do you always put these words together?" asked a passerby.

"Because, madam," said the ragman, courteously touching his hat, "Wherever you find bottles you find rags."—Woman's Journal.

They Are Off Once Again!



Elder Williams

Probably no missionaries whom our Society ever sent to the field have gone through greater trials and tribulations than Brother and Sister Robert S. Williams. It is to be remembered that nearly eighteen months ago they boarded the ill-fated SS Zamzam and, instead of landing in Africa or at the bottom of the sea, were finally cast by a German ship of war on the French coast and, much against their wills, were compelled to return to the United States.

Ever since they landed back in the United States, they have been engaged in preparing themselves for still greater service in the great dark continent. Likewise, they have unceasingly battered at the doors that seemed to be irrevokably closed against them. They simply wearied the listeners on the other side of the doors until both State Department and steamship companies heard their pleas and yielded. While we must keep faith with the authorities and at the present time reveal absolutely nothing concerning their ship, time of sailing, time of arrival, etc., we can say that some of these days in the not distant future we shall be able to announce the arrival of Mr. and Mrs. Robert S. Williams on our African field, there to relieve some of the very much overworked missionaries who have refused to leave the front line until reinforcements arrived.

In a time when foreign mission boards everywhere are declaring it is impossible to get missionaries, and especially when lady missionaries are involved, across our dangerous seas, we are thankful that there is a God in the heavens Who is still able to accomplish the seemingly impossible when His children pray in faith believing.

Now let us besiege the powers that be, as well as Heaven above, to open the pathway for Brother and Sister Garner Hovt and Miss Ruth Snyder, who are likewise standing before the "closed doors," as missionaries are prone to call them these days. However, no door will refuse to open when once the hand of God lays hold of the knob. Keep on praying.



Mrs. Williams

The Education of Missionaries' Children

By FLORENCE NEWBERRY GRIBBLE, M.D.
—of the—
Oubangui-Chari Mission French Equatorial Africa

"She, being dead, yet speaketh."

Matt. 18:2: "And Jesus called a little child unto him, and set him in the midst of them."
Mark 9:36-37: "And he took a child and set him in the midst of them, and when he had taken him in his arms he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."

To the mission fields, earnest young men and consecrated young women are going forth. Behind them are lives of busy preparation; the memory of a tender, pleading call: the renunciation, not only of father, mother, brother, sister, and friends, but ofttimes of lover or sweetheart as well.



Dr. Gribble

On China's teeming plains, or Tibet's lofty plateaus, in Africa's jungle forests, they labor; and there is One Who loveth "to set the solitary in families," Who sees to it that they labor not alone. Sometimes upon the young girl, a sweet companion of her own sex is bestowed; sometimes, to the young man a chum is given. Often, however, love finds its way on the mission fields, as lover woos sweetheart, and that experience to which every young man looks forward, of which every girl dreams—marriage—is the result.

And then a home is established on that mission center—that ideal home where woman's weakness is supplemented by man's strength, and where her sweetness complements his virile vigor.

But not yet is that home complete. And the two who so dearly love, and have been so closely united, long for the fruit of their love and union with a longing as simple and natural and sweet as though they were not missionaries.

And so, in answer to their prayer frequently yet unspoken, the Lord Jesus takes a little child and sets him in the midst—in the midst of that home, in the midst of that mission station, in the midst of that heathen tribe.

Thus we hesitate not to affirm that missionaries' children should **be.** We go further and affirm that they **must** be. No one has a better inheritance to give his child than he who has presented "his body a living sacrifice, holy, acceptable unto God, which is his reasonable service." The son of a preacher, says the writer of "The Fruit of the Family Tree," has ten times the opportunity to make his way in life than the son of a day-laborer has. The missionary blesses the world with his offspring.



Elaine Morrill, Donald Sheldon, Anne Kliever
(Left to right)

But not alone is the missionary's child a potential force for righteousness in this world—he is an actual means of blessing to the natives among whom his parents labor. The attraction of a white child upon an isolated mission station, where only adults have hitherto been known, is far greater than can be estimated.

Such a child, the only white child at that time in all the Sangho-Mambeli region of the Moyen Congo, French Equatorial Africa, drew crowds to the mission and the sound of the gospel. They came for no other motive than to see her little white face with its flashing black eyes, and to admire her curlless golden hair.

Who can estimate the influence for Christ wielded by the six children of the saintly, and now sainted, Joseph Clark, born on the lower Congo?

Who can tell what the Frederickson children, born in Norway, France, or Congo, meant to their parents, their parents' colleagues and their neighbors, in those early years of their residence on the mission fields?

And what wonder?—were not these, and the children of other missionaries, consecrated even before their birth, to their parents' God, with the prayer that somewhere in His great harvest field they might be a blessing?



(From left to right): Marguerite and Charles Taber, Anne and Donna Marie Kliever, and Lois Irene Taber.

Yet need we defend the child in the midst when Jesus Himself has set him there? What matter if some who undoubtedly are His disciples rebuke us? Did they not rebuke Him too?

Matt. 19:13: "Then there were brought unto Him little children that He should put His hands on them and pray; and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.

15 And he laid His hands on them and departed thence."

"CHILDREN TOSSED TO AND FRO"

The missionary's child must be educated; and where? The first six years of the child's life have passed happily on the mission field. But now the child is of school age, and though unconscious of the fact, presents a problem. Father and mother discuss it in brief intervals when the child sleeps or plays, oblivious of their presence. They speak in the hushed, strained tones, not of desire, but of necessity. There is no school in their remote district. Their child is perchance the only one; or if not the only one, at least the only one of school age.

Must he be educated there on the field alone? On most fields it is obvious that the curriculum of the native school is unsuitable for the missionary's child of different language, different nationality, different citizenship. The parents weigh the possibilities, scan the probabilities. What shall be their plan? Shall the mother teach the child on the field? In most cases this would be possible but not feasible. The mother is perhaps a physician, perhaps a nurse, perhaps a teacher in the native school. Or she may be an accountant, treasurer of a station or of the mission itself; for we must not forget in these days the truth of Paul Rader's statement that the foreign mission fields today are "manned with women." And so this plan is rejected. Both she and her child might as well go home, as for mother to try to teach her child upon the mission field. Shall she, then, do this? Again they weigh and ponder. Father then must remain alone. He will have no home, no home-maker, no such assistance as he has hitherto found in wife and child. And the wife herself rejects this. Someone perhaps might take her place in the care of her child; no one can replace the wife in her care of her husband. And the second plan is alike rejected.

There is a third. For a period of years the family can forsake the mission field, remain at home with the child or children until the education is completed, then return a united family. It is ideal, almost idyllic; but like most ideals, hard to realize. Who is going to take the missionary's place in this isolated region for twelve years at least? No one is clamoring for the position. This plan, too, is rejected.

And now the plan which they have foreseen but have refrained to voice, the plan which in mute agony they have all the time realized to be inevitable, they must at last face. It is the only way. The child must be educated at home. In some way that they know not, God will raise up care-takers, foster-parents for their child. They vaguely face problems but dimly realized—the reflex action on the child, the embittered heart, the worldly influences—all these things must affect the child. And there will be the agonizing loneliness of the mother heart throughout the years, the heart wrench for the missionary father. But through it all they must remember that "God is love."

And in the reaction that must come to suffering, they pray God that they, the parents, may bear the heavy load, and that the child's tender heart may be spared.

"I see nothing but a life of suffering before me," said one such missionary child. "Mother," said the same child, "didn't God call **us** to preach the gospel?" "Yes, my child," responded the mother. "Then why am I going home?" The parents break the alabaster box of ointment for themselves, and pour out the precious ointment at Jesus' feet (Mark 14:4). But, alas, it is broken, too, for the child. Has the child no part in the pouring out? May not the renunciation of the childish life be beyond the measure of grace to which he or she has yet attained?

God bless and reward the dear foster fathers and mothers who in sweet renunciation, care for children not their own, and do it for the Lord's sake. God bless them as they contend with the radio, and its sometimes insidious infiltrations. God bless them as they fight the flood of fiction overflowing from English and French school curriculums into homes hitherto pure.

For though the home may be pure, the school is

not; and the missionary, who has wisely reckoned on the strength of the Christian home, has perhaps remembered Timothy, who in the story, "Mrs. Wiggs and the Cabbage Patch," would have no other home for little Gay, except the one with a little **h**.

But, because of the school, the missionary's child does not escape the claims of superstition, the influence of the rouge box, society make-ups, and cosmetics in general—**if a girl**.

If a boy, he still finds the glamor of worldliness in his greater freedom to attend the movies or perhaps the dance—and the prayers of the father, perhaps long since dead, are yet unanswered. And the prayers of the widowed mother must needs continue.

Where is the school-child, though a missionary's, who escapes the contamination of modern slang? Where is the girl, though a missionary's daughter, who retains her first shocked impression of the painted faces of civilized lands? "Mother, are those people heathen? Don't they know Jesus?" said a little girl from the mission field, on a street car laden with Hallowe'en rioters.

Yet, it is not the fault of the child that she loses the pureness of her English diction—not her fault that she calls conformity to the world being true to life.

She is still a Christian, even as she was in those days when she gave away her copy of "Little Jetts" to a small girl on the train, remarking calmly, "that child isn't saved! I am! She needs 'Little Jetts' more than I do!" Yet her school life has robbed her of much of her testimony.

The fault lies in the exclusion of the Bible from the public schools, and in the crowded curriculums which have a tendency to exclude its private study also in the home.

Shall this fault be overcome, or shall it lead into non-missionary vocations for the boys, non-missionary marriages for the girls? To my mind the danger is too great to repeat the experiment where it can be avoided, or to continue it where there is a way of escape. Missionaries' children educated at home do not as a rule make missionaries. Missionaries children educated on the field almost invariably become missionaries. Prayer will do much to overcome the evils of mal-education where it has been inevitable.

But there is a remedy—let us apply it.

The Remedy

Our missionaries' children are not becoming missionaries. What is the remedy? "Look at me, mother," said a little girl, whose mother was just leaving for Africa. "Just look at me the last one! Look at me as long as you can!" And the essence of the mother's sufferings was not in her own, but in her child's agony.

The preventive medicine for loss of missionary desire in those who have been consecrated to the Lord's service is education on the field of service. Why should a child be consecrated to a work, and then contra-educated for it? And this brings us to a central school for missionary children in each missionary district of sufficient size.

First of all, we must obtain for the children the most healthful conditions possible. In malarial districts, whether of Africa, India, China, or other lands, the Anopheles mosquito has a tendency to disappear with cultivation and increase of population.

The possibility of proper protection from the sun is another problem. In most tropical climes young children, as well as older ones, must be kept indoors from 10 A.M. to 4 P.M. Sun produces a toxemia—a poison to which, however, immunity may be fortunately acquired. A minimum exposure in the early days of the child's residence may be gradually increased until considerable tolerance has been acquired. Those who have once acquired sun-toxemia seek subsequent immunity in vain.

Then, on each field possessing a central school, there must be a missionary family possessing a sufficient degree of surrender, ("a double degree of consecration"), to enable them to be wholeheartedly willing to devote their whole time and service to the education of missionaries' children. This family need at first only have quarters with sufficient bedrooms to care for children who are boarders from other mission stations. Later the erection of a special academy building has been found feasible on some of our older mission fields. All these quarters must, of course, be screened; and where it is possible and feasible, verandas also should be screened. With these precautions, children who need not suffer the emergency exposures which come to adult workers may have even better health than their parents, and may even be spared some of the endemic and epidemic diseases of the homeland.

But not only must there be a competent family in charge of this work; there must also be teachers who are willing to forego the pleasure and joy of teaching the heathen, to teach the children of their fellow-missionaries. Those who are not missionaries will smile at this. Missionary readers will understand the intensity of joy amounting almost to glamor which results from all **direct** work with the heathen, and which makes indirect work a cross. Many a teacher has said, "Had it been my purpose to teach white children, I could have remained at home!"

I know of one extremely successful school which has solved the very great problem connected with a dearth of teachers in schools for missionaries' children, by requiring all teachers to serve one year of apprenticeship in such a school before being released to the desire of their hearts, the native schools. But it would seem that a better plan would be to pray for volunteer workers for these schools. What more beautiful than that they should come from the ranks of missionary children themselves!

And then there are the nurses, and the physicians as well, who will in time learn to think it as natural and necessary to care for children of school age as for the missionary babe.

The labor of caring for missionaries' children upon the field may be greatly lessened by cooperation. Older children may be taught to take pride and joy in teaching younger children; and, while not sharing in the actual nursing, they may be a great aid to the missionary doctor in assisting in the administration of preventive medicine.

The influence of a well-regulated school for missionaries' children is all for the good on the minds of the natives. The native learns by imitation; and a well-trained missionary child becomes a marvelous and natural leader of young native life. Indeed, the tendency to "boss" must be curbed in the missionary's child, so unquestioningly does the native child follow his leadership. Children will, however, follow their parents and teachers in this, and the missionary who is kind and deferential to the natives will find his children, or his pupils (as the case may be) following in his footsteps.

And thus the child who shares his parents' home, his parents' thought, his parents' problems, will eventually share his vocation.

This has been found markedly true when missionaries have been on deputation work in the homeland. "Tell them about the man-eating leopards, mamma," piped up a little girl of six as her mother paused in a missionary address.

"We must speak American now," said a child to her mother, as she realized that her pure diction, acquired on the mission field, was but little understood by the small audiences habituated to slang, which she loved to gather around her.

"Many, many men believe in Jesus," a little child of three was accustomed to say in Sango, whenever she met a strange group of natives.

"I'll make the tune for you," said a little girl gifted in music, as she looked complacently up into the face of her doctor-mamma, to whom music was an unknown quantity. And she did; and the village service following the out-door dispensary went smoothly on!

The experiences of the mission field inculcate early in life not only the theory, but the practice of piety.

A missionary's child was endangered by passing traffic as she fell from a bus while dismounting. "Praise the Lord you weren't injured," said the mother, as they reached the pavement in safety. "Mamma," replied the child bravely, "if the trucks had run over me, and if all my bones had been broken, I would have wanted **you** to say, **'Praise the Lord' anyway!**" How often on the mission field she had heard these words fall from her father's lips in times of testing!

Review them if you will—these suffering **children, tossed to and fro**—and tell me if you find a child, separated from both parents for its education, who does not pass through a temporary or permanent period of indifference as to missionary desire.

Witness the Clarks, the Fredericksons, and others. Review those other children, educated on the mission field; and see them flocking back to the field of their parent's choice, impelled by a strong desire—not by necessity—to follow in their parents' footsteps, or to share their vocation.

Witness the famous Westervelt family—including the Barnetts, Davis, Stauffachers, etc.

Witness the Hurlburt family, every one of whom became a missionary. Witness the Downing sons; and tell me, if you will, how great is the total percentage who become foreign missionaries.

Does not our Lord Jesus have a reason when he sets a child in the midst on foreign fields?

News from Brethren CHURCHES

Sunday night, September 20th, brought to a close our third Prophetic Bible conference with Dr. V. C. Kelford as speaker. The week began with Dr. Kelford speaking at the Men's Fellowship of the Church as they gathered for a dinner meeting just before the evening public service. Services were held each night throughout the week with challenging, and timely messages each evening. The attendance was not as large as hoped for, but a number of our people are kept away by present day working hours. The average attendance for the week was 108. However, a splendid spirit prevailed and a large number of the congregation each night was made up of friends and visitors outside the membership of the church. Many of these, as well as members, expressed their appreciation for the spiritual and scriptural program of the church and its stand on the Bible as the only hope for the world at war. Dr. Kelford won many new friends and listeners by his clear, interesting and positive presentations of the Word.

Thursday night was Grace Seminary night beginning with a Rally-Banquet reported elsewhere in the Herald and continuing with the public service to follow. We pray God's richest blessings on Dr. Kelford as he continues from coast to coast and the doors of the Peru Church are always open to his ministry.

In His Grace,

—Robert A. Ashman, Pastor.

NEWS ITEM

In the town of Three Oaks, Mich., stands a little brick building, unpretentious but attractive and comfortable, that contains a group of Christians who are still rejoicing in God's rich blessing upon the evangelistic services conducted by Rev. Henry G. Rempel from Sept. 6 thru Sept. 11, 1942.

Many of the people that constituted a part of the excellent attendance that prevailed through-out the meetings, rejoiced to hear the "old-fashioned" gospel preached in simplicity, with conviction, and in the power of the Holy Spirit. And with equal joy they received the messages of the "squeeze-box" and the flannelgraph stories. One little girl in describing the flannelgraph to her family joyfully exclaimed, "The man down at the church pastes pictures on the wall without any glue!" It takes a child to say it, doesn't it?

"Children's Church," which immediately preceded the regular adult service, resulted in a total enrollment of seventy-nine children with ten decisions for Christ. Undoubtedly, the excellent adult attendance can be attributed in part, at least, to the enthusiastic response of the children who advertized the meetings in the home by tugging at mother's skirts with the cry, "Let's go see the man at the church tonight, Mama!"

The church (which is not Brethren, but of the Christian denomination) is praising our Lord and Savior for the good work of Brother Rempel but, of course, the ultimate praise belongs unto the Lord himself, and unto Him it is ascribed.

John G. Balyo, Pastor,

Christian Church, Three Oaks, Mich., and a student at Grace Theological Seminary.

ANNUAL REPORT OF SUPERINTENDENT OF

Bozoum-Bassai and Bemiller Fields

Year of May 1, 1941 to April 30, 1942

J. P. KLIEVER, Sup't.

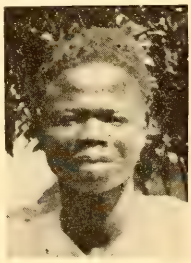
"As every man hath received the gift, even so minister the same one to another, **as good stewards of the manifold grace of God.** If any man speak,, let him speak as the oracles of God. If any man minister, let him do it as of the ability (strength) which God giveth;

That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. 1 Pet. 4:10-11.

* * *

As the year came to a close, we had taken our Field Superintendent, Rev. O. D. Jobson and his wife, to Bangui in order that they might take their furlough. We were sorry to see them go, but felt that it was of God, especially since new re-enforcements were on the way. So our hopes were fairly high, and a large program was laid out for this section of the field, as four of the out-coming missionaries were for this section.





The first part of May, Noel, one of two of our ordained elders in this field, left for a trip through one section of the field. He baptised believers at 5 points and held communion services at two, besides preaching and teaching along the way.

A few days after Noel's departure, John, the other elder, left for another section, baptising believers and holding communion services in three different centers.

I also left to see the Catechistes, gathering them at the different centers, sandwiching my visits in between theirs. That gave me the occasion to make clear to the Catechistes that Brother Jobson and I had exactly the same end in mind, and that they were not to think they were now starting to work **for** someone else, but that they were still as always to consider theirs, the work as "Stewards of the manifold grace of God, that God in all things might be glorified."

After seeing all but one little group, I further took on the joy of going into the Laka tribe. I had only been in this field once before about 4 months ago. I had found believers here and there that had been to other places, and like Priscilla and Aquila, they had gone back home with the tidings of salvation. It was a real joy to come back, and instead of seeing little altars to idols here and there, to be confronted boldly with the "sticks of God." (Sticks of God are the logs about 6 inches in diameter and 8 to 9 feet long, laid somewhat parallel on the ground, furnishing seating for those who come to hear the Word of God.) I ran over into June just a wee bit on this trip and came home with a little bit of a guilty conscience at having delayed the book-keeping and report work for a few days!

June:—Arriving at Bassai just before reaching home I heard news that almost unbalanced the joy of the past few days. A boat by the name of "Zam Zam" had been sunk! I immediately asked all I could get in touch with, as to what they had heard via radio. It was fully substantiated. We, of course, anxiously waited to hear the outcome. Would they continue on out to the Field, or would they have to go back home?

Finally most of the missionaries came to the conclusion that the news was true, and it was time for the planned Executive meeting in which we were to make final arrangements about the new party! Just before going to Bouca, John, the Elder at Bassai held another baptismal service at Baloa.

Somehow, the fellow-missionaries were judging my ability by my size, and they thought that Bible School should be kept, **and** at Bozoum. The thought of it almost staggered me, and then the thought of comfort came, "Let him do it as of the ability (strength) which God giveth." Thus we made ready to go to Bouca for the meeting.

July:—On arriving at Bouca we found the news that the missionaries were all back in America except the Williamses who were due in a few days.

After the Bouca meeting it was found necessary to convey some of the missionaries to Bangui for dental care. I, of course, was the chauffeur.

We rush and hurry back in time to start the Bible School on schedule.

August:—Bible School is in full swing! Burning the lantern at both ends, relying on the above mentioned strength, we went from blessing to blessing in the School. I am sure I got a whole lot more out of it than the students. This was one of the richest months of the year. Toward the end of the month, John baptised at Bassai.

September—Palaver Month! It never rains but what it pours. This month was almost the low-level. News came of the fall or desertion of several Catechistes and aide-catechistes. Trouble also at Bekoro after a forced missionary absence of 4 months. But all is well that ends well, and after a quick trip to Bekoro, and at the same time taking a quick look at the Chapels, we got back to Bozoum to continue with the

Bible School. I must add here, that Noel, the Elder at Bozoum, was a real aid in the Bible School work. He taught several courses and carried the burden of keeping the student body content and working together. He did a real work in a fine Christian manner showing forth a devotion and love for the work that was really heart-warming.

October:—Dr. Taber had been waving a red flag, saying there was danger at Bozoum, the Klievers were playing out ! ! ! ! At the same time news came that three tons of supplies were waiting the Freight Agent, yours truly. That meant customs declarations and trucking, involving another trip to Bangui.

In the midst of this, orders came from Field Headquarters at Bouca, that we must take a month off. I have been accused of many things in my young life, but open disobedience to orders has very seldom been hinted at; hence we went. I was sure that Noel would be able to carry on after seeing him work.

Taking Miss Crawford, who had now closed French School at Bassai, to Bellevue, we continued on to Bouca. After 3 weeks of rest and wonderful fellowship with Brother and Sister Foster (Mom and Pop to the Klievers) we left for Bangui to take care of the job awaiting. While at Bangui we got word that the Kennedy-Emmert-Byron party was at Leopoldville. We immediately closed up our bags and took what we had finished to Bozoum, leaving the rest for the return trip to bring back our most welcome reenforcements.

December:—John starts on another trip, holding communion service where he had not been able to hold them before, due to rains and seasonal difficulties.

We finish up our business at Bangui, taking Miss Crawford to her boat leaving for America for furlough. On arriving at Bozoum we find Miss Myers doctoring up the rest of my family. They had all come down with fever. Miss Myers was about all in, and Freda was still in bed. At the sight of the arrivals, she almost immediately arose and walked. I would like to think it was my presence, but I am sure it was the joy of seeing Mrs. Kennedy and Miss Byron again!

We have a yellow fever scare, and all of us are asked to take the inoculations against it. All survived the treatment; there seems to be nothing to taking it. The disease itself is certainly nothing to play with. Thus ended our month of December after a happy time of fellowship and a Christmas with presents, thanks to the arrival of the party.

January:—The month before Field Council Meeting! Bassai was in need of an oven to make possible the preparation of the good things planned by the Entertainment Committee.

This month we also had the blessing of the Dunnings agreeing to give us a Bible Conference for the native Christians and workers near Bassai.

After this, Brother and Sister Foster came to visit with us in preparation for Conference and also to visit the other Stations. Brother Foster and I went to see Bemiller Station after which he and Mrs. Foster went to Yaloke. The rest of the month was spent in preparation for the Council Meeting.



"He gathered the people together in the evening and preached Jesus to them."

February:—After a blessed time at Field Council as to messages and fellowship, and a hard time as to finding enough hours in a day for all the things planned, we were glad to return to our various Stations for a breath or two!

The rest of the month was spent in taking care of after-Conference business and getting ready for a season of itinerating.

March:—In March we found a way to respond to a call from a Mining Camp not far from here. We went to look over the prospects and to send a worker there on week-ends. We also re-opened a chapel point that had been deserted by the worker.

We took a survey trip to see all the chief workers about preparing for a season of Bible Conferences. One section of the field was unaccessible due to the precautions against infantile paralysis. The evening of my return to Bozoum brought word that Dr. Gribble was near death.

In the death of Dr. Gribble, the work lost another soldier-ess of the Lord. Other pens have and will write this up in a manner worthy of her life.

The two Bible Conferences held on the last part of the trip were very encouraging as to interest, and we trust will be, as to continuing results. This should have been mentioned in order before the death of Dr. Gribble.

April:—The last month of our field year is upon us. After the burial services for Dr. Gribble, we went to Bekoro to get Mrs. Kennedy's things so that she could help with the work at Bellevue where Dr. Gribble had been. We took this occasion to hold a short Bible Conference among the Kabba.

After placing Mrs. Kennedy at Bellevue with her household goods, I continued with the Bible Conferences. As an introduction to the Conference at Baibokoum, I placed three Catechistes in the Laka tribe. I was again thrilled with the apparent progress that the work has made in this tribe.

After a Bible Conference at Baibokoum combined with a baptismal service and the Love Feast, we went to Kounang and placed a Catechiste in that district.

(Continued on Page 13)

MINUTES OF GENERAL INTEREST GLEANED FROM THE ANNUAL MEETING OF THE BOARD OF TRUSTEES THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

At Winona Lake, Indiana, August 26—September 5, 1942

The first morning was spent in discussion of several items, such as the method of nomination and election of members of the Board of Trustees, and the matter of Taber's return to the work. The secretary was advised to formulate a cable to be sent to Jobson concerning his return to the work of the Foreign Missionary Society.

2. Employment for Missionaries at Home

Motion prevailed that the missionaries who are at home on furlough and whose furloughs have expired, as well as the candidates awaiting passage to the field, be notified that, in the opinion of the Board, unless they can get passage within the next ninety days they shall secure pastorates or other occupations whereby they may make their livelihood during the duration of the war or until such time as they are able to secure passage.

3. Stereopticon Equipment

Motion prevailed that the stereopticon slides and equipment be placed in charge of H. A. Kent.

4. African Field Superintendent

Motion prevailed that the Board appoint Orville D. Jobson as African Field Superintendent for the coming year.

5. South American Field Superintendent

Motion prevailed that we appoint Clarence L. Sickel as the Field Superintendent for South America in the coming year.

9. Expenses of Missionaries to Board Meeting

Motion prevailed that we pay the expenses of such missionaries as the Board has requested to attend its sessions and the National Fellowship this year.

11. South American Power of Attorney

Motion prevailed that we revoke all powers of attorney that have been granted heretofore in South America.

12. Power of Attorney to Sickel

Motion prevailed that the Board hereby grant to Clarence L. Sickel, Field Superintendent of the work of the Foreign Missionary Society of The Brethren Church, Inc., in South America (known in Argentina as La Sciedad Misionera Extranjera de La Iglesia de Los Hermanos) said power to continue until revoked.

13. Bethany Home Report

Motion prevailed to approve the report of the Bethany Home and extend our thanks to the Custodian, Charles W. Mayes.

14. Bethany Home Custodian

Motion prevailed that we appoint Charles W. Mayes as Custodian of the Bethany Home for another year.

15. Repairs for Bethany Home

Motion prevailed that any repairs or improvements which, in the judgment of the custodian of Bethany Home, are needed on the home or property, the custodian shall make and present the bill to the treasurer for payment.

16. Office Help

Motion prevailed that, inasmuch as the work of the office has become so complicated, due especially to the conditions created by the war, we authorize the secretary-treasurer to employ such office help as he deems necessary for the coming year.

17. Appropriation to American Mission to Lepers

Motion prevailed that this Board appropriate $280.14 to the American Mission to Lepers.

19. Missionaries' Salaries and Allowances

Motion prevailed that the Board request the Field Councils that, in view of present world conditions, they review the whole matter of missionaries' allowances and salaries and advise us as to any changes that should be made.

20. Gribble Book

Motion prevailed that Bauman, Mayes and Ashman be constituted a committee to deal with the matter of publication of Dr. Gribble's book, "Stranger Than Fiction".

22. Termination of Child's Allowance

Motion prevailed that the allowance given to the child of a missionary to Africa shall terminate when the child reaches 18 years of age.

24. Thanks for Office

Motion prevailed that the Board offer our thanks to the First Brethren Church of Long Beach, California, for the suite of rooms in which the Foreign Missionary work is carried on.

27. Appreciation to Foye Miller

Motion prevailed that the Secretary be instructed to write to Foye B. Miller a letter of appreciation for the extra work which he has done in publishing **The Brethren Missionary Herald** and **The Handbook of Missionary Facts.**

28. Disposition of Gribble Book Fund

Motion prevailed that the Treasurer be authorized to forward the balance on hand and any further proceeds in the Gribble Book Fund to Marguerite Dunning.

29. Financial Report of Treasurer.

Motion prevailed that the Treasurer's Financial Report for the year 1941-1942 be approved, with an expression of our thanks and appreciation to the office force in Long Beach, California.

30. Summary of Report

Motion prevailed that the Summary of the Annual Financial Report of The Foreign Missionary Society be published in **The Brethren Missionary Herald,** with the explanation that the detailed report is being withheld in order to save expense.

31. Election of Officers

President, A. V. Kimmell; Secretary, L. S. Bauman; Treasurer, L. S. Bauman; Candidate Secretary, A. J. McClain; Assistant Candidate Secretary, H. A. Kent; Editor of Magazine, L. S. Bauman; Deputation Director, A. V. Kimmell.

33. Nominees to Board of Trustees

Motion prevailed that L. S. Bauman, A. J. McClain and C. W. Mayes be nominated to the Board of Trustees for election the coming year.

34. Explanation of Election

Motion prevailed to request the Secretary to present the matter of nominations to the annual meeting of the Foreign Missionary Society this year and also to send a note of explanation as to the method of electing members of the Board of Trustees along with the ballots which are sent to the members prior to the election.

35. **Brethren Missionary Herald Board Representative**
Motion prevailed to elect H. A. Kent as our representative on **The Brethren Missionary Herald** Board, member of the Board of Trustees for a period of two years.

36. **Publication Board Representative**
Motion prevailed to re-elect C. H. Ashman and A. J. McClain as representatives on the Brethren Publication Board located in Ashland, Ohio.

37. **Taber's Traveling Expenses**
Motion prevailed that the Board appropriate $15.00 per month for Dr. Taber's traveling expenses in Africa.

38. **Almafuerte Rent**
Motion prevailed to continue paying $25.00 per mon for the Almafuerte property in Argentina during the coming year.

39. **South American Field Expenses**
Motion prevailed to appropriate $350 per month for the South American field expenses.

40. **African Field Expenses**
Motion prevailed to appropriate $400 per month as an allowance for the African field expenses.

41. **African Hospital Expenses**
Motion prevailed to appropriate $75.00 per month to the African hospital expenses.

42. **Bible Coach Work**
Motion prevailed that we urge upon our workers in South America to continue the work of the Bible Coach in Argentina.

43. **Salary and Allowance Schedule**
Motion prevailed that the present salary and allowance schedules in South America and Africa shall maintain until the reports are received from the fields, at which time the Secretary-Treasurer shall submit the matter, with suggestions, to the Board.

44. **Maps**
Motion prevailed that we put a price of $2.00 on the African maps and appoint H. W. Koontz to take orders for the maps while here in Winona Lake.

46. **W. M. C. Representatives**
Motion prevailed that our Board extend a cordial invitation to the Women's Missionary Council to send two of their Executive Board, or two whom they shall appoint, to sit on this Board as their representatives, for advice and consultation.

47. **Kliever Report**
Motion prevailed to accept and approve the report of J. P. Kliever from the Bozoum-Bassai and Bemiller Districts, and express our thanks and appreciation to him for the same.

This session (seventh session, Friday, Aug. 28, 7:45 p.m.) was spent in interviewing the candidates and approved missionaries present. Mr. and Mrs. Baerg manifested great interest in going to Africa as soon as their schooling is completed next spring. Mr. and Mrs. Nickel gave something of the history of their call to Africa. The rest of the time was spent in talking over with Mr. and Mrs. Hoyt the possibility of going to South America during the time that they are detained from going direct to Africa.

48. **Mr. and Mrs. Herman Baerg**
Motion prevailed that Mr. and Mrs. Baerg be instructed that the Board looks with favor upon their application and encourages them to continue their preparation.

49. **Mr. and Mrs. Arthur Nickel**
Motion prevailed that the candidate secretary shall instruct Mr. and Mrs. Arthur Nickel that the Board looks with favor upon their application for missionary work in Africa and encourages them to continue their preparation.

53. **Easter Offering Publicity**
Motion prevailed that the Easter Offering publicity shall be handled in the office of the Secretary-Treasurer.

55. **Nomination of Rambo**
Motion prevailed to nominate Ralph Rambo as a

56. **South American Bible Institute**
Motion prevailed that the Board approves the suggestions that have come to us from South America concerning the matter of instituting a Bible Institute in the Argentine for the training of national workers, and that the treasurer be authorized to pay the expenses of such a worker for one year.

57. **Dorothy Hay's Application**
Motion prevailed that the Board looks with favor upon the application of Dorothy Hay and encourages her to continue her preparation for the foreign field.

60. **Sheldons' Return to Field**
Motion prevailed that we approve the return of Mr. and Mrs. C. B. Sheldon to the African Field at the earliest possible moment, providing their medical examinations are satisfactory.

61. **Ben Hamilton's Application**
Motion prevailed that Benjamin Hamilton be notified that we look with favor upon his application and encourage him to continue his preparation as soon as is possible after his release from the army.

62. **Committee on Resolution No. 44**
Motion prevailed that we appoint a committee to reconsider Resolution No. 44, as quoted below, and give it careful study, giving further interpretation or clarification as to the matter of the position and ministry of women relative to the indigenous church in Africa.

"**44. Certain Biblical Problems in Africa** (From the Minutes of the Board of Trustees of The Foreign Missionary Society, June 4, 1937).

Inasmuch as there have been some differences of opinion among our missionaries on the African Field, touching the questions of the 'prayer covering' as is set forth in I Cor. 11:1-16, and with regard to the relation of Christian natives who have not been baptized by trine immersion; and with regard to the ministry of women; THEREFORE, BE IT RESOLVED that the African Field Council be notified that it is the decision of our Board.

1. That men only are eligible for eldership in the church; but, we hold that women have the God-given right to 'preach', in the New Testament sense of bearing witness of Christ for the purpose of winning the lost; that women did 'prophesy' and 'preach' in the meetings of the early church where men must have been present (I Cor. 1:1-2), else the question of the 'covering' would not have been raised at all (I Cor. 11:1-16. The prohibition in I Tim. 2:12, qualified by the words 'over the man', must be understood in the light of the whole of the New Testament teaching touching the ministry of women; and, therefore, this passage refers, we hold, to asserting authority over the authorized teaching elders in defining dogmatically and officially the system of doctrine to be taught by the church.

2. That, in the matter of the 'covering' referred to in I Cor. 11:1-16, the Board recognizes that there may be an honest difference of opinion as to its character—whether the artificial covering or the natural hair, or both, and for this reason the Brethren Church has declared against the ecclesiastical imposition of any set rule as binding upon the whole church and its servants. Furthermore, regardless of the individual conscience upon this matter, the Board must insist that even the head, in his teaching on this point, must be careful not to introduce disunity, and thus set a bad example to the native church.

3. That it is the sense of the Board that every missionary, regardless of other activities, should surely have the largest possible opportunity for teaching and preaching the gospel, for thereunto they have been sent.

4. That, in the ministry of prayer, it is the earnest desire of the Board that regular and stated prayer meetings shall be conducted by the missionaries, and

that every liberty must be given in the matter of prayer in any prayer meeting, regardless of the sex of the person leading.

5. That, in the matter of the authority of an elder, when he has been officially placed by the Board at the head of a work, or if he has been officially placed by the Field Mission Council at the head of any work, such authority must be recognized by all missionaries connected with said stations as long as said elder himself does not depart from the recognized rules and practices, doctrines and ordinances of the Brethren Church, nor from the decisions of The Foreign Missionary Board of Trustees, which also strives to make its decisions in harmony with the rules and practices, doctrines and ordinances of the Church. The Board feels that the New Testament scriptures themselves clearly define the authority of an elder in spiritual matters; and, while the Board calls the serious attention of all missionaries to their duty of being submissive to the authority of the elder, who, under Christ, is the head of the Church on earth, it also wishes to call the attention of all elders to the exhortation of the Holy Spirit in I Peter 5:1-3: 'The elders which are among you I exhort: feed the flock of God which is among you, taking the oversight thereof . . . **not as being lords over God's heritage, but being ensamples to the flock.'**

6. That, in the matter of receiving into communion native Christians who have not been baptized by trine immersion, it is the sense of the Board that our missionaries should receive at all times, wholeheartedly, into their spiritual fellowship all believers whom they believe have been born again and are dwelling in Christ; but, it is the sense of the Board that such fellowship shall, in no sense, be considered as a membership in the organization of the Brethren Church, nor should any of the **official** privileges of membership be extended to non-members of the Brethren Church."

65. Dorothy Wolf Application

Motion prevailed that we look with favor upon the application of Miss Dorothy Wolf and encourage her in further preparation for the field.

66. Committee on Conference Appeals Representative

Motion prevailed that C. W. Mayes be the representative from this Board on the Committee on Financial Appeals.

69. Vote of Thanks to Balzers

Motion prevailed that we extend a vote of thanks to Mr. and Mrs. Albert Balzer for coming back to this Board meeting from California at their own expense.

70. Balzer Applications

Motion prevailed that we look with favor upon the applications of Mr. and Mrs. Albert Balzer, which applications are to be turned in formally; and suggest that they attend Grace Theological Seminary for further preparation.

71. Committee on Minute No. 44, 1937

Motion prevailed that the report of the committee on Resolution No. 44 be received. (Report is quoted, as follows:)

"Regarding Minute No. 44 contained within the Minutes of the Board of Trustees of The Foreign Missionary Society of The Brethren Church at its meeting on June 4, 1937, and touching 'Certain Biblical Problems in Africa', the Board wishes to clarify any misconceptions that may have arisen in the minds of our missionaries in service in Africa, or of the candidates still in the homeland.

In the passage of the Resolution contained in Minute No. 44, referred to above, it is hereby explained that the Board of Trustees when passing this resolution did not have in mind in any sense the native; but it had in mind the relation between our duly appointed missionaries, (male and female) and not between our missionaries (male and female) and the members, official or otherwise, of the native African Congregation.

The Board wishes to remind the African Field Council and all missionaries under its direction in Africa that, in the case of white women missionaries who have been ordained and sent out by the Board, the Scriptures are not to be interpreted in a way that will place a native elder in authority over them in any way. The woman who has been ordained by the Board as its missionary and ambassador to the natives of Africa must be regarded as a personal representative of the Foreign Missionary Society and its Board of Trustees. Over her, only the Field Superintendent or a duly appointed white American elder may exercise official headship. Over all must be recognized the authority of the elders who compose the Board of Trustees in the homeland who have been appointed and authorized by the Brethren churches in America to carry on the work of making known the Gospel to the natives of Africa. The woman missionary, therefore, is not without the man as her head, even as the elders in supreme command are not without their head, even the Lord Jesus Christ. 'That in all things He might have the preeminence' (Col. 1:18).

The woman missionary, ordained as a missionary and sent forth by the Board, must certainly be recognized as occupying a higher and different position from the women of the native church. While the day may come when the native church may be recognized as having greater authority within itself, the Board does not believe that the African Church has yet developed to the place where we can think of the native woman as being on a par with the American woman missionary. However, in the native church the relation between members and elders should be the same as is the relation between members and elders in our churches in the homeland.

BE IT RESOLVED that this ruling of the Board shall be considered part and parcel of Minute No. 44 of the Minutes of the Board passed on June 4, 1937, and again submitted to all our missionaries as being the order of the Board in this important matter.

It is to be hoped that all of our missionaries will conform to this order. The Board does not wish to regiment the mind of any missionary. If any missionary feels that he or she is out of harmony with this order or does not clearly understand the intent of it, he should report this fact to the officers of the Board, and immediately confer with them."

72. Explanation to Missionaries on Field

Motion prevailed that the explanation, as presented by the committee on Resolution No. 44, be sent to each of the missionaries on the African Field.

73. Explanation to Missionaries at Home and Applicants

Motion prevailed that the explanation of Resolution No. 44 be presented to all missionaries at home and to all applicants.

74. Resolution for S. A.

Motion prevailed that between now and our next annual Board Meeting a resolution similar to Resolution No. 44 be drawn up to conform to our work in South America.

The Board interviewed Mr. and Mrs. C. B. Sheldon, Garner Hoyt (who also spoke in behalf of his wife) and Miss Ruth Snyder, all of whom agreed to conform, without reservation, to Resolution No. 44 and the additional clarification thereof.

75. Thanks to Hotel

Motion prevailed that the Secretary be asked to convey a vote of thanks to the Westminster Hotel for the use of their rooms for our Board meetings.

76. Adjournment

Motion prevailed to adjourn the meeting of the Board of Trustees of The Foreign Missionary Society of The Brethren Church.

PRAYER OF A TIRED CHURCH WORKER (?)

Oh, Lord, I come to Thee in prayer once more:
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know:
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down;
I've baked a pot of beans for Saturday's spree,
An old-time supper it is going to be;
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes;
My children roam the streets from morn till night—
I have no time to teach them to do right.
But Thou, O Lord, considering all my cares,
Wilt count them righteous, also heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go;
Induce the visitors to patronize
The men who in our program advertise,
Because I've chased these merchants till they hid
Whene'er they saw me coming; yes, they did.
Increase the contributions to our fair
And bless the people who assemble there.
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to our service blest,
The dancing party gayer than the rest.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen.

—Mrs. Jno. B. Smith, Sharon, Conn.

THE FOREIGN MISSIONARY SOCIETY

TREASURER'S FINANCIAL REPORT—AUGUST, 1942

African Leper Fund:		
Daily Vacation Bible School, Long Beach, Calif. 1st	$25.08	$ 25.08
Crawford Fund:		
First Brethren Church, Modesto, Calif	10.34	
First Brethren Church, Tracy, Calif.	8.85	19.19
Dunning Fund:		
Green, Frances, Moody Bible Institute, Chicago, Ill.	2.55	
Harris, Eleanor, Moody Bible Institute, Chicago, Ill. (Sunnyside, Wash. Ch.)	1.00	3.55
Undesignated Fund:		
First Brethren Bible School, Long Beach, Calif., 1st	24.75	
First Brethren Church, Long Beach, Calif., 1st	365.17	389.92
Wagner Fund:		
Larson, Frank Wm., Modesto, Calif.	15.00	15.00
Williams Fund:		
Bowman, Abe, Long Beach, Calif., 1st	87.50	87.50
		$540.24

(Signed,) LOUIS S. BAUMAN,
Sec'y-Treas.

REPORT OF BOZOUM-BASSAI AND BE-MILLER FIELDS

(Continued from Page 9)

We also held Communion there and then went on to Bocaranga for another Bible Conference.

I hope to write these Conferences up in a little more detailed manner later. After the work at Bocaranga, I had again borrowed some of another month's time! So I had to hurry home to make out monthly and annual reports!

Again, we must say as we look back; certainly the Lord has kept His Word, He has given the strength, and we trust that it has and will all be to the Glory of God.

I probably should have named this, **"High Points in the Superintendent's Diary for Bozoum-Bassai-Bemiller."**

I will make a more systematic mention of the status of the work in an accompanying sheet. As I have said, this is more in form of a diary than a report, but I thought it would give you all an idea of what had happened. I am sorry Bassai work has been so little mentioned, but I asked in vain for a word to accompany this, and we have been too busy to visit with each other to see what the other fellow was doing!

"Pray ye the Lord of the harvest to send laborers."

STATUS OF THE BOZOUM-BASSAI-BEMILLER FIELD—MAY 1, 1942

Information	Bozoum Bassai	Bocaranga Baibokoum	Kabba &Laka	Remarks
Chapels (active)	35	3	8	
Communion centers	10	3	8	
Conference centers	5	2	2	
Villages with prayer leaders only (No Catechistes)	33		24	
Ordained Elders	2			
Catechistes	33	7	9	
Village Prayer Leaders	41	2	32	
Aide-Catechistes	22	5	7	
Communion services held	13	5	0	
Baptisms held	8	4	1	
Number baptised	110	100	7	
Number present at Communion services	499*	320		*incomplete
Bible Conferences held	4	2	1	

Other General Activities:—Junior Bible School at Bassai—1 term, 50 enrolled; Central Bible School, 1 term, 15 enrolled; Daily Reading Classes, (report incomplete.)

* * *

I am sorry that the report is so scant and incomplete, but we were obliged to allow many things to fall into native hands, and records suffered as a result.

How we wish that there would be some way in which our strength and time would give us more opportunity to write to you in the homeland, that you may rejoice with us in the victories seen, and to share with you our defeats that you might the more intelligently pray with us.

As ever, your brother in Africa,
J. Kliever.

Pondo Sees the Light

CHAPTER 8

A Continued Story Written for Our Boys and Girls By MISS MARY EMMERT, Missionary in Africa

AN AFRICAN FUNERAL

Pondo had received his first lesson about the goodness of God from the guard's wife. At nearly the same time, his father, Koly, was receiving a different idea of God from Toulougou, the guard, himself. In their long talks in the evenings he had learned many things about the white man, and a little about the white man's God.

"There were some white people of God where I came from," the guard told him one day.

"What is their affair like?" asked Koly.

"I did not hear much of it," Toulougou replied, "but I know they say one must not drink beer, nor gamble, nor steal. And a child of God must have only one wife."

"That is a bad affair," decided Koly. "My father taught us not to steal, but this affair of not drinking beer, nor taking more than one wife is foolishness."

"Not many of your tribe have been taught not to steal," remarked his friend.

"That's true," admitted Koly. "But old Sambey will not look upon stealing either. Did you never see that little boy with his ear cut off? Sambey cut if off to cure him of stealing."

"Did it really cure him?"

"No. I don't suppose it did. But at least it brands him as a thief, so everyone can watch out for him." Koly and his friend laughed and clapped each other's hand, as though this was very funny.

"I have yet to hear of any way to cure a thief," was Koly's comment. "Why does not some medicine man make medicine to take away the hunger for stealing out of a man's heart?" he added thoughtfully.

"Oh, medicine men! They never really cure anyone, but they kill plenty. They deceive us to get our money. But then, they come in handy to make people obey, too." Toulougou fingered the fancy leather charms hanging on his chest. They were flat little blocks of wood, neatly covered with tooled leather. "I got these charms from the Mohammedans," he added. "Their power is greater than that of the ordinary sorcerers. So everyone is afraid to disobey me."

The two men had lowered their voices, for it was not very safe to scoff at the sorcerers or to make light of their power. Many a man, under similar circumstances, had had a dose of poison slipped into his food.

Koly mechanically prodded the fire. "You know," he said slowly, "when my father died, he burned all his magic. He was a medicine man, but he said that he did not want his sons to learn the trade. He left us charms to protect us, of course, but he burned his things for divining. I have often wondered why."

"That is strange," said the guard. "Perhaps he knew it was a very bad affair."

They were still discussing all angles of this queer action of Koly's father, when they saw Pondo making toward the campfire around which they were sitting. He was exhausted from what had evidently been a long hurried trip. Koly looked at him anxiously. "What is the news?" he asked.



"Kogara is very sick," answered Pondo.

"Kogara sick? She was all right the day before yesterday when I left the village. What is the matter with her?"

"She has a very great pain inside her," said his son. "She went to work as usual this morning in her garden, but at noon she came home very sick. She is moaning and groaning a great deal. We sent for Gafo, the sorcerer, and I came for you."

Koly arose. "I must go at once," he said to the guard, partly by way of asking permission, and partly as a statement of fact. Toulougou grunted assent. "Go well," he added. "Pondo can take your sleeping mat after you tomorrow when he is rested."

"By the time that Pondo returned to the village the next day, he found everyone much excited. "Your father's first wife is dead," they told him as he passed along. Pondo could scarcely believe it. He found his father sitting in stunned silence. A small crowd had gathered around and were raising the usual hubbub, chanting the responses to Nana's wild plaints in the approved style. But Koly was clearly brooding over something. He looked desperate. Pondo had never seen him that way. Nor did he find out what it was all about then.

He joined the group of wailing ones gathered around the still form of Kogara, lying on the one mat in her house. From little up he had been accustomed to the death wail, and had often mimicked it in his play. But now it had come to his father's house, and he joined in it, as if by instinct. Death was horrible. He wanted to flee from it, but he could not. All day they mourned. The air in the hut was stifling, for everyone was packed inside that could possibly crowd in, and the rest were close around the door on the narrow little porch that encircled the house.

They were hot and dusty, but no one went to the stream to bathe. Their tear-streaked faces and continuous wailing bore witness to their ever-losing fight with death. Finally someone reported that the grave was dug, so two of Koly's relatives picked up the body and carried it out of the house, followed closely by the little band of mourners. Nana shrieked louder than ever, redoubling her efforts to show her grief. Koly followed numbly, his head lowered, his hands locked behind his neck. They came to the freshly dug hole. The body was doubled up, so as to fit in the short space, and lowered in without ceremony. The cold clods soon covered the cold, stiff body.

Koly, who had stood by in stony, bitter silence, suddenly aroused, uttered a terrible shriek, and then sobbed out his grief in a flood of tears. His relatives joined in with him; the bystanders looked on curiously.

(To be continued)

WORD FROM GRACE SEMINARY ALUMNI FIELD REPRESENTATIVE

It so happened, or did it happen that we were in a Bible Conference with Rev. Robert Ashman and the saints at Peru, when we received an invitation from Acting President Hoyt, to speak at Convocation? I'll never forget it!

The largest enrollment so far, and the spiritual enthusiasm is rising higher and higher. Perhaps, they saw that we needed a "shot in the arm" and that is why they asked us to come and imbibe some of the overflow. Anyhow, we thank God for the privilege.

It was an inspiration to see the faculty going down before God, and rising to the great task of carrying on in the absence of Dr. McClain. A seriousness and yet a holy joy, seemed to pervade the entire Seminary family. The Lord has made it possible for us to see the intimate life of a number of Christian schools, but the Brotherhood has cause to thank God that nowhere in all our travels, have we observed a more marked evidence of Christian consecration and divine blessing than obtains at Grace Seminary this year.

After classes our junior professor, John Aeby, invited us to lunch. Incidentally Joann is attending classes. They have just arrived at Winona Lake; the furniture is topsy turvy, and the paper-hanger has the run of the place. Personally, it didn't matter what the house looked like since we were getting a free meal, but you can imagine what Mrs. John looked like to find "Bob" and me waiting to be fed when she arrived from classes. We, that is Rev. Robert and I, had a lovely time, but we tremble to think of the kind of a time Rev. John had after we'd left. Let me see, what's the first line of that song which goes . . . "The trumpet sound is ringing out, the cry to arms is heard afar and near?"

—Dr. V. C. Kelford.

GRACE SEMINARY ALUMNI RALLY AT PERU

We are indeed glad to report that the first Grace Theological Seminary Alumni Association rally of the 1942-1943 season was a success. It was held at the First Brethren Church, Peru, Ind., Thursday night September 17th, with the pastor, Rev. Robert A. Ashman, as master of ceremonies.

Dr. V. C. Kelford, the new Field Representative for the Alumni Association, and who during the week of September 14th thru 20th conducted a Prophetic Bible Conference in the above church, was the speaker at the Banquet Rally. He presented the projects which are being sponsored this year by the alumni, vis., providing the following for the Seminary: 1. adding machine, 2. hymn books, 3. a communion set. Cash and pledges, thru envelopes provided by the Alumni, received at the rally totaled $51.99 with indications of more to come in.

We were happy also to have a fine group in attendance from the Seminary itself. Prof Hoyt, acting president of the Seminary this year, spoke briefly about the seminary and reported a total enrollment to date of 51, which is the largest enrollment since the organization of the school. Truly the Lord has been blessing our Seminary and its leaders and student body. Special music for the rally was provided by an instrumental quartet from Winona. More than 100 friends of Grace Seminary were present at the rally. Prof. and Mrs. Homer Kent, Prof John Aeby were also present from the Seminary along with fourteen students. Rev. Vern Stuber represented his church from Sharpsville. Brother Wm. Schaffer and a number of Brethren from Berne expressed their intentions of coming but did not arrive and at the date of this writing we are still wondering why. So that the Brethren at Berne will not be as disappointed as we were, we have forwarded them a supply of Alumni Association offering envelopes.

A banquet was prepared and served by the ladies of the W.M.C. groups and the S.M.M. girls of the church. The tables were decorated in gold and white the Seminary colors, the gold representing the Diety of Christ and the white His purity. Cut flowers were placed on the tables and about the room.

It was a real evening of fellowship and we want to take this opportunity to encourage pastors and friends of Grace Seminary to schedule similar rallies with Dr. Kelford as he goes among our churches from coast to coast.



INTERESTING FACTS

Gleaned from Dr. Bauman's Message in the Conference

1. The war is costing $4,000,000,000 a month and will cost $6,000,000,000 a month by December.

2. If the war continues until 1944 it will cost our government $300,000,000,000.

3. The whole Civil War cost but $4,000,000,000.

4. 700,000 Jews were put to death in Poland alone

5. A Jew would be shot if seen walking on certain streets in Paris today.

"If the Christ-Life is there it will come out through the new glory on the face, and the tenderness of the touch, and the new love for everybody. The very best testimony that you can ever give to the power of Christ is to live His life over again, not in your own effort, but by the propulsion of that same life within you. 'For me to live is to reproduce Christ'."



A NEW RECIPE FOR KEEPING APPLES!

An editor says that apples may be kept two years by wrapping them in newspapers in such a way so as to exclude the air. The newspaper must, however, be one on which the subscription has been paid in full or the dampness resulting from the "due" will cause the fruit to spoil. (Better look right now and make sure that your subscription is expired, or soon will be.)

NEWS BRIEFS — From Our Workers

Word comes from our pastor, **Rev. Phillip J. Simmons, Listie, Pa.** He writes, "Much encouraged with the fine start with which we are getting off in this our new field. Attendance and response fine thus far. Wednesday evening the folk gave us a grand reception. One hundred twenty-five present. The former pastor, Rev. H. W. Nowag, was equally honored at this same reception."

Rev. Thomas Hammers pastor of First Brethren Church, **Tracy, California,** writes that last Sunday they had 63 in Bible School attendance, this being the best attendance since May 24. **Rev. Chas. Ashman,** pastor of the First Brethren Church, Whittier, Calif., is going to be the evangelist in a campaign with Brother Hammers and his people in October. Brother Hammers requests prayer for these meetings.

The West 10th Street Brethren Church of Ashland is conducting two Bible courses under the direction of The Akron Bible Institute. Rev. Chas. Mayes is one of the faculty members of the institute and teaches one of the classes. The two courses offered are: "The Christian Doctrine of Salvation" and "The Book of Romans." Another faculty member from the Institute will assist Brother Mayes. "The first night the classes met there were 27 enrolled in each class, and more coming," writes Brother Mayes. Classes are held each Tuesday evening at 7:45 and 8:30.

Our church at **Waynesboro, Pa., Rev. Robert Crees,** pastor, reports that there were 86 public decisions in their children's revival which was conducted under the direction of Rae Serio. Many new homes opened up to the church as the result of this effort in soul-winning.

News flashes from **1st Brethren Church, Dayton, O.** "Our new church looks pretty—I mean the new coat of paint," so writes Brother Barnard, the pastor of this up and going church. The whole church has been redecorated. The next job we are told, before the furnace is fired, is to be an insulation job. Plans are to insulate the ceiling of the main auditorium. Then they are going to fire up more ways than one. First fire up the furnace and then fire up the church in an old-fashioned revival meetin', beginning October 6th through October 18th. Dr. Harry Vom Bruch is to be the evangelist and Johnnie Hallett assisting in the young people's work and at the piano. At present the Miami Valley School of the Bible began its second year. Three 12-weeks' terms are scheduled. Forty registered the first night. Sixty to seventy-five are expected. It looks like Brother Barnard and his people have been and are going to be plenty busy with such a program outlined already besides all their regular activities of the church. A good motto for such a busy group we would suggest, would be, "We would rather wear out than rust out!" Keep it up Dayton. Your next big program will be to get the Brethren Missionary Herald magazine into the home of every family of your congregation. Polman, the Publication Secretary, is coming your way one of these days to get this order. Get it in before he arrives!

Just Think — **FOOD, for which we failed to give thanks, may soon be unobtainable.**

ISN'T IT TRUE? — **THE DARKEST WORD is sin. The meanest word is hypocrisy. The shortest word is time. The longest word is eternity.**

Our fast growing church at **Glendale, Calif., Rev. Geo. Richardson,** pastor, is announcing a program to burn their mortgage. Now we are not much for pagan rites of burning, but we are for any church that is ready and willing to burn a $1500 mortgage. This is a good time to burn lots of mortages. Brethren go and do thou likewise.

Here's a record that we would like to know if it can be matched by any other church in our brotherhood. The reports of the various church interests showed that the **2nd Brethren Church of Los Angeles, Calif., Rev. Paul R. Bauman,** pastor, to be high up in the list regarding the offerings given during the past fiscal year (1941-1942). That live and awake church gave to Foreign Missions $3302.41, this being second largest offering in the brotherhood; $1550.41 to Home Missions, this was third place; $521.05 to Grace Theological Seminary, this also was third place; $145.00 to Brethren Publications, this was second. And for good measure, became one of our 100% churches as to Brethren Missionary Herald subscriptions. Every family of that church receives the Herald each week, which has been paid for by the church. How does your church match up to this?

Do It Today!

Pastors, Secretaries and all others who have material for our CONFERENCE ANNUAL, send this in at once to The Brethren Missionary Herald Co., Leo Polman, Secretary of Publications, 3326 So. Calhoun St., Fort Wayne, Ind.

Is Your Church 100%?

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

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VOL. 4 - NO. 38 — OCT. 10, 1942

Missionary Herald

BRETHREN W. M. C. NUMBER



4-6-43
Blaine Snyder
Freeport Mich.

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W.M.C. DEVOTIONAL PROGRAM FOR OCTOBER

Verse for the month—Lev. 19:4

TOPIC:—"The Challenge of Idolatry and Superstition."

PRELUDE

HYMN

PRAYER PERIOD—Requests to be supplemented by suggestions of Mrs. Bowman.

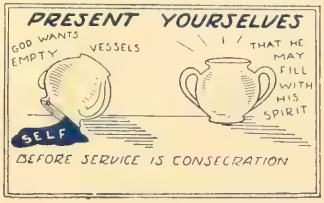
BIBLE STUDY—Studies from Dr. McClain's Bible Truths.

SPECIAL NUMBER

MISSION STUDY—"Challenge of Superstition and Idolatry" by Miss Neilson.

SONG

BENEDICTION



THE MINISTRY OF PRAYER

By MRS. EDWARD BOWMAN, Buena Vista, Va.

"Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God." Leviticus 19:4.

1. II Peter 3:17 Thank God for the privilege of being one of His Children and pray that you may be kept from turning after the things of the world.
2. Colossians 1:9-10 Pray for the weak Christians in Africa and South America that God may give them real victory over the superstitions of their native lands.
3. Psalm 119:129-130 Pray that our lessons from "Bible Truths" might be the means of bringing a renewed interest in God's Word and the deepening of our Christian experience.
4. John 4:35-36 Pray that our new theme, "White Harvest Fields," may be the means of broadening our vision of the great task committed to us by our Lord.
5. II Corinthians 9:12 Ask God to bless our next major offering for the administration of the W.M.C. that it might be the greatest ever given for this purpose.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 130th West Third St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Ft. Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year. Foreign countries $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

The Challenge of Superstition and Idolatry

By MISS JOHANNA NIELSON

"If therefore the light that is in them be darkness, how great is that darkness!" Matt. 6:23.

"The entrance of thy word giveth light. Ps. 119-130.

"Ye are the light of the world. Let your light . . . shine." Matt. 5:14,16.

Wherever darkness exists, it presents a challenge to those who have light. Idolatry and superstition can thrive only in spiritual darkness.

The Roman Catholic Church is guilty of consistently striving to keep the peoples of Latin America from having access to the Word of God—the Bible. Through political prestige, direct teaching, or whatever means possible, they have opposed, and even persecuted, those who dared carry the printed Word to these benighted lands. Sometimes it is accomplished openly, sometimes through underhand processes, but always seeking to keep the Bible out of the hands of the people. Nevertheless, the Bible societies and evangelical churches are scattering the seed far and wide, knowing that "It shall not return void." Perhaps thousands of tracts, gospels, and scripture portions may be destroyed, but other thousands are read and the changed attitude of many is due to this propaganda of the printed page.

Francisco Penzotti, Argentina's flaming evangel, who travelled over South America, often persecuted, but always opening the way for the further spreading of the gospel he loved and proclaimed, became interested through a Gospel of John bought from a colporteur. Such instances could be multiplied many times. In our own churches are not a few who can testify that the turning point in their lives came with the reading of some tract or scripture portion.

But preachers and teachers are sorely needed in every land, more so where the people have never been taught to think for themselves on matters of the spirit. The reason many a Bible or Testament lies hidden away in some chest or dark corner is found in the Ethiopian eunoch's answer to Philip's question, "Understandest thou what thou readest?"—"How can I, except some man should guide me." If those who have heard the Word expounded Sunday after Sunday for years, still need teaching, how much more do those who have never heard! The responsibility of sending workers is ours. What will we do with the challenge?

Wherever ignorance exists, it presents a challenge to those who have knowledge of the truth. Idolatry and superstition thrive on ignorance.

Latin America is ignorant of the scriptures; therefore ignorant about God and salvation; Christ's power to save and keep; God's love for the lost, and the Christian's blessed hope. Comparatively few homes contain a copy of the Bible. They do have an abundance of legendary lore of saints and virgin. Instead of the Lord Jesus receiving the prayers and adoration, it is to these that the people pray. The Virgin Mary is doubtless the object of the greatest devotion. Travellers who have visited these lands tell us that she is the most prominent figure in many of the churches. In one there is this inscription, "Come unto Mary, all ye who labor and are heavy laden, and she will give you rest." To them there is nothing irreverent about this.

There is a saint for most, if not all of the days of the calendar year. When a child is born, if it is not considered of great importance, a glance at the calendar will tell the saint for the day, and that name is given. Very frequently this name is given as a middle name, if another name had been selected. It is very convenient, for in Spanish the "a" ending makes the name feminine, and the "o" ending masculine.

Festivals for the more important saints are common. Then the saint, often a life-size image, will be taken from the church with altar boys and black or brown robed priests or friars preceding. A mixed multitude surges around following as it is carried on the shoulders of certain privileged ones through the streets. In these processions, many wear scapularies; venders pass through the throng selling little medals of the saint, to be worn to ward off sickness or whatever evil against which this saint is supposed to have power. Girls and women are often seen with a heavy veil (shawl) of brown or white or some other color peculiar to some order. This means they are under a vow and wear this for a month or a year for some hoped for benefit, or in gratitude for some benefit received.

Miraculous images are not uncommon, and on certain days, set for pilgrimage to that particular shrine, thousands throng the churches where these images are, leaving behind coffers filled with their offerings.

THINK IT OVER



"Blessed is the man who is too clever to be deceived by his own alibis."

Gleanings From Winona

NATIONAL PRESIDENT'S MESSAGE AT CONFERENCE

By MRS. HOMER A. KENT

Dear Sisters:

It is a very great pleasure to greet you one time more in the name of our blessed Lord. I am quite pleased, and I know you are, to see so many in attendance. The stress of the days through which we are passing has kept many of our women at home. We miss many a familiar face that we have been accustomed to associate with our conferences. Your staff of officers is quite depleted. Our esteemed Vice President, Mrs. Ogden is not with us. Our Secretary, Mrs. Lorenz could be here for a day only and then had to fly to Ft. Bragg, North Carolina in order to be with her army chaplain husband before his battalion moves. We miss her and remind you to pray for her. We miss Mrs. Myranna Coon who led us in our song service so beautifully. So we might go on and on, as these familiar faces come to our memory.

I want to speak to you briefly in an informal way this morning. I shall use a portion of scripture as a basis for my remarks. We find in I Samuel 7:12 these words; "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying; Hitherto hath the Lord helped us." On several occasions in the sacred narrative we find where a stone was set up as a witness to a particular blessing.

"Hitherto hath the Lord helped us." This word "hitherto" is like a finger pointing to the past in great assurance and remembrance. And I would call you to look with that same feeling of rejoicing in victory as we recount some of the things you have accomplished in His name.

I. God has poured many temporal blessings into our lives. We have been granted so much to bless us as individuals. There has been so little real poverty among us. When we contemplate the conditions of the world today and visualize the wandering children terrified and hungry in China and other bomb ridden countries; when we are reminded that starvation faces hundreds in Europe and even whole nations are fearful lest they be wiped from the face of the earth, when we realize that even our beloved missionaries are called upon to sacrifice in distant lands far beyond any known in our generation, we begin to sense the goodness of God to us. We bow humbly before Him and confess our own unworthiness. Yet He has blessed us with so much. And so today we erect a **stone** of **praise** as a witness to these **many blessings.**

It is true that into all lives much joy has come. Into, perhaps, all lives some sorrow has entered. There has been much joy and a little disappointment. There has been much victory but also some defeat. But above it all we sense the pointing finger. "Hitherto hath the Lord helped us." What is true in our individual lives has been true of our councils.

We often have left our mind's eye rove from one end of the United States to the other and have seen the approximate two thousand women devotedly serving Him. We have seen a deepening of the spiritual lives. More prayers have ascended when our young people have been called to serve their country. Our women who have remained have drawn closer to Him in prayer. We have thus cultivated our prayer life a little bit more faithfully. We have been constrained to pray more often for the missionaries who have been compelled to serve in such hazardous places. I have pictured you many times on bended knee, pleading that God would take Brother and Sister Jobson across safely. He has done that. Praise His name. I have pictured you on bended knee praying for Brother and Sister Sickel as they returned to South America, the land for which they have yearned for so long. God has answered that prayer also. Just yesterday word came to Winona to their daughter Lorraine that they had reached Chile and now needs go overland. The hazardous waters in both cases were safely crossed. Praise His Name.

Not only have those for whom you prayed been blessed, but you have been greatly strengthened your-

Some go in performance of a vow to do so, if some blessing for which they have prayed has come. Some go there and make vows. Many go out of mere curiosity. Some of these "pilgrimages" have more the appearance of a street carnival, with booths springing up near the church where vice and gambling and foolishness and sin are rampant. It is sad to think that anyone can feel that merit in God's sight can be obtained in any such way.

The adoration, worship, and love that should be given to God is lavished on images of wood and stone, or if the suppliant sees beyond the image, to the saint or virgin it represents who can have no power to help or to save. "For there is no other name under heaven, given among men, whereby we must be saved" . . . no other name but Jesus.

Shall we meet the challenge of idolatry and superstition, and help "send out thy light and thy truth."!

self. With this same mind's eye, we have seen our sisters reading the Word. What a source of inspiration that has been! I heard one of our British friends say a few days ago on the Bible conference program here in Winona, "All Britain is reading the shelter psalm these days." As they seek the shelter against the bombs they turn to Psalm 91 and read "Thou shalt not be afraid of the terror at night or the arrow that flieth at noonday." We have felt after such fashion many new readers have come to love the Word. And so we erect another stone of praise unto Him.

We look back across the year and see the eighty-five councils not only reading the Word but emphasizing Bible study. It has been quite heartening when word has came from you that you have been greatly blessed by the studies in Ephesians, that wonderful epistle which speaks of the church. I have been in a position to know something of the prayer in which the preparation of those studies were steeped, to say nothing of the hours so graciously given. But when you report that they have been used with blessing, we set up another stone of praise as a witness to His goodness.

The "Hitherto" finger reminds us that through the years loving hands have collected clothing to be used by less privileged persons in Kentucky and elsewhere Much new clothing, as well as many used articles in good condition, have cheered a mountain dweller or met a real need. I have visualized you bowing in prayer for Brother and Sister Landrum, as they faithfully carry on in Clayhole, Kentucky. How we have rejoiced to see the enthusiasm for that work sustained and endeared as the days pass. Another stone of praise can well be erected here.

"Hitherto hath the Lord helped us." I have left my mind's eye watch you giving. Month after month you have brought your gifts unto Him. You have co-operated in every undertaking we have offered you. You have given us $1000 for Foreign Missions, when we add to the major objective some isolated sums. You have given over $1000 for the furtherance of the work at Grace Seminary, and so graciously it has been given. The Pennsylvania District added the abundantly above all to this gift by giving $116 with which to purchase books for the Seminary Library. You have given in like fashion approximately $1000 to Home Missions. When we asked you in faith believing for this offering, we had confidence that you would seriously undertake the task, and you have done so in a beautiful way. You have been so cheerful and willing and have planned attractive meetings. Surely there has been a fine spirit, and we humbly set up a stone of praise here also. Our W.M.C. does not intend to make money our primary motive for service. We need not do so. If we put God at the head of all our ministry, His grace will be sufficient for all our financial program.

Now on the other hand the "Hitherto" can be extended to mean "Henceforth." If He has proven His faithfulness so completely in the past, can't we trust Him "Henceforth"? As we look down the vista of the year ahead, we stand ready with confidence to erect monuments of praise for victories ahead. Let us consider a few responsibilities we have undertaken for the ensuing year, although we are not changing our program too violently. You will be reading a minimum of 365 chapters a year as your Bible reading assignment. You will be studying "Bible Truths" by Dr. Alva J. McClain as your devotional study at each meeting. You will be provided with Mission Studies carried in the Brethren Missionary Herald to be used at your regular meetings or accumulated for an all day meeting as you prefer. You will be filling "coin savers" to be sent to the National work to build up an emergency fund.

You will be giving $1000 to National Expense.

You will be giving $1000 to Foreign Missions.

You will be giving $1000 to Home Missions.

You will be giving $1000 to Grace Seminary.

In addition to the above program you will undertake District projects. I trust the ones you choose in the various districts will bring the joy that you experienced during the past year. California contributed to hospitalization for Mrs. Chauncey Sheldon. Mid-west made a generous gift to the Sheldens also. East Central Ohio provided much toward the outfit for the Garner Hoyts. Indiana sent in several hundreds of canned goods for the students. Southeastern contributed to Miss Ruth Snyder.

May God richly bless you as you dedicate your lives anew to Him and undertake to serve to His glory.

From A Tither . .



(Please don't read this if money talk bothers you.)

"Stewardship (Tithing) is building a service station on one's lot in life, wherever that lot may be."

Or——

"Stewardship means that life is a great ship, loaded with a rich cargo of many things to be delivered to many peoples in many places. God is the owner of the ship but I am the captain of it. Everything I have aboard, all my possessions, my talents, my time, my health, my strength, my capacity, my personality, my privileges, my money, is a cargo to be delivered. God has entrusted it to me, for his children in every place. I do not own what I possess; I owe it. God has made me the captain of the ship (his steward), and it is my job to bring the ship to the right port and discharge the cargo. That's stewardship. Everything I have on board is for delivery.

National W.M.C. Objectives---1942-43

1. Regular Monthly Devotional Meetings.
2. Bible Reading—Minimum of 365 Chapters a year.
3. Daily intercession for the missionaries in the Field or upon furlough.
4. Larger emphasis upon soul winning and personal testimony,—using tracts whenever possible.
5. "Bible Truths" by Dr. Alva J. McClain to be used as a basis for Bible Study.
6. Offerings must be sent at designated times in order to receive proper recognition.
7. Every district sponsering a District Project.
8. FOUR MAJOR OFFERINGS:
 a. Sept., Oct., Nov.:

National Expense Fund	$ 400
Missionary Herald	600
Total	$1000

 b. Dec., Jan., Feb.:

Foreign Missions—Bible Coach in South America	500
Bible Conference for natives in Africa	500
Total	$1000

 c. Mar., April, May,:

Grace Theological Seminary	1000
Total	$1000

 d. June, July, Aug.:

Home Missions—Clayhole Parsonage	500
Home Missions Council	500
Total	$1000

9. All money collected from "dime calendars" to be given to the General Fund. This money to be used as need arises.

Recommendations for 1942-43

We recommend:

1. That "White Harvest Fields" be our theme for the year.
2. That we continue our slogan "Walking More Closely —Working More Consistently."
3. That a consecration service for membership be observed by each council, preferably at the September meeting.
4. That all councils endeavor to use the Bible Study and Mission Study provided by the National W.M.C.
5. That we urge all W.M.C. members to become subscribers to the Brethren Missionary Herald.
6. That we continue our contributions of clothing to the Clayhole, Kentucky Mission.
7. That a portion of Home Missions money be used by the Home Missions Council in the support of Jewish Work.
8. That Mrs. Raymond E. Gingrich, our W.M.C. Editor, be appointed as our representative on the Publication Board.
9. That Mrs. Herman Koontz serve as Literature Secretary.
10. That Mrs. R. D. Barnard represent the W.M.C. on the Home Missions Council.
11. That the National President and the Financial Treasurer represent us on the Foreign Missionary Board by request of that Board.
12. That Mrs. Arthur Nickel serve as Financial Secretary-Treasurer.
13. That Mrs. Edward Bowman serve as prayer chairman for 1942-43.



A revival is only temporary said someone. Yes, and so is a bath, but it is certainly necessary occasionally. A dying spiritual life makes a stench in God's nostrils that Lifebuoy Soap won't help, but a Revival will!

The Sisterhood of Mary and Martha

"CHRIST OUR VICTORY"

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Senior Patroness—Mrs. Leo Polman, 4007 Tacoma Ave., Fort Wayne, Indiana.
Junior Patroness—Miss Mabel Donaldson, 4328 Garrison Street, N.W., Washington, D. C.

Senior Goals:

1. Twelve devotional meetings using ALL material in the Herald.
2. 50% of membership completing Bible reading: Genesis, Psalms and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl to the society.
5. Cabinet meetings in fall and spring.
6. One box, at least, of bandages sent to the Bandage Secretary by July 31.
7. Statistical report returned to General Secretary by August 10.
8. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
9. 75% of membership filling dime calendars. Send money to Financial Secretary before July 31 for the higher education of missionaries' children.
10. HONOR GOAL—The offering for the general fund. goal number 8, should average at least one dollar per member per year.

Junior Goals:

1. Twelve devotional meetings using ALL material in the Herald.
2. 50% of membership completing Bible reading: Genesis and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl.
5. One box, at least, of bandages sent to the Bandage Secretary by July 31.
6. Statistical report returned to General Secretary by August 10.
7. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
8. One dime calendar filled. Send money to Financial Secretary before July 31 for the higher education of missionaries' children.
9. HONOR GOAL—The offering for the General Fund, goal number 7, should average fifty cents per member per year.

Junior and Senior Projects:

1. **THE Native Pastors Children's Fund.** Each society should send an offering by December 31 for the children of our native pastors in South America. The salary of these pastors is very little, and their children do not enjoy many privileges we have in North America. We are going to help make them happy this year by giving toward their support. You may choose a name from the list below and send it to our national president, and she will send you a picture of the child you wish to help. The children are:

 1. Ruben Reina, 17 years.
 2. Joel Reina, 15 years.
 3. Nelly Reina, 12 years.
 4. Elena Wagner, 7 years.
 5. Mildred Wagner, 6 years.
 6. Victor Wagner, 5 years.
 7. Eunice Siccardi, 13 years.
 8. Sara Siccardi, 11 years.
 9. Mirta Vebe Siccardi, 6 months.
 10. Tito Siccardi.
 11. Moi Pisani.
 12. Ruben Pisani.

 Be sure to choose one of these names and send it to Loraine Sickel immediately.

2. **Merit System Project.** Each Sisterhood will have an opportunity to earn a beautiful Sisterhood emblem in the Sisterhood colors bearing the letters S.M.M. An award will be given to every girl who earns 700 points during the year. Points may be obtained for the following:

 Present at meeting, 5 points.
 Bring your Bible, 5 points.
 Bring a visitor, 5 points.
 Visitor becomes a member, 15 points.
 Read 19 chapters of Bible goal, 20 points.

Take any part in devotional meeting, 15 points.
Bring an offering, 15 points.

Total 80 points.

You can earn as many as 80 points each month. You'll want one of these lovely emblems so get to work right away.

Important Notice:

If your society has not received supplies for the new year, send for them immediately. Write to our literature secretary, Eloise Christy, and she will send program booklets and copies of our new Sisterhood chorus for this year. Be sure to include the name of your society and the number of girls in the group.

Introducing Our National Sisterhood Officers



Loraine Sickel

Since it is impossible for your national officers to meet you personally, we are going to introduce ourselves to you through the Herald. This month we present "the two Loraines"—Loraine Sickel, National President, and Lorraine Dyer, General Secretary. Now that we have introduced ourselves we both would enjoy hearing from you. Please write and tell us what you are doing in Sisterhood.



Lorraine Dyer

A MESSAGE FROM OUR PRESIDENT

Dear Sisterhood Girls:

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:57,58.

Truly, we have had many things for which to thank the Lord this past year, for He blessed us above all that we could ask or think, not only spiritually, but also materially. With the dawn of a new year upon us, my earnest prayer is that each Sisterhood girl will realize as never before that Christ is the only hope for this sinful world, and that through Him alone will we obtain victory! May each and every one of us be drawn closer to our wonderful Lord and Saviour as we study and meditate upon His Word this year. If we put Him first in our lives, all our other problems will be solved. If Christ is preeminent in your society you will be an honor society.

May the Lord richly and abundantly bless you as you seek to serve Him! Although I cannot meet every Sisterhood girl personally as I would like to do, I shall be delighted to hear from you.

Lovingly in Him,

Loraine Sickel,

National S.M.M. President.

Prayer Box:

1. Praise the Lord for the wonderful salvation He has provided.
2. Pray for all Sisterhood societies, as we begin a new year.
3. Pray for your national officers.
4. Pray for the newly organized Sisterhood societies.
5. Pray that the Lord will be very near to Kathryn Jobson during her illness, and that she might be healed speedily if that is His Will.

NOTE: If you have requests for our prayer box, send them to the General Secretary, and she will be glad to include them in our requests.

DEVOTIONAL TOPIC FOR NOVEMBER
CHRIST OUR VICTORY FOR SALVATION

Hymn—"My Saviour's Love."

Prayer by leader.

Hymn—"Jesus Saves."

Scripture—Jno. 2:9; I Pet. 1:10; Eph. 2:8,9; I Cor. 1:18; Jno. 3:16; Acts 16;30, 31; Heb. 2:3.

Prayer Circle. Remember the requests in the prayer box.

Special Music.

Devotional Topic—"Christ Our Victory For Salvation," by Mrs. Leo Polman.

Chorus—" 'Tis Glorious to be Victorious."

Business Session. Be sure to bring before your society the new goals and projects, and the announcements in the Herald.

Benediction.

CHRIST OUR VICTORY FOR SALVATION

By Mrs. Leo Polman

"Christ in you the hope of glory." Col. 1:27.

Salvation is a two fold work in one, God's part and our part. God's part is finished, completed at Calvary. It is not the attempt of people to lift themselves up to God, rather God reaching down to man to transform that life and heart. God's great and powerful transmitter was established and working "even to the uttermost parts of the earth" in eternity past. It is man that needs to tune in his receiving set to hear the words of God, "Ye must be born again." "This is the work of God that ye believe." One cannot even have the desire for the new life except God give it to him. He truly is the author of our salvation. A person does not try to live or try to become a child of their parents, anymore than one can try to be a Christian and a child of God.

Paul says, "Even when we were dead through our trespasses, God made us alive together with Christ."

We receive salvation, eternal life, when we do our part. "He that believes on the Son, has everlasting life." Just as the Israelites were told to look upon the Brazen Serpent to be saved from the snakes in the wilderness, so we are saved by looking to our Savior that hung on Calvary—Look and live!

John said, "He that hath the Son hath life." Paul says, "Christ is our life," again "For me to live is Christ," and "Christ liveth in me."

When we say "yes" to Jesus and open our heart's door, then He comes in and brings with Him all the grace and power necessary to enable that one to live the Christian life, and that is our "Victory in Salvation," not self will anymore but a yielding of our wills to a new supremacy. When entering into this new relationship of being children of God, every believer acknowledges Christ Jesus as Lord of his life and accepts His will as rule of life. When Christ is crowned as Lord, then the responsibility is His to keep us from falling.

Without the musician a piano is of no use, only a big box, in the way, but under the trained hand of a musician the piano becomes useful and fulfills the purpose for which it was made. When Christ is invited to come in and play on the human heart, the chords of spiritual harmony, then it is that the individual begins to live as they were intended to live.

"Christ in you" is our strength.

How can I have Victory? Remember, it is His strength we depend upon. Christ in us can give us victory in every circumstance. Christ is the Christians center; Christ is the Christians circumference; Christ is all in between. "Christ is all and in all."

Juniors

SISTERHOOD OF MARY AND MARTHA

Hello, Everybody!

We are now beginning another year for our Lord. We were all very pleased with the reports of Sisterhoods at conference. Read this issue of the magazine carefully for all information concerning our work for next year, so that you might begin the projects and the merit system on time. Also, use the material written for the Seniors for October. By November 1 your patroness will receive new material for Juniors to be used every month. This will no longer be printed in the Herald, but will come by mail. Just the same, we will have something of interest and bits of news in the magazine monthly. So, be sure to read that too. But your lessons and articles for your meetings will come in the mail beginning November 1.

Write to me often, and, especially, if you are in need.

With lots of love to you all,

Aunt Mabel.

Remember

Dwight L. Moody wisely said, "There are a good many lean sheep in God's fold, but none in His pasture." You will find the "pastures" of His Word eternally green and most delightful. Eat and be spiritually satisfied. Time spent in His presence at church will give you that spiritual "pause that refreshes."

EAST CENTRAL DISTRICT W.M.C. RALLY

To be held at the Canton First Brethren Church, Oct. 16, 1942. This will be a rally of the entire district. The morning session begins at 10:30. Lunch at 12:15. Afternoon session at 1:45. Mrs. A. D. Cashman, District President, will have charge of the business session. Rev. Glenn O'Neal, pastor of the entertaining church, will give the Missionary Address. A day of Christian fellowship and missionary inspiration has been planned, and prayer is being offered that a good attendance may be possible.

Mrs. A. B. Kidder,
Chairman Program Committee.

Program

FOR THE EAST DISTRICT FELLOWSHIP OF BRETHREN CHURCHES

TIME—October 12-15, 1942

PLACE—First Brethren Church, Martinsburg, Pa.

MONDAY, OCTOBER 12

Evening

6:00—Registration of guests by the Local Entertainment Committee.
7:00—Pre-Prayer Service—Rev. Robert E. Miller.
7:30—Devotional Service—Rev. R. D. Crees.
Welcome to the Fellowship—Harry M. Beach, Mod. of the Martinsburg Church.
8:00—Opening Message—Rev. Harold Mayer—"A Great Conference—Neh. 8."

TUESDAY, OCTOBER 13

Morning

8:30—Ministerium—"The Minister and Denominational Problems"—Discussion led by Rev. Jos. L. Gingrich.
W.M.C.—Devotions, Leamersville, W.M.C.
Special Music, Johnstown First W.M.C.
9:30—Devotional Service—Rev. R. I. Humberd.
Inspirational Message—Rev. Clair Gartland—"How Herod Lost His Soul."
10:15—Foreign Missions Session—Message by a Missionary.
11:00—Bible Lecture—Rev. A. L. Lantz—"We Press On."
12:00—Noon Recess.

Afternoon

2:00—Business Session.
3:00—District Missions Session—Carl Seitz, Member of the Board Presiding.
3:30—Afternoon Recess.

Evening

7:00—"Building a Home Mission Church"—Colored Moving Pictures—Rev. L. L. Grubb.
7:30—B.S.L.V. Singspiration—Rev. Kenneth Ashman in charge.
8:00—"Building Character at Camp Grace"—Colored Moving Pictures—Rev. L. L. Grubb.

WEDNESDAY, OCTOBER 14

Morning

8:30—Ministerium—"The Minister and the Conscientious Objector Problem"—Discussion led by Rev. Wm. H. Clough.
W.M.C.—Devotions—Vinco W.M.C.
Special Music—Martinsburg W.M.C.
9:30—Devotional Service—Rev. Randall Rossman.
Inspirational Message—Rev. Philip Simmons—"Making the Home a Sanctuary."
10:15—Grace Seminary Session—Rev. A. L. Lynn, Board Member, Presiding.
11:00—Bible Lecture—Rev. G. Arthur Carey—"An Awakened Church and Nation."
12:00—Noon Recess.

Afternoon

2:00—Business Session.
3:00—Brethren Missionary Herald Co. Session, Rev. R. D. Crees, Bd. Member, Presiding.
3:30—Afternoon Recess.

Evening

7:00—Pre-Prayer Service—Rev. H. Walter Nowag.
7:30—Devotional Service—Rev. Ord Gehman.
8:00—Moderator's Address—Rev. R. D. Crees—"The Mission of the Brethren Church"—Illustrated by Colored Pictures.

THURSDAY, OCTOBER 15

Morning

8:30—Ministerium—"The Minister and the Amusement Problem"—Discussion led by the Chairman.
W.M.C.—Devotions—Grafton W.M.C.
Special Music—Mrs. Peter Stover.
9:30—Devotional Service—Rev. A. V. Kimmell.
Inspirational Message—Rev. Arthur N. Malles—"Watching Jesus Answer Prayers."
10:15—Home Missions Council Session—Chas. Croker, Member of the Council, Presiding.
11:00—Bible Lecture—Rev. Raymond Blood—"The Forgiveness of Sin."
12:00—Noon Recess.

Afternoon

2:00—Final Business Session.
3:30—Afternoon Recess.

Evening

7:00—Pre-Prayer Service—Rev. Stanley Hauser.
7:30—Inspirational Service—Rev. Robert E. Miller.
8:00—Closing Evangelistic Message—Rev. Peter Stover—"They Repented—Every One of Them."



YOU be the Judge

"Stones and sticks are thrown only at fruit-bearing trees.—Saadi.

NEWS BRIEFS From Our Workers

All those living in and around **Washington, D. C.,** will be interested in the coming revival campaign to be conducted by Evangelist **Walter MacDonald** (Happy Mac) at The **First Brethren Church,** 12th and E. Sts., S.E. **Rev. Bernard Schneider,** pastor, extends a cordial invitation to all visitors. The prayers of the Brethren will be appreciated on behalf of these services, which will be held from October 20 to November 1.

The Grace Brethren Church, Sharpsville, Ind., Rev. Verne Stuber, pastor, had set Oct. 11 for the final payment of the church indebtedness. However, the people there could not wait that long so they got busy and raised the money ahead of time and now will conduct a Thanksgiving and Praise service instead. **The Bethel Brethren Church,** Berne, Indiana, held the note. In fact this church made the purchase of the building for the Sharpsville Brethren, and now the child is paying the parent back. We rejoice with you Sharpsville, in that the deed is now in your hands. To those who might not know, this church is but less than three years old. Not large in numbers but a growing and going church it is!

We found out that **Rev. Albert Flory,** pastor of the **First Brethren Church, San Diego, Calif.,** has been chosen director of The San Diego County Young People's Chorus. Good work, Brother Flory. This is a day when much harmony is needed. Keep singing and smilin', young people.

Brother and Sister Clarence Sickel, missionaries to Argentina, S.A., arrived safely, in Argentina, September 8th. This is certainly welcomed news in view of the dangers through which they passed.

Victory celebration and Mortgage Burning ceremony was held at **The First Brethren Church, La Verne, Calif.,** a few weeks ago. **Rev. Donald Carter,** the pastor, and the people of this church are to be congratulated.

It seems like this column is a financial report of church building, paying off mortgages, etc. However, we feel it is a good sign when we see such fine interest manifested in God's house. Here is another report that comes to us, **The First Brethren Church, Los Angeles, Rev. W. A. Ogden,** pastor, will be dedicating their new church home on October 18. We understand this church has built a $27,000.00 edifice —all paid for except $3,000. Of this $3,000 the church has $1200 pledged. So in reality they need raise only $1800 and have a church home free of debt. We believe this will be taken care of before dedication. Let those in and around 2400 West 85th Street, Los Angeles, visit this dedication service.

And so, what's the news from your section, neighbor? We would like to have news and more NEWS from our churches!

News from Brethren CHURCHES

CHILDREN'S AND YOUNG PEOPLE'S WORK AT WAYNESBORO, PA.

THE CHILDREN'S REVIVAL

We have just closed a unique and successful meeting. Upon the recommendation of Rev. Wm. Steffler of our Philadelphia Third Church, we engaged Miss Rae Serio of Clark's Summit, Pa. to conduct a ten-day series of meetings for children of school age, advertising it for those from six to eighteen years of age. Services were held week-nights from 700 to 8:15. Miss Serio also spoke at both morning and evening services on the two Sundays included. Our dates were September 2-13.

Her program consisted of Bible stories, object talks, pictures, Bible memory work, and evangelism. She played her large concert harp at most of the sessions. Souvenirs were given the children each night, with prizes awarded for Bible memory work and for bringing the most new members... A demonstration program was held the closing Friday night, with Miss Serio telling her life story.

The average attendance week-nights was 129 per evening, and for the four Sunday services 152.

The visible results were eighty-six public decisions, with decisions being made at every service the invitation was extended. Of the eighty-six, there were twenty of our own members coming in reconsecration; ten first time confessions by children from our church families; two confessions of Christ by adults; and fifty-four decisions of various kinds by children not attending our Sunday School or Church, and ranging in age from five to fourteen years. This gave us valuable contacts in many new homes in the community.

Miss Serio is a graduate of the Eastern Baptist Seminary of Philadelphia, and we recommend her highly for meetings with young people and children. Those interested may address her Miss Rae Serio, Ledgewood, Clark's Summit, Penna.

CAMP GRACE

We supported Camp Grace in Virginia, this past summer, just ninety miles south. It is a beautiful government built camp, fully equipped. A fine staff of Brethren workers made the camp a real success.

Seventeen intermediates attended the first week,

July 27 to August 3. They made the trip by truck in a "straw-ride," together with Mrs. B. L. Stains, who was one of the cooks, and the pastor, who acted as camp dean.

Ten young people attended the second week. It was wonderful to work with youth in the out of doors, and the Holy Spirit blessed us.

CHRISTIAN ENDEAVOR

Christian Endeavor services during July and August were held in the form of outdoor gospel services in a beautiful park one mile out of town. Each Sunday evening an amplifier was used to bring the Word to picnicers on the grounds. One of the services was conducted by the C.E. the most of the remainder being conducted by our young men's gospel team.

SUMMER BIBLE SCHOOL

Our fifth annual Summer Bible School was held June 15-26. The enrollment was 176, including 155 pupils and 21 officers and teachers. The average attendance was 135 pupils and 20 officers and teachers.

In a public decision service in the junior department, 14 boys and girls made a public decision for Christ.

Pictures were taken of the school, a picnic held, diplomas awarded, and a graduation program rendered. Departmental teaching was used. Stereoptican pictures on the LIFE OF CHRIST and on MISSIONS were shown, each group by Mrs. J. Edward Cordell, Jr. Flannelgraph studies were used in two departments. The pastor acted as superintendent. The total cost of the school was twenty-four cents per pupil, most of which was covered by free-will offerings during the two weeks period.

As we begin our sixth year of ministry here, it was interesting to us to note that with the Lord's help we have received 202 members into the church in our five year pastorate. Pray for us.

R. D. Crees.

FROM A NEWS COMMENTATOR

CHURCH—MOST BASIC: "I have been led to the conclusion that the church is the most basic of all our institutions and more than any other holds the key to national unity and national welfare."—Lowell Thomas.

You Be the Judge

"Some spend time counting the cost of following Christ when they should consider the cost of not following Him."

CHRISTIAN ENDEAVOR DEPARTMENT

THE BRETHREN NATIONAL C.E. UNION

OFFICIARY

PRESIDENT—Rev. Robert Ashman (44), 12 S. Clay St., Peru, Ind.

VICE-PRESIDENT—Ray Runyan (44), 1427 E. 59th St., Los Angeles, Calif.

EXECUTIVE SECRETARY—Mrs. Paul E. Dick (45), 649 Berryville Ave., Winchester, Va.

TREASURER—Archie Parr (43), 165 Dearborn St., Berne, Ind.

NEWS EDITOR—Rev. Leo Polman (43), 3326 S. Calhoun St., Ft. Wayne, Ind.

LOOKOUT DEPARTMENT DIRECTORS—Rev. Arthur Malles (43), Kittanning, Pa.; Miss Ruth McClain (43), 1051 W. 81 Pl., Los Angeles, Calif.

PRAYER MEETING DEPARTMENT DIRECTORS—Bertha Kuhn (45), R. 1, Box 113, Seville, Ohio; Mrs. Phillip Simmons (44), Listie, Pa.

MISSI NARY DEPARTMENT DIRECTORS—Rev. Kenneth Ashman (44), Meyersdale, Pa.; Ralph Colburn (45), 930 Dayman St., Long Beoch, Calif.

SOCIAL DEPARTMENT DIRECTORS—Miss Lena Marie Kortemeier (45), 51 9th St., Oakland, Calif.; Chaplain Ernest Pine (43), 417 Infantry, 76th Division, Fort Geo. G. Meade, Md.

SOME THINGS TO REMEMBER

1. Send all **Reports** to the executive secretary, Mrs. Paul E. Dick, Winchester, Va.

2. Send all **Society News** for the C.E. page to The Brethren Missionary Herald to our news editor, Rev. Leo Polman.

3. Send all **Orders for Supplies** to The Brethren Missionary Herald Co., 3326 S. Calhoun St., Ft. Wayne, Ind.

4. Send all **Monies** for support of the National C.E. projects to the treasurer, Archie Parr, giving name of society and the designated project.

5. Send all general inquiries and problems to the President, Rev. Robert Ashman. Questions concerning departmental work should be sent to the nearest director of that department. We welcome **your Problems and Inquiries.**

6. Keep the projects and goals constantly before the society.

PROJECTS FOR 1942-1943

Home Missions—To be stressed during September, October and November—Goal $100. Purchasing hymn books and communion sets for mission churches.

Foreign Missions—To be stressed during December, January, and February—Goal $450. Full support of our C.E. missionary, Rev. J. P. Kliever, in Africa.

Christian Endeavor Promotion—To be stressed during March, April, and May—Goal $350. Support of Christian Endeavor teachers in Brethren summer

camps, Brethren Student Life Volunteers, C.E. promotional and extension work.

Servicemen Evangelism—To be stressed during June, July and August—Goal $100. Aid to sailor evangelism through the work of Rev. Claude Pearson. Aid to Brethren men in service through the local societies.

Junior C.E. Project—Full support of Ann Celeste Kliever, our missionary baby in Africa—Goal $116.67.

GOALS

Special Goals for Project 1—Stressed during September, October, November:

1. Present home missions at least once each month during the quarter.
2. Present tithing at least once each month during quarter.
3. Offering or pledge for project and report sent in.

Special Goals for Project 2—Stressed during December, January, February:

4. Present foreign missions at least once each month during the quarter.
5. Observance of Brethren C.E. Day in month of February.
6. Offering or pledge for project and report sent in.

Special Goals for Project 3—Stressed during March, April, May:

7. B.S.L.V. presented at least once each month during the quarter.
8. Quiet hour presented at least once each month during the quarter.
9. Offering or pledge and report sent in.

Special Goals for Project 4—Stressed during June, July, August:

10. Servicemen evangelism presented once a month during the quarter.
11. Representative at Brethren summer camp, if one in the district.
12. Offering or pledge and report for quarter sent in.

SPECIAL GOALS TO BE ATTAINED DURING THE ENTIRE YEAR

13. Pre-prayer circle before C.E. meetings.
14. Representative at Brethren C.E. rally, whenever one is held in the district.
15. 25% of members having access to the C.E. page in The Brethren Missionary Herald.
16. A new member added to the society during the year.
17. Conducting some devotional meeting outside of the regular C.E. meetings, such as jails, hospitals, missions, etc.
18. Someone won to Christ by individual effort of society member.
19. Monthly news review before the society, and news report of your society sent to news editor at least once during the year.
20. 75% of your society members being members of National Brethren C.E. Union.
21. Above goals completed and all offerings or pledges and reports sent in by Aug. 15, 1943.

Mrs. Paul E. Dick,
Executive Secretary.

FROM A SOLDIER—BOY

From the Sublime to the Ridiculous—But Better Than Medicine!

(We Laughed Too!)

Dear Mom,

I am one of the fellows who is going to try to make the world safe for democracy. What a crazy thing to do! I fought and fought, and I had to go anyway. I was called in class "A." Next time I want to be in class "B." (Be here when they go, and be here when they come back.)

I remember when I went to register. I went up to the guy in charge, only to find that he was my milkman. He said, "What's your name?"

I said, "August."

"Are you an alien?"

I said, "No, I'm feeling fine."

He asked me where I was born and I said, "Pittsburgh."

"When did you first see the light of day?"

I said, "When I moved to Fort Wayne."

"How old are you?", he asked.

I said, "Twenty-one the first of September."

"The first of September," he replied, "you'll be in Ireland, and that will be the end of August."

Then I was examined by a vetinary who asked if I had ever had the measles, smallpox, St. Vitus Dance, or had ever had fits. I said, "No, only when I stayed at my tailors too long."

He then inquired, "Can you see all right?"

I said, "Sure, but I'll be cockeyed if I pass this test."

Then listening to my heart with his ear to my breast he said, "I think you have a wart around your heart."

I retorted, "Wart, me neck, that's my vest button in your ear."

The doctor said that he had examined 140,000 men, and that I was the most perfect physical wreck he had seen. Then he handed me a class "A" card.

I went back to camp and I guess they didn't think I'd live long, for the first fellow I saw wrote on my

How About It?

Will you volunteer to be a spiritual air raid warden? Every born-again child of God should enlist in this service.

Ponao Sees the Light

CHAPTER 9

A Continued Story Written for Our Boys and Girls By MISS MARY EMMERT, Missionary in Africa

KOLY LOSES FAITH IN THE SORCERER

Remember last month, Koly, Pondo's father was speaking with the guard when Pondo came with the news that Kogara was sick. The next day Pondo returned home to find everyone mourning because of the death of Kogara. Then, Pondo with their relatives buried Kogara according to their tribal custom.

* * *

That evening they sat long around the campfire outside the door. A few villagers came to sit with them a while in silent sympathy. Ever and anon throughout the whole night, the mourning would break out again, continue for a long time, then die down again while the little group rested out of sheer weariness.



Pondo

The next day, they visited the grave and placed bits of broken pottery, and some grain, and a few yams on it to show the departed spirit that they meant to share the produce of the garden with it. The broken pottery was to bewail the fact that she would never use it any more, so it might as well be broken. These were the only "flowers" put on Kogara's grave. After this ceremony, Koly sat with his family again by the campfire in his yard to receive any visitors that came to sympathize with him. But unlike the usual mournings, the number that thus came to sit with him was very small. He fell to brooding again. Toward evening he got up and stalked angrily away, muttering as he went.

Pondo looked curiously after him. "What is he so angry about?" he asked his mother. "Where is he going?"

"I do not know," said Nana fearfully. "All I know is that he is very angry with Gafo, the sorcerer. I hope he is not going to quarrel with him again."

"Why is he angry with Gafo?" asked Pondo.

"Because Gafo would not come when we sent for him, when Kogara first got sick, you know. Then when Koly came home and sent the second time for him, he finally came after a long delay. But he refused to do anything about her sickness. He acted very queerly." Nana was plainly worried.

"Then what happened?" prompted Pondo.

"They got to quarreling, and Kogara died while they were still talking. Koly was very angry and wanted Gafo to find the evil spirits that killed her, but he refused and walked away."

"Could it be the twins' fault, do you suppose?" asked Pondo in a low voice.

"Oh my, how do I know?" asked the poor mother. "I am only a woman, why ask me?"

Late that evening Koly came back utterly exhausted, but still furious. Pondo was awakened by his angry talking. "This is the last," Koly was saying. "Never, never, will I have anything more to do with a medicine man. I am through with them," he shouted.

card "Flying corps." I went a little further and some guy said, "Look what the wind blew in."

I replied, "Wind nothing, the draft's doing it."

On the second morning they put these clothes on me. What an outfit! As soon as you are in it you think you can fight anybody. They have "too" sizes, too large and too small. The pants are so tight I can't sit down. The shoes are so big I turned around three times and they didn't even move. The raincoat touches the ground; the sleeves come to my knees. I think that I will use it for a pup tent.

I passed an officer all dressed up in fancy belt. Calling after me he said, "Hey! Didn't you notice my uniform when you passed?"

I replied, "Yes, What are you kicking about? Look what they gave me."

If you were a laborer, you were put into the medical department; if you were a railroad man, you were put to digging ditches; and if you were a janitor, you were put in as the officer of the day. I asked a man with a wooden leg what he was doing in the army. He replied, "I'm going to mash potatoes."

At five below zero one morning, they called us out for underwear inspection. The union suit that I had on would fit Tony Galento. When they lined us up, the commanding officer asked me to stand up. I answered, "I am up. It's the underwear that makes me look as if I am sitting down."

When marching, we marched straight to a river with a diving board extending out over it. I had a seargent who stuttered, and it took him so long to say halt that twenty of us marched overboard. After they had pulled us out, the seargent yelled "fall-in." We said that we were just in.

Guess that's all I have time for now.

Love,

ME.

Nana sat in a frightened heap on the mat that served for her bed, and let him talk on without any comments.

"Why would he not come when we called him?" he continued. "Why has not the whole village been here to mourn with us today? There is something back of this!"

Pondo sat up wide-eyed. Were his little twin sisters in danger? Did they harbor an evil spirit that was the cause of Kogara's death? His feelings were curiously mixed on the subject. He loved his sisters, even though they were always a big nuisance to him; but yet he felt a growing horror of them in his mind. Such unnatural creatures as to harbor an evil spirit that would kill their own relatives!

He stopped to listen to his father again. Koly was pouring questions out one after another at the trembling Nana. "Where had Kogara been the day she took sick? What had she eaten? With whom had she talked?" Nana knew very little about it. Koly became more desperate. "Was there a quarrel between Kogara and any one in the village?" he demanded.

Nana began to sob. "Yes," she admitted. "They have all turned against us. They hated both Kogara and me." She broke down and cried as though the pent up bitterness of months had just broken loose.

"Tell me about it," said Koly with a gleam in his eyes.

"It started when the guard had us excused from the village work," explained Nana. "We were so glad. But soon we noticed that the other women were very jealous of us, and made all kinds of mean remarks. Of course, that amused us, too, for a while. But I'm so sick and tired of it now. It has just been one constant bickering with them."

"You and Kogara didn't have a quarrel, did you?" Koly asked eying his wife attentively.

"No, really," Nana replied, meeting his gaze squarely. "We had so many quarrels with the other women that we had to stick together."

"Could it be the twins?" ventured Pondo in a whisper for fear of waking them.

"No, no, my son, it is not the twins this time. Gafo and the people of the village have conspired against us. He can never come near me nor my family again, the old rascal!"

Nana trembled. "What shall we do if any of us ever get sick?" she wanted to know. "We shall all die without the sorcerer."

"We die if we have him, too," answered Koly bitterly. "I tell you their affair is a pack of lies to deceive the people."

Nana was not convinced. "Oh, what will ever become of us?" she wailed.

(To be continued)

TO BLEEDING ISRAEL

By Martha Snell Nicholson

Before a modern Pharoah's goad
You stumble on, beneath a load
Too great for human strength to bear.
You cry, "O God, dost Thou not care?
When wolves oppress Thy chosen race
Why dost Thou turn away Thy face?"

O Israel, sad Israel,
Your father's God still loves you well,
And still He offers to your race
(O matchless wonder of His grace!)
His Paschal Lamb, for sinners slain—
His Son, so soon to come again,
That One Who, dying, prayed for you,
"Forgive, they know not what they do."

He loves you yet, that blessed One,
Your own Messiah, God's dear Son.
In this your desperate need, there is
No other help for you save His,
No other refuge from the storm
About to break. His mighty arm
Is strong to save you, and His power
Will keep you in your darkest hour.

He can supply your every need.
With outstretched hands behold Him plead,
"Come unto Me, My people, come,
And I will take you safely home!"

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A MOTHER WHO HAD FORGOTTEN GOD

Not long ago, to be a mother usually also meant to be a Christian. That day seems to have passed. As much as we dislike to admit it, the moral breakdown in America today is largely due to a breakdown of motherhood. Half-nude, closely-cropped, cigarette-smoking, beer-guzzling, movie-going mothers, formed a very small percentage of American mothers a generation ago. For those old-fashioned mothers who feared God and loved righteousness, we thank God today. There are a number of them still alive. Without them there would not be enough salt left to save us from the judgment that fell on old Sodom. There are too many mothers today who have forgotten God. Evangelist Lowry, in that splendid book of his, "A Virtuous Woman," which every girl should read, relates the experience of one of these modernistic mothers in her own words as nearly as possibly to recall.

"I married at an early age, and forsook my Christian mother's example and wise counsel, and followed the leadership of my husband, who was not a Christian.

"He taught me to play cards and took me to dances, and I became infatuated with both these forms of amusement.

"By and by our first child came to our home, and I have reaped in him what I sowed. While but a mere child, he became a proficient card-player. He was at home on the ball-room floor, and found his natural environment at these places. He became a professional gambler, and his short life ended in the paths in which I had set his feet. He came to the end of his life after a brief illness, without warning from any person that death was near. He died as he had lived—without repentance toward God and without forgiveness of sins. He lived the life he learned from his mother before I was saved, and died without knowing the Savior Whom his mother had forgotten for a time and Whom I now love, adore and serve. I have no doubt but what my son's soul is lost forever, and I did it. After his death his body was sent home, and we buried him in a Christian grave; and thus ends the saddest experience that could ever come to a mother who had forgotten God."

We pray God that our Brethren girls will dare to be old-fashioned—yes, though young and tender in years, old-fashioned as mothers, and thus maintain the salt of the earth—the hope of the world until Jesus comes.—From Calendar, 1st Brethren Church of Long Beach.

Do It Today!

Pastors, Secretaries and all others who have material for our CONFERENCE ANNUAL, send this in at once to The Brethren Missionary Herald Co., Leo Polman, Secretary of Publications, 3326 So. Calhoun St., Fort Wayne, Ind.

WITHOUT SEEING

God is trustworthy without being watched. We may always count upon His being trustworthy without even asking Him to prove this to us—though He is continually proving this to us by His loving provision for all our needs. The Keswick calendar quotes the words of a Christian who was on a bed of pain and sickness and who was asked if he could see any particular reason for his suffering. **"No," was the reply, "but I am as well satisfied as if I could see ten thousand. God's will is the very perfection of all reasons."** That is faith, because it did not ask to see. God's love and God's will are as perfect today. Shall we not thank Him that this is so, and trust Him fully without trying to "exact" any evidence from Him? Only then can He bless us to the uttermost.—Sunday School Times.

There is a need in every heart.
In prayer He meets the need
Of every soul that on Him leans
And on His Word doth feed.

Sweet peace of Christ (O, joy divine)
Has come to me through grace.
So I commune as friend with friend
And look into His face!

—Emogene McCann.

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me 4 - No. 34 HOME MISSIONS NUMBER October 17, 1942



A Day of Prayer for National Home Missions

Because of the greatness of the work and the smallness of our ability;

Because of the tremendous increase in new fields calling to us;

Because the many problems involved in each field are beyond human wisdom to overcome;

Because the Lord's coming seems near and we have not accomplished for Him as we should have;

Because of the need of capable workers willing to sacrifice to establish the whole gospel in new fields;

Because of the need of a greatly increased Thanksgiving Offering this year if we are to maintain the works already begun, and take advantage of the new fields calling for the gospel;

The members of the Brethren Home Missions Council feel that the responsibility is too great for them, and they are asking that

THE ENTIRE BROTHERHOOD JOIN THEM IN A DAY OF PRAYER, WEDNESDAY, NOV. 18th.

Special services for prayer will be held in all our churches during the afternoon and evening of that day.

If you cannot attend the services at church, won't you take time at home to meet us all at the Throne of Grace as we beseech Our Father God in behalf of this work He has given us?



Suggested Program

For use at the Day of Prayer Service at the church.

Afternoon:

Hymn—"A Charge to Keep I Have."
Scripture reading, II Corinthians 5:10-20.
Hymn—"Throw Out the Life Line."

Message by pastor—"The responsibility of each member of the church toward spreading the gospel in America."

Use list of mission men to provide objects for prayer.

Hymn—"We'll Work till Jesus Comes."

Evening:

Hymn—"When I survey the wondrous Cross."
Scripture reading, I Thess, 1:2-10.
Special Music.

Announcement of the wonderful opportunities of Home Missions for the Brethren Church today.

Message by the pastor—"God's hand in Brethren Home Missions today."
Season of prayer for all.
Hymn—"Must Jesus Bear the Cross Alone?"

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 West Third St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Ft. Wayne, Ind.
Subscription Price: In the United States and possessions, $1.00 a year. Foreign countries $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

History of the Construction

OF THE GRACE BRETHREN CHURCH OF HAGERSTOWN, MD.

By L. L. GRUBB, Pastor of Grace Brethren Church, Hagerstown, Md.

About two years ago, in the providence of our Lord we found ourselves searching for a place to live in the city of Hagerstown, Maryland, a historic and beautiful city of some 40,000 population. Since that time the miracle-working power of God has loosed a flood-tide of blessing upon us, so great as to wring from our hearts eternal hallelujahs to His blessed name. Would God we could share with our friends every detail of the wonderful story.

As we have just passed through the glorious experiences of our dedication day, and our minds turn to a bit of retrospect, there are some outstanding blessings we desire to share with you.

The Hagerstown work was cradled in a rather commodious one floor cottage with a dirt basement below, located just off the corner from the present beautiful structure at the corner of First and Spruce Streets. Partitions had been removed from the north side of the building, and seating space provided for about 83 people. The south side provided three fine classrooms. The basement was cemented by the members and friends of the church and partitioned into five more classrooms. After the first few months, at no time did the cottage provide completely adequate facilities for the work. With a Bible School beginning to run considerably over one hundred and most services exceeding that in attendance, the work was very difficult. People began to stay away for fear they might deprive one of the members of a deserved seat. On one occasion there were 153 people inside the building, upstairs, and down, and 154 outside by actual count. With all the discomforts of the heat in summer, and too much or too little in winter, we praise God for this provision in the cradling of His work. Every individual who has had any share in the building of our Lord's body here has a full sense of appreciation of that which we now enjoy, in comparison with other days.

With the usual few exceptions, no pastor, generally speaking, has ever enjoyed more loyal, and sacrificial support from a group of the Lord's people. Together, realizing our great need for added facilities, we fell on our knees before the Lord, and systematically began to pray down the provisions for our need from the God of all grace. A Building Committee was elected, composed of Roy S. Long, Joseph H. Bell, and Henry W. Biser. Suggested plans of architecture were considered and it was finally decided to follow the general tabernacle type, somewhat resembling our church in Waterloo, Iowa. The Lord proceeded to give us our first real taste of building blessing by providing the drawing of the plans free of charge through the Maughansville Lumber Company. We, then, began to shop for prices and contractors, all the while fervently praying for the needed finances to erect the Lord's house. After much careful consideration, the contract was awarded to M. B. Keener & Son of this city, and since we have had an opportunity to work with these able and skilled builders, we are absolutely certain that they were the Lord's men for the job.

Despite the fact that at the time no sufficient loan for building was in view, in July, 1941, with members of other Brethren churches on the scene, and the presence of R. Paul Miller, R. D. Crees, and Norman Uphouse, we broke ground for the new Grace Brethren Church of Hagerstown. We enjoyed an impressive service together with greetings brought by all the ministers, and decided to launch out in faith, believing that the God who owns the gold and silver of the world, and the cattle on a thousand hills, could build a small brick building, 52 ft.x80 ft. This service marked the beginning of a chain of blessings and victories that have humbled us like nothing else in our Christian experiences.

With splendid assistance of men from the Waynesboro church (Brother Crees was there perspiring with the rest of us), and friends, we finished the excavation at practically no outlay of money. Due to adverse local circumstances, and the attitudes of local banks, there were still no funds in view. The Lord gave us the "go" signal and the contractor put the stonemasons on the job to build the beautiful stone foundation, which is the admiration of every individual who inspects the church. Much of the stone in the wall was donated by a member of the church, who also allowed us to use his truck to haul it to the site. As the labor costs began to pile up, we began to see the bottom of our treasury, until we found ourselves definitely in the red financially, but thank God, not spiritually. Again we cried out to God, and behold a loan of $500.00 with out interest, and another loan of $200.00 with out interest. Both of these have since become gifts. Realizing that we were approaching a serious shortage in materials, especially steel, and needing about 16 tons for our building, we had been searching within a radius of two hundred miles for the precious metal. All of a sudden, we found the very thing we needed right at our own back door in Hagerstown, but still had not the $1400.00 needed to buy it. Not daunted, enough money was borrowed from the bank to land the steel on the job. Steel casement windows were also partially paid for with a small sum of borrowed money. Now, we were approaching the winter season of 1941-42, and apparently building operations must cease for the winter. Thank God for the blessings thus far, but that winter was the longest we had ever experienced. How difficult it is to **wait** on the Lord, but how **blessed!**

Just before attending our 1941 National Conference, we were providentially brought into contact with Mr. A. E. Hungerford, representative of the Columbian National Life Insurance Co. After much careful consideration, and a complete survey of our congregation and its friends, we decided to enter into their financing plan through insurance. Mr. Hungerford has proven to be an able and patient assistant, and guide in this great task, and the financing plan has apparently been the Lord's ordained method of making

DEDICATION AT NORTH RIVERDALE

The congregation at North Riverdale, Dayton, Ohio, announces the dedication of their beautiful new church building for November 1st, 1942. A most urgent and cordial invitation is extended to all Brethren and friends to attend. All out of town guests will be royally entertained.

REMEMBER THE DATE—NOVEMBER 1st.

REMEMBER THE HOUR—3:00 P.M.

Come early and stay all day.

The church is located at corner of North Main and Melford Sts.

THINK IT OVER



Buried seeds will grow,

but buried talents, never.

the building possible. After a winter of hard work and negotiations with various banks, the Citizen's National Bank of Greencastle, Pa. decided to loan us the needed funds. What rejoicing there was among us as a result! We are now convinced that if those first few hard steps, when the "baby" was just learning to walk, had not been made in implicit faith in a God who is all powerful, there would still be no new building in Hagerstown today. Where the people have a "mind to work," Nehemiah can build a wall for the glory of God.

How slow the spring of 1942 was in coming! Finally, the contractor was able to get to work about the middle of March, placing the first floor joists and the sub-floor. Palm Sunday, March 29th, a twenty-four-inch snow completely covered the job. Members of the church quickly resurrected it, and as the weather permitted, brick work was begun, plumbing lines laid, steel columns erected, and the job was in full swing. How our hearts did rejoice to see the fruit of our prayers!

The cornerstone laying service, April 19th, at 3:00 P.M. was attended by a large crowd, and marked a real milestone in the history of the church. The Western Maryland Tile and Stone Co. donated a beautiful $25.00 cornerstone with the words inscribed, "Grace Brethren Church, Christ the Foundation, A.D. 1942."

Unless it would be today, a more difficult time to build a church would be hard to conceive. Despite defense priorities, and problems, and all the powers of Satan combined, the church stands today practically complete, with the exception of some basement plastering, which will be finished soon. A complete air-conditioning unit and heating system, for comfort in the Lord's house both summer and winter, has been installed, at a considerably reduced cost through a friend of the church. For the enrichment of the gospel ministry in music, the Lord has provided a new Orgatron electric organ, a beautiful and serviceable instrument. The building is red brick, with a cast stone trim and coping. The inside is finished with beautiful Gold Bond insulation board in cream and tan. The baptistery is situated high behind a graceful arch in the far front of the auditorium, faced by glass blocks and in full view of the congregation. The pastor's study is located in the northeast corner of the building. Approximately 45,000 bricks, 4 000 pounds of sheet metal, 16 tons of steel were used in its construction. Expertly estimated at a cost of $35,000, the building will be completed at a total cost of $23,000. This has been made possible through the graciousness and liberality of the members, friends, and creditors of the church, and is deeply appreciated. A complete colored moving picture story of the building has been taken for use in future Home Mission work.

Dedicatory services were set for Sept. 13th to 27th, with Rev. R. Paul Miller, as evangelist and dedicatory speaker, and Rev. T. C. Kelford of Canada, as singer and songleader. No words are adequate to express our appreciation to these brethren for their excellent ministry among us. Never have we heard our Brother Miller speak with such power, resulting in thirty-seven decisions for Christ. Brother Kelford has proven himself to be not only a gifted and dedicated singer of the gospel, but a songleader and children's worker of the first class. Nine children's meetings were held, resulting in seventy-two decisions for Christ among the older boys and girls. Attendance averaged about 115. Average attendance at evening services ran about 170. The dedicatory service was attended by 300 people, while 350 were in attendance for the last service of the series. Eleven, fifteen minute radio broadcasts were sent out over the air through the facilities of the local station each morning at 8:15. The entire dedicatory service of one hour was put on the air Sept. 27th. The church auditorium has proven to be a perfect radio studio by way of the remote control line. From now on, regular morning daily broadcasts of fifteen minutes each will be broadcast direct from the church auditorium as a Family Altar program at 8:30. A great offering of $2,244.44 in cash and pledges was received on dedication day. This does not include a $2.000 annuity given by some friends of the church. A great harvest will certainly be reaped in the future as a direct result of this great series of meetings.

The Home Missions Council, working through our Brother Miller, have made possible the erection of this great monument to the grace of God, and we express our deepest appreciation to them and all who have so graciously given to Home Missions. To the Southeast District of Brethren Churches goes much credit for their fine liberal support of the Hagerstown work. Does Home Missions pay? Come to Hagerstown, and let us answer that question for you.

Eternal praise be to God for the baring of His arm in this portion of His vineyard! Pray for us, brethren!

—Pastor Lew Grubb.

INVESTMENT FUNDS NEEDED

Our needs for the swiftly expanding Home Mission fields are multiplying daily. The difficulties in financing mission points increase steadily due to the federal regulations against banks loaning to churches. For years it has been apparent that ultimately the church would be compelled to do its own financing of new churches. Apparently, that time has come. There is no finer or safer investment than the work of the gospel. The integrity of the Church of Christ is the finest security in the world. For those who need the income from funds to provide a living, putting your money to work for Christ is the best investment possible. All funds loaned to churches under the care of the Brethren Home Missions Council are protected by the local church property as well as the assets of the Council. Those interested in putting funds to work building new Brethren churches should write at once to

R. Paul Miller, Secretary,

Berne, Indiana.

It Seems Like a Dream

By R. D. CREES, Pastor, First Brethren Church, Waynesboro, Pa.

Yes, that is just what I mean. The remarkable growth of our Grace Brethren Church in Hagerstown, Md., seems like a dream to me. When I came as pastor of the church here at Waynesboro, Pa., five years ago, no such church existed. Now they have a good-sized congregation and a beautiful building. It seems like a dream! !



Rev. Crees

We are located just twelve miles north of Hagerstown. I well remember the talks I had with Rev. Frank Coleman, Sr., then pastor of the First Brethren Church of Hagerstown. Our denominational difficulties were making it hard for him there in 1937. He had a vision of a real Brethren fundamental testimony in the town, free from denominational overlordship and worldliness. His work to that end was not in vain, and his prayers have been answered.

Then I remember how a group of faithful Brethren separated themselves from the church because of their convictions, and struck out on faith, selecting Rev. Roy Long, a retired Brethren elder, as their pastor. They bought a bungalow, tore out partitions, and started regular services in the building. In spite of inconveniences and lack of room, God blessed the work.

I recall very clearly, how, almost at the same time, a group of Bible-loving people separated themselves from the Hagerstown Church of the Brethren, and started an independent faith church because of their convictions. Then there was a period of months when representatives of both groups would seek my advice, and we had many long talks. Out of it all, the Lord led many fine people of real conviction from the small group to unite with our group for worship and work.

Then the group appealed to the Brethren Home Missions Council for aid and advice. Brother L. L. Grubb was called as full time pastor, and has been on the field ever since. Brother Roy Long, who has a full-time secular position, very graciously stepped aside from the position of pastor because the work was growing too large for him to handle, and he could not give full time to it.

During the ministry of Brother Grubb, many new folks have come into the church, and the Brethren and Church of the Brethren groups have been so welded together by the Spirit of the Lord that now we have one united church, with real convictions, a vision for the future, and a passion for souls. They also are fortunate in that many are trained Christian leaders, and could be put to work for the Lord immediately.

After the ground breaking last year, there came delays, then a shortage of both materials and labor, then the war. Folks in the community shook their heads and said, "That will be the end of this church. It will never be built." However, they forgot three things. They forgot the power of the Lord, the faith of a united church, and the zeal of a wide-awake pastor! As a result, in spite of all war-time handicaps, today they can enjoy worshipping in a beautiful building.

Last Sunday, September 27, at 3:00 P.M., a goodly number of our Waynesboro members were on hand to enjoy the dedication program of the new Grace Brethren Church. We were just thrilled with that service! Mrs. Gerald Reese played the newly installed electric Orgatron. I never before even heard of a Home Mission Church starting out with an electric organ, but it happened. Delegations were there from Washington, D. C., and from Philadelphia, Pa. Brother Trevor Kelford led the congregational singing and rendered two beautiful solos. Brother R. Paul Miller, Executive Secretary of the Brethren Home Missions Council, brought a challenging message on the theme, "Why Should We Build Another Church Today?" The trustees presented the church keys to the pastor, Rev. L. L. Grubb. The first hour of the service was broadcast over station WJEJ.

To cap the climax, in a very few minutes after the sermon, and in response to a short appeal by Brother Miller, the congregation and their friends present raised in cash and pledges the sum of $2,244.44 to reduce the building debt. As I sat on that platform, looking over the beautiful auditorium which has a seating capacity of 500, two thoughts came to my mind. First, I thought, "Look what God hath wrought," and I praised Him for His goodness. Then I thought, "Look what our money for Home Missions helped to bring about! Home Missions pays! ! "

I close this article with this personal testimony. In my estimation, the building of this congregation and church in Hagerstown has done more to strengthen the faith and interest in Home Missions on the part of my congregation in Waynesboro, than any other single thing. We had a part in it. We helped dig the basement. We prayed for it. We saw it grow. We fellowshipped with the people. That work is a part of us. God grant that all Brethren everywhere may pray for, and give to the great work of building Brethren Churches in the United States!

R. D. CREES,

Patsor, First Brethren Church, Waynesboro, Pa.

Found in  Our Mail

"We think the paper (Brethren Missionary Herald) is the finest of its kind that we ever saw. It is such a spiritual uplift everytime we receive it."

—H.E.M., Shannon, Ill.



E. D. PAUL MILLER, Editor

DO MEN REALLY BELIEVE THIS?—

In a radio round table broadcast from the University of Chicago the other day, an editor made the statement that a stable world peace could be established without the peoples of the world becoming Christians. A college professor on the program replied, "Perhaps, but I should not be surprised if the world should be Christianized in the course of spreading the four freedoms."

Now these "four freedoms" refer to those mentioned by President Roosevelt recently. 1. Freedom of speech; 2. Freedom of worship; 3. Freedom from want; 4. Freedom from fear.

No doubt the professor felt that he was making a very noble statement. Undoubtedly many others feel the same. The idea that all that Christianity amounts to is an endorsement of a general purpose to be considerate of others seems widespread. The fact that to be a Christian requires acceptance and surrender to Christ as Savior and Lord is never considered. The fact that a man can't be "Christianized" without definite dealing with his sinfulness is ignored. There is only **one freedom** that Christianizes a man, and that is freedom from sin through faith in Jesus Christ.

If this world of men should all endorse and support the "four freedoms," mankind would still be hopelessly lost and apart from Christ. One thing we are sure of, the "four freedoms" will never be established on earth until Jesus Christ establishes them. No world of men whose hearts are strangers to God and who reject Jesus Christ will ever accept those "four freedoms" for all men. "If the Son shall make you free, ye shall be free indeed." (John 8:36).

Men will never be free from fear and want, nor free to worship God as they choose until Jesus Christ shall reign. The "four freedoms" or any other kind of freedom can never be established on earth by law or victorious armies. The faithful preacher of the gospel is the only man who is bringing "true freedom" to the hearts of men in this world. Receiving Christ as Savior and Lord will produce free men, but no human scheme of ideals will make men Christian. It is not by the law of a carnal commandment, but by the power of an endless life.

HAS ROME CHANGED?—

Forty Roman Catholic leaders have signed and issued a manifesto. It assails all forms of totalitarianism, whether Communism or Fascism. These tremendous movements are assailed as being "absolutely incompatible with the message of the gospel." What irony there is here, to view representatives of the Roman Church which for hundreds of years during the dark ages wickedly claimed and ruthlessly exercised the most vicious rule over the lives and fortunes of nations of men!

There is an affirmation of democracy, as the "political and social life of a community of free men." We wonder if this is what the Roman Church stood for under the bloody Popes; or when Richelieu made all France to tremble, and when men, women and children were condemned to die at the stake, or in the "Iron Maiden," or to be tortured on the rack during the Inquisition? Just what kind of freedom did Rome stand for then?

The manifesto speaks of "social and political freedom" and of "equality before the law," but we find no mention of religious freedom. This is not hard to understand, for Rome does not grant religious freedom to anyone. 350,000 martyrs for Christ bear sinister testimony to this fact. Just ask any one of them, as they stand burning at the stake, if they believe that Rome believes in freedom and equality?

Of late years so many other devastating movements have swept over the earth that many who once voiced alarm at Rome's sinister nature have turned attention to other things. As a result, great numbers of laymen have been allowed to feel that the Roman Church is an equal Christian institution with the Christian church.

The boast that "Rome never changes," still holds. Rome has not changed. Given an equal chance with Communism or Nazism today, Rome would institute a totalitarian rule that would equal anything modern dictators have ever attempted. Rome was expert at the job of dictatorship with all its cruelties and slavery, hundreds of years ago. Rome has not changed. Never forget that. "The harlot drunk with the blood of the saints and with the blood of the martyrs of Jesus" is fooling many today into thinking she is virtuous and noble. Jesus said, "Take heed that no man deceive you, for many shall come in my name saying, I am Christ and shall deceive many." Keep your knees down, and your heart high, and your eyes on Jesus, and you will not be fooled.

WORLD WIDE RELIGIOUS WAR—

Undoubtedly there are thousands who believe the present bloody wars are being fought in behalf of certain forms of government and social philosophy. Nothing is farther from the truth. Men could never be drawn to such terrible self-abandon, to such fanatical suffering and sacrifice in order to establish a "new order" of politics or social structure. Nor could men be stirred to such horrifying acts of cruelty, as are being committed in this present warfare, in order to satisfy any personal ambition.

Religious fanaticism alone could generate such fiendish excesses. But many scoff, at once, at such an idea that there is enough religion in Japan, Russia, or Germany put together to stir men to fight for it. But facts are facts. Many conceptions, born of ignorance, have died on the altar of stern reality since this war started.

JAPAN IS FIGHTING A RELIGIOUS WAR—

Otto Tolishus, news correspondent expelled from Japan, published a despatch in the New York Times. He states that in February of this year Professor Chickao Fujisawa, Japan's leading philosopher, published a booklet in Tokyo in which he stated that all life began in Japan. The human race originated in those islands. As a result, the Japs are now fighting a holy war to bring "warring mankind into one universal family, where each nation will take its proper

place under the divine sovereignty of the Japanese Emporer." Also, that the Emporer is the "Son of Heaven," a direct descendant of the Sun-Goddess, is the "absolute cosmic life center" from which the nations have departed and to which they must be brought back. Adds Tolischus, this booklet simply puts in print the idealism that has fired Matsuoka in his leading of Japan to attempt their present national expansion program.

Japan must conquer the world. Japan must crush all other religions Japan must annihilate every obstacle, military, political, or religious, that interferes. That is why Japs are now destroying the Chinese religious leaders, burning temples in China and the Pagodas in Burma, and killing missionaries and destroying mission properties wherever they go. Fired with the high ideal that to die in the struggle to bring the world back to their Emporer, they go at once as heroes into the presence of the Goddess of the Sun and to honor and bliss, they are willing to die and gladly. This accounts for their apparent reckless and suicidal deaths.

GERMANY FIGHTS A RELIGIOUS WAR—

The same fanatical fervor is found in German breasts. Hitler's Mein Kampf, the new German Bible has fired German youths with the inner impulse to give themselves to any effort, any sacrifice, any suffering in order to extend the rule of Germany over the world.

Built on the Marxist idea that the weak must perish and the strong must survive and rule, they hope thus to bring in 1000 years of perfect human experience. Drenched with Hitler's propaganda to believe that they are the chosen race to rule the world and that all others are inferior and unfit to rule themselves, they are ready to suffer anything in the effort to bring this about. Claiming Hitler as their God, and his teutonic idolatry as their philosophy of life, they view all other religions as fit only for destruction. So, they massacre and rob the Jews by thousands; they close Protestant churches and throw preachers into concentration camps; they hang Roman Catholics and curse the church of England. **Religious fanaticism is driving Germany on.**

RUSSIA IS FIGHTING A HOLY WAR—

Cried the Lord through Ezekiel, "I am against thee O. Gog." It was in Russia that hatred of the God of the Christian flamed to the highest. It was there that a million and a half Lutheran people were driven from their churches, and thousands of their pastors were stood before the firing squad, or were sent to Siberia to die. It was there that the Bibles were burned, churches were destroyed or turned into theatres, brothels, or warehouses. It was there that the people were taught that Christianity was an opiate to the intellect. To free mankind from these shackles, and bring in a Marxian world of worship of the great Lenin is the fire that burns in Russian breasts today and steels them against all the horrors of war and its sufferings.

Yes, this is a religious war at the bottom, and if we are truly in the end of the age, as it draws on, it will finally flare into a war of all nations under their great false god, Antichrist, against Jesus Christ the Son of God.

> "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11).

> "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Rev. 19:14).

> "And he hath on his vesture and on his thigh a name written, **King of Kings, and Lord of Lords**" (Rev. 19:16).

> "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19).

> "And the beast was taken, and with him the false prophet these both were cast alive into the lake of fire and the remnant were slain with the sword of Him that sat on the horse" (Rev. 19:20,21).

Undoubtedly, the motive back of the present struggles is religious. It will finally assume the nature of war against God and His Christ. It will be the act of ultimate folly, but to men, blinded by sin and unbelief, it will seem the essence of wisdom. Soon will the Son of God, with the armies of Heaven, wage "a war that will end war." Haste the day!

NEWS BRIEFS From Our Workers

The Winchester, Va., School of The Bible got off to a grand start with approximately 80 present for the opening session. **Rev. R. Paul Miller,** Secretary of The Home Missions Council, and **Rev. Trevor Kelford,** the new pastor of The First Brethren church, at Covington, Va., were present to open the school. The second night of the school, **Rev. Paul Dick,** the pastor of the church in which the school meets, states they had 65 present in spite of a regular cloudburst a few minutes before starting time. The folks are quite enthusiastic about the school. Courses being taught are: Personal Evangelism, The Books of Hebrews and Revelation. Teachers: Rev. Paul Dick, Rev. Charles P. Walz and Dr. A. T. Baker. Many from other churches are attending the school, which speaks well for its place in the community.

A recent report from Southern California brings us news that **Rev. George Richardson,** pastor of **The First Brethren church at Glendale,** has been elected president of the Ministerial Association of The Brethren Churches of So. Calif. And word comes also that his church is in the midst of a "Burn The Mortgage Campaign."

The Grace Brethren church of Hagerstown, Md., Rev. L. L. Grubb pastor, had one of the largest mid-week Bible study groups in its history with sixty present. That's commendable, especially when we know that such an attendance would have been a fine number for any Sunday service a few months ago. Some highlights of their recent Evangelistic campaign and dedication service: Attendance averaged 170. Thirty-seven decisions for Christ. Seven first-time confessions, the balance rededications. Seventy-two boys and girls between 6 and 14 years made decisions for Christ in the children's services. Dedicatory offering totaled $2274.44. Church sponsored 16 radio broadcasts during their meetings, and is considering a daily broadcast.

Across the Nation - - WITH OUR SECRETARY

Hagerstown Revival—

One week after the close of Conference the revival at Hagerstown began. Two years and one half ago, a small group of faithful Brethren appealed to The Brethren Home Missions Council for assistance in starting a new church in this city. Many were the difficulties and obstacles that appeared in the months that followed. These will no doubt be mentioned by Brother Grubb and others in this issue in other articles, so we will not mention them here. This was the first revival meeting conducted since Brother Grubb began his work in this field. It was held as a part of the general dedication services to celebrate the successful erection of their new building.

The erection of the building was a miracle of God's working. Because it was started before the government restriction against buildings was placed, it was allowed to finish. Materials have been hard to get. There was a real battleground there. However, no matter how many testings there are, God always provides the needs before very long. No great delays were endured. The size and beauty of this new church building are extraordinary when you consider the low cost of it all. The building is up to date in every sense of the word, and will prove to be a most efficient plant for the preaching of the Gospel and the reaching of men for Christ.

The people have shown a wonderful spirit in this enterprise. They have worked hard for months and months, day and night. We marvel when we realize how much actual labor they did put into this work, while they were giving freely of their money. They have truly put everything into this effort for Christ. The pastor, Brother Lew Grubb, worked right along with his men. He did not hesitate a moment to get under the load as they were doing. The result is a beautiful structure to the glory of God. Certainly, Brother Grubb has shown a remarkable evidence of faith, good judgment, and perseverence through the entire work of establishing this new congregation. Too much could hardly be said of the way God has used him to lead this people to accomplish a great work in a most difficult time. Success has been constantly realized in the growth of the congregation, from the very start. Brother Grubb has shown a most humble spirit through all of the advances that success has brought.

The attendance and interest at these meetings was excellent from the start. There was a fine spirit of fellowship shown by the other churches from neighboring cities. Delegations from Winchester, Washington, D. C., and Waynesboro were in attendance. These evidences of brotherly interest and concern and helpfulness were very encouraging to the local people. Brother Robert Miller drove all the way from Martinsburg with some of his people one night. In fact they all showed a wonderful spirit of helpfulness. However, the local ministers were conspicuous by their absence. Hagerstown is noted for Modernism and formalism, and of course this does not help relations with a true Brethren Church in any community. For the Brethren Church is a thorough-going antidote to these deadly influences.

Trevor Kelford, son of Dr. V. C. Kelford who is better known in the Brethren Church, led the song services each night. He sang on the radio program and conducted all of the children's services. He is a most excellent workman and he was very able in each department of the work that he undertook. He is a veteran radio man, having had his own program over CFCN of Calgary, Canada, for several years. His assistance on our local radio program was greatly appreciated. The song services under his leadership provided a tremendous inspiration for the entire campaign. His ability with children is very marked. Children flock to him and hover around him like bees to the honey. He loves them and they love him. The children's meetings reached an attendance of 120 For anybody who has the blues those children's meetings were a perfect tonic. Seventy-two decisions for Christ were had during these meetings. They gave a very fine demonstration on the last Friday night in the regular service, before a great crowd of people. Not only is Brother Kelford able with this type of service, but he is also a most able preacher.

Brother Lew Grubb has labored as few men have labored for any work for Christ. He has been tireless, resourceful, optimistic, and courageous against many odds. And when I say many I mean it, for there certainly are many in this work during these hectic days. It seemed as if the odds that were against him brought the best out of him. He is doing a wonderful work here under God. The people of the congregation love him, the community respects him, and God is using him. It was a pleasure to work with him in these meetings.

The radio program each morning was the most effective help that the meetings had, humanly speaking. On one Friday we were on the air three times, and another Friday we were on twice. We had one hour of radio time for the full dedication service. These radio programs became so popular that the radio station made real inducements to Brother Grubb to put on a program, six mornings each week after the meetings close. They have been a great help to the work, and they will be a real aid to the work in the future, if it becomes possible to put on a daily program. The radio is proving a genuine aid to many new churches wherever it is wisely used.

Hagerstown is a tremendous field for the real gospel. The possibilities of this field so far have been barely touched. If the Lord tarries and this nation holds together, there will surely be a great church in Hagerstown.

Our home was with Brother and Sister Finfrock, and a pleasant time it was indeed! In fact, the hospitality of all the members of the church was most gratifying. We could not have enjoyed a finer fellowship with any people than we enoyed with these Hagerstown Brethren.

The way the members of this congregation sacrificed to make this great work possible is a most wonderful thing. They really take delight in making sacrifices for their Lord. It is a pleasure to see.

The closing day of the meeting was a wonderful time. It included the last day of the revival with the dedication of the new building. The morning

and evening services were strictly evangelistic, the afternoon service being given wholly to dedication of the building.

It started raining hard on Saturday afternoon and continued all night and most of Sunday. It prevented a large overflow attendance, but we still had a great crowd. Six came all the way from Philadelphia in the rain. At night we had the largest attendance of all, about 350 were there and about 25 decisions of various kinds were made.

The afternoon service was broadcast for one hour over the radio. This was the most effective, as well as the fastest moving dedication program we have ever witnessed. No time was lost, no awkward gaps. Every second was utilized, and I mean "second." The speaker was timed to bring a climax to his message at exactly 58 minutes and 30 seconds to the hour! The Lord was with us and all went well. That afternoon broadcast paid well. Scores of people attended the evening service because they heard that program. When the dedication offering was taken, the cash and pledges poured in. When totalled, they amounted to exactly $2,244.44. It was wonderful! Not one word of urging was needed. Maybe you think there wasn't a happy crowd there that day! The rain was pouring outside, but no one thought of it. It was radiant as sunshine inside. How they sang the Doxology after that offering!

The future is bright with possibilities in Hagerstown. With the spirit of love and co-operation now manifest in this young congregation, God will be able to make great progress in this city through them. Scores of people who are sick of the Modernism and legalism of other churches are attending our services and will eventually unite with the Grace Brethren Church.

We praise God for having had a part in this work of grace.

Flora Has New Pastor—

Brother Henry Rempel has felt led to finish his scholastic work at Bob Jones College during the coming year. He left for the south the middle of September. Brother Don Bartlett, who is now a student in Grace Theological Seminary, has been called as pastor of the Flora group for the coming year. The congregation was so impressed with his work in preaching for them for the first two weeks after the close of Conference that they felt led to call him as pastor. They fell that Flora being so near to Winona Lake, he will be able to give the local church enough time to care for the congregation's needs. Brother Bartlett is a most promising young man, and we have every confidence that under his leadership, the Flora Church will forge ahead steadily.



The recent Sunday School Dedication Day Service at San Diego, Calif., Brethren Church—Albert Flory, Pastor.

Wnchester Bible Institute Opens—

After the Hagerstown meeting was over, Brother Kelford and the secretary drove to Winchester, Va. Brother Paul Dick had invited us to conduct the opening night session of the school. The Winchester Brethren Church is host to this splendid, fundamental Bible School which meets for 8 months each year. Dr. Baker, a local physician, Rev. Walz, a Reliance pastor, and Brother Dick form the faculty. The church room was about as full as it could be on this first night. We greatly enjoyed the session with them. Brother Kelford led in a spirited song service and also sang two inspiring solos. The Secretary gave a message on the scriptural teaching as to the course of this present world, and what the Christian's attitude should be toward it. This school has proven a real blessing to the church.

New Field At Pearisburg, Va.—

The morning after opening the Winchester school, we drove on to Roanoke to interview Herman Koontz about the new field at Pearisburg, Va. This is a new city growing up around a new $20,000,000 artificial silk plant. A number of our members from other Brethren congregations who are silk workers, have moved to Pearisburg to work. These are forming the nucleus for a new Brethren Church. The Council has secured Brother Koontz to start a Bible Class here, to be held each week, much in the same manner as we did when we first began in Covington, five years ago. Brother Koontz feels that there is a better prospect to start with at Pearisburg than when we started at Covington. Already our most difficult problem, that of finding a proper place in which to meet, has likely been solved, for a hall, owned by a Presbyterian church in the section our people live, has been offered to us very generously. This will be a great improvement over meeting in any residence. Let all who pray remember Brother Koontz and these earnest people who so greatly desire a church home and a place in which to gather in the lost.

Kelford Now Pastor At Covington—

After enjoying one of Mrs. Koontz's splendid dinners, we drove on to Covington, 60 miles away. Here we had a service in the church that evening. Most of the members were there. This church has been with out a regular pastor since last March, when Brother Arthur Malles left to take up a pastorate at Kittanning, Pa. Several men have helped care for the preaching in that time. Brother Keith Altig spent the summer there with his family, but he had to return to school at Grace Seminary this fall. By the evident leading of the Lord, Brother Trevor Kelford, son of Dr. V. C. Kelford who is now a Brethren minister, was approached regarding this field. Early in August he and his wife drove down to Covington. He preached for them, looked the field over, and returned to Winona for National Conference. There he received a call from the congregation to become pastor. After prayer, he accepted. This, then, was the day of his return to take up the pastorate. When Brother Kelford left his work in Canada he sold his household furnishings, thinking he could buy in the United States, but he reckoned without the Canadian government. When he tried to bring the proceeds of the sale across the border, he found it could not be done. As a result he had neither the furniture nor the price he sold it for. So, when the Covington congregation learned about this, they started a movement to get furniture for him. Before the Secretary left, an electric refrigerator, and a stove were found, and by this time no doubt most of his needs have been met. We hope so, for if ever a fellow was homesick for his wife and children, Brother Kelford was.

There is a fine radio station in Covington, owned by a member of our congregation. The church has regular time over the station, and Brother Kelford, being a trained radio man, will make the Brethren Bible hour a real strength to the work of the church. Pray for this field and their new pastor. It is a great field with almost unlimited possibilities.



Rev. Bernard Schneider

At this time when so many people are coming to Washington, we would like to remind you that a cordial invitation is extended to YOU to worship with us. The church is located at 12th and E Streets S.E., just half a block from Pa. Ave. S.E., and can be reached by street car from any section of the city. In case of difficulty in finding the way to the church, a call to the pastor, Rev. B. N. Schneider, telephone Hobart 8972, will bring the needed information. Come, meet with us when you are visiting Washington.

AUSTIN C. MUNCH, ChurchSec'y.

Ruskin Garber, Pastor At Spokane—

This congregation has been pastorless for 9 months. That is hard on the strongest of churches. A few weeks back this congregation applied to the Council for assistance in obtaining a good pastor and getting back on its feet again. The Council directors agreed. Efforts at once began to obtain a pastor. Brother J. Ruskin Garber was finally secured. Brother Garber is a graduate of Ashland College and has been in very close association with Brother Charles Mayes in the establishing of the new West 10th Street Brethren Church in Ashland. He has proven himself a capable Bible teacher and preacher. Brother Garber left for Spokane, Monday morning, September 21st, and began his work there on the 27th. Spokane is one of the finest fields the Brethren Church has today. There is every reason to believe that not only one, but several strong Brethren churches can be established in that beautiful and progressive city. Pray for Brother Garber as he labors in Spokane.

Harold Mayer Retained At Juniata—

Such fine progress was realized in Juniata during the past summer under the leadership of Brother Harold Mayer that the congregation asked that he be retained as pastor during the balance of the year. This the Council agreed to, and arrangements have been made for his transportation each week. This was rather an unusual plan, but in the estimate of the directors the situation justified the means. We look for good things from Juniata in days ahead.

Thing Are Moving Ahead In Fremont—

Brother Bob Culver has started his work in Fremont with real zeal. Already much of the material for building the basement portion of the new building

has been purchased. Brother I. Wesley Miller has been secured to direct the building, and work is expected to start in a few days. Perhaps by the time this is published it will have begun. The congregation is enthusiastic over the prospect of having at least a basement of their own building on their new location in which to worship and work. Don't forget to pray for them. Building new churches these days is not easy.

Osceola Builds a Basement—

Now that Brother Bob Hill has gotten married and the congregation at Osceola can settle down to business, things are happening in Osceola. Already they are cramped for Sunday School room and so they are putting a basement under their building. Work is progressing fine, and they expect to be using their new Sunday School rooms next week.

Modesto Purchases Radio Studio—

No, they haven't taken on a sideline, but since they can't erect a new building, they have bought an abandoned radio broadcasting studio. This building is so arranged that it can be used for services as it is. The plans are complete for moving the building on to the concrete foundation already waiting for it. In this way, the congregation will have a house of worship sooner than it could be built, even in California.

Another Victory At Flora—

Six weeks ago the Flora people invited us to be with them when they started a campaign to raise $1000.00 with which to reduce their debt. On August 16th we went over. That day a little over $1000.00, mostly in pledges and a little in cash, came in. On October 4th, we returned for the windup. When all was totalled up we had $1206.70 in cash. $206.70 over the goal. This reduced the total remaining debt on the church building to $2870.99. And now they seem to have their blood up on getting out of debt and they are already talking of wiping it all out in about 90 days! Those Flora Brethren have a wonderful spirit. They have a great vision and a lot of love for Christ.



Left—The New Flora Pastor, Don Bartlett, and his family. Right—Mr. and Mrs. Wilber Dyson. Brother Dyson was chairman of the "Debt-Reducing Committee."

Pondo Sees the Light

Chapter 10

A continued story written for our boys and girls

By MISS MARY EMMERT, Missionary in Africa

THE MAN WITH MIRRORS IN HIS MOUTH

"A white man of God is going to come here to live!" The news was passed from mouth to mouth. It was by far the greatest event they had heard of for a long time.



Pondo

"Look at the boxes he has!" they commented, as a number of accustomed to the visits of the white official.

No longer afraid of the white man, as they had become somewhat carried on the heads of four men. The villagers were no- which is a sort of chair suspended from two bamboo poles, sent to see the white man carried into the village in his tepoy.

When the great day finally arrived, all the villagers were preporters came panting in, each one with a box or small trunk on his head. "He must be very rich," they concluded.

By this time, the missionary had settled down at the government "rest house," or tourist camp, and was busy setting up his folding chair, table, and cot. A mosquito net was hung over the latter, like the ceiling and walls of a small room. A black "boy" helped him unpack the bedding, and get everything in order Another boy was arranging the cooking iron on four more or less, level stones in the yard outside the house. The boy had already asked the chief to have wood and water brought to him.

Pondo joined the interested group, which crowded around the doorway jabbering incessantly about what they saw. A few of the bolder ones stepped inside to be sure not to miss seeing the many curious possessions of the white man. Since they were not reproved nor driven out, others crowded in, until the poor white man was obliged to shoo them out, in order to have room in which to work.

Then he took his chair outside the door, sat down, and motioned them to do likewise. When they were all seated and fairly quiet, he began to talk to them, but they understood little that he said.

"See the mirrors in his teeth," one exclaimed pointing to his gold teeth. They all laughed and commented upon this novelty, then, fascinated, they watched him intently.

How About It?

Patriotism — Show your patriotism by living a Christian life; remembering that righteousness exalteth a Nation.

"He is speaking our language," someone declared.

"No, he isn't," contradicted another, and the question was debated at some length. They listened again, but could make nothing of it. It was very interesting however, so they came back that evening when he again set his chair out in front of the house. This time they understood a few words, and decided that he was really trying to talk their language. They were delighted.

"You must go to see the man with mirrors in his mouth," Pondo told his father, Koly, when he returned from work the next week. "They glitter just like the sun shining on the water.'" Koly listened to a long description of the newcomer and his many strange possessions. "He does not sit, nor sleep on the ground, as we do," Pondo explained. "Instead of sleeping on a mat on the ground, he sleeps up high off the ground. He does not eat out of the cooking pot, but has other pans to eat from. They are placed on a piece of wood high up, and he sits on a high stool. He does not eat with his fingers either, but has several knives with which to eat."

Koly could not understand all this very well, so he went to see and hear for himself. When he returned he was laughing. "He surely is a queer person. Toulougou had told me much about the white man, but he is funnier than I thought."

Days went by. Mr. Hope, the missionary, had hired a large nmber of the villagers, and was rapidly getting the ground cleared across the stream from the village. Then he had poles cut, trimmed, and brought in. Finally, he marked out a house, and had holes dug for the poles. All this they understood, for he was following their style of building. With a right good will, they erected the framework of the house, then tied long pliable sticks on both sides of the upright poles to form the walls, which they then chinked in with mud. The roof was covered by tying on small compact bundles of heavy slough grass, which were laid on like shingles. Then the wet floor was pounded hard, and the house was allowed to dry thoroughly. A coat of whitewash was applied inside and out.

"I am going to the village where I left my wife," the missionary told the little group that came to his door every evening to talk with him. "In ten days I shall bring her back with me." By this time, there were a few who had learned to understand what he said to them, partially, at least.

A white woman! They had never seen one. They were all very anxious to see what she would be like. So when she finally arrived, they came running from every direction. A loud trilling cry, uttered by some of the women, called those in who were in the nearby gardens. Everyone ran laughing and shouting after the tepoy in which the white "madame" was being carried. They danced around her and ran in front of her so they could get a good look at her, all the time gesticulating and shouting comments. In wild glee they accompanied her up the hill to her new home, where they watched the first steps of setting up housekeeping. Such was the welcome the missionaries received to thir new home.

QUESTIONS

1. Were the Africans glad to have missionaries come in their midst? If so, why?

2. Why did they crowd around the missionary to hear him talk when he first arrived?

3. What is a "tepoy?"

4. Of what materials are African houses made?

(To be continued)

From A Tither . .



(Please don't read this if money talk bothers you.)

"GIVE!"

"Give, give, be always giving;
Who gives not is not living.
The more you give, the more you live.
Give strength, give thoughts, give deeds, give wealth,
Give love, give tears, and give thyself.
Who gives not is not living,
The more we give, the more we live.

NOW IS THE ACCEPTED TIME

There is no more important business in all of the world than settling the question of your eternal salvation. In Isa. 55:6 we read, "Seek ye the Lord while He may be found, call ye upon Him while He is near."

"Choose ye this day whom ye will serve."

"Behold, now is the accepted time. Behold, now is the day of salvation." (2 Cor. 6:2).

Do not allow any subtle temptation of Satan or any soul-destroying argument of man to rob you of your inheritance in Christ. You have had plenty of time to think. NOW is the time to act! ACCEPT CHRIST TODAY!

A Christian lady was complaining to a friend about the hardness of life and the circumstances that buffeted her and in anger said: "Oh, I would to God that I had never been made!" "My dear child," replies the friend, "you are not yet made; you are only being made, and you are quarreling with God's processes."
—Selected.

Historic Conference Is Called

THE WORLD IN GOD'S TOMORROW TO BE DISCUSSED BY AMERICA'S MOST ABLE BIBLE TEACHERS

Conference Dates—November 1 to November 8.
Calvary Baptist Church, New York City.

The American Board of Missions to the Jews of Brooklyn, New York, has taken the initiative in calling a conference, which may well prove to be as historic and as epoch-making as was the famous Council of Jerusalem reported in Acts 15.

"The little foxes spoil the vines," said Rev. J. Hoffman Cohn, Secretary of the Board, in telling of the aims, and purposes, and whys, and wherefores of this tremendous and far-reaching gathering.

"The alarming catastrophes into which the world has been plunged, the confusion and bewilderment of the nations, the shocking campaign of hatred against the Jews, which originated in the land of the Nazis, but now has seeped its way into our own land, the sudden appearance of certain men within the Church of Christ, who have begun to trouble the saints with strange doctrines, thus subverting the souls of many, all these considerations have made it most desirable, indeed obligatory, that we, to whom has been committed the solemn privilege of contending for the truth as once and for all revealed in the Word of God, shall meet together to give full consideration to these matters."

Dates and Speakers

The dates have been fixed as from Sunday to Sunday, November 1 to November 8, at the great Calvary Baptist Church, in the heart of New York on 57th Street, where Dr. W. W. Ayer, pastor, has thrown open the doors of hospitality and will be the host for the gatherings. Sessions will be held continuously from ten o'clock in the morning until ten o'clock at night. Among the speakers already scheduled are such men as Dr. Harry Ironside, Dr. Lewis Sperry Chafer, Dr. Louis S. Bauman, Dr. Charles Stevens, Dr. B. B. Sutcliffe, Dr. Louis Talbot, Dr. Harold Ockenga, Dr. C. Gordon Brownville, Dr. L. Sale-Harrison, and Dr. Harris Gregg.

To show the thoroughness with which this problem is going to be approached, here are some of the subjects already announced: "What Will God Do With This Cosmos World?", "The Jew After the Rapture.", "The Unfinished Gospel.", "Will the Church Go Through the Tribulation or Any Part of It?"

Announcement is being made of these meetings as far ahead as possible, so that many of the Lord's people from all parts of America may plan to attend. Full information the printed program itself when it is ready, details as to hotel accommodations in New York can be obtained by addressing: American Board of Missions to the Jews, Inc., 27 Throp Avenue, Brooklyn, N. Y.

Such a Conference, of course, involves a heavy expense and The American Board of Missions to the Jews has undertaken this tremendous financial burden as a venture of faith, having been led to a solemn conviction that such a pronouncement and such a conference is most desperately needed in this hour of world convulsion. Any friends, therefore, who wish to have a part in the burden of these expenses, may do so by sending their gift to the Mission direct, at 27 Throop Ave., Brooklyn, N. Y., stating that the money is intended to help defray the expenses of the conference.

We hope to have further details to give to our readers as the time for the conference sessions approaches.



DON'T KILL THE GOOSE THAT LAYS THE GOLDEN EGG

Did you ever hear the fable about the goose that laid golden eggs? One day her master got mad at her and killed her. Then he had no more golden eggs. Well, Home Missions lays the golden eggs of new congregations of believers all over America. It is the increase of congregations in America alone that makes possible a greater Foreign Mission work, a greater Seminary. From the very start, new congregations are trained under the Council to support every interest of the denomination. This they are able to do. BUT—if we become indifferent to the support of Home Missions and let the Thanksgiving Offering suffer in any way we destroy the very sources of all the things our hearts are set on to do for Christ. Therefore, let us increase our Home Missions by doubling our Thanksgiving Offering this year. If you gave $5.00 in the offering last year, give $10.00 this year. If you gave $25.00 last year, give $50.00 this year. That is what it takes. Our Lord is watching the offering you lay down beside His cross. Let us not be ashamed when we see Him.

National Statistician's Summary Report

TO THE FIFTY-THIRD ANNUAL CONFERENCE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AT WINONA LAKE, INDIANA, SEPT. 9, 1942

This year we have a 100% report, with 77 Churches reporting to our Fellowship. This includes 8 districts, as hereby listed, with the number of churches in each: **Central** (Ind., Mich., S. Ohio, Ky.)—12; **East** (Pa., W. Va., N. J.)—19; **East Central** (N. Ohio)—13; **Midwest** (Ia., Ill., Nebr., Kans.)—6; **Northern California**—8; **Northwest** (Wash.)—3; **Southeast** (Va., Md., Tenn.)—9; **Southern California**—13.

These 77 Churches reported a gain in membership of 382 for the year, bringing their total membership up to 15,757 persons. These figures do **not** include the membership of the Brethren Church in Argentina and in French Equatorial Africa.

Each Sunday morning an average of 8042 Brethren attend church services, or about one-half of our membership. Sunday evenings an average of 5707 Brethren are at the church service, or more than one-third our total membership. An average of 2384 attend the mid-week prayer meeting in our churches, or a little more than one-seventh of the members.

Almost all of our churches held evangelistic services during the year, the total average attendance being 6607, or two-fifths of our members attending. About half our churches held Bible conferences last year, the total average attendance being 5258, or one-third of our membership. Most churches held communion services twice a year, with 6092 sitting down to the Lord's Table, or less than two-fifths of our membership.

The total Sunday School enrollment of our 77 churches was 15,970 or only 213 larger than our church membership. Of this number, 10,941 attended each Sunday, or two-thirds of the enrollment. About one-third of our churches conducted Daily Vacation Bible Schools, with 2983 children attending the sessions daily.

The reports showed a weekly attendance of 2464 at Christian Endeavor; a monthly attendance of 1260 at the Women's Missionary Council meetings; a monthly attendance of 401 at Senior Sisterhood sessions; and a monthly attendance of 207 at Junior Sisterhood services.

All financial reports were very good this past year. Our 69 church buildings owned were valued at $1,178,894. The 24 parsonages owned were listed at $69,400. Other property owned in the United States $1,321,944. All this property is owned by congregations, not by our conference.

Money expended through the treasuries of our 77 churches was as follows:

Pastor's Salaries	$112,250
Current Expense	86,694
Paid on Building Fund or Church Debt	93,077
Improvements	15,833
Evangelistic Services	13,343
Bible Conferences	2,467
Bible School & C.E. Supplies	9,437
Brethren Missionary Herald Co.	2,199
Foreign Missions Council	69,007
Home Missions Council	31,818
Jewish Missions	4,362
District Missions	4,650
Grace Seminary	6,525
Benevolences	2,322
Other Expenses	4,778
Balance in Treasury	44,272

In other words, our 15,757 members in the 77 Churches gave a total of $459,262 to all causes, or about $30.00 per member.

Respectfully submitted,

R. D. CREES,
National Statistician.

ISN'T IT TRUE ?

Missionary Doors are Open—According to TIME, there are 70,000,000 people in the United States without any church affiliation. Add to this the great number of church members who know nothing of salvation, and we have a great field for the gospel in America.

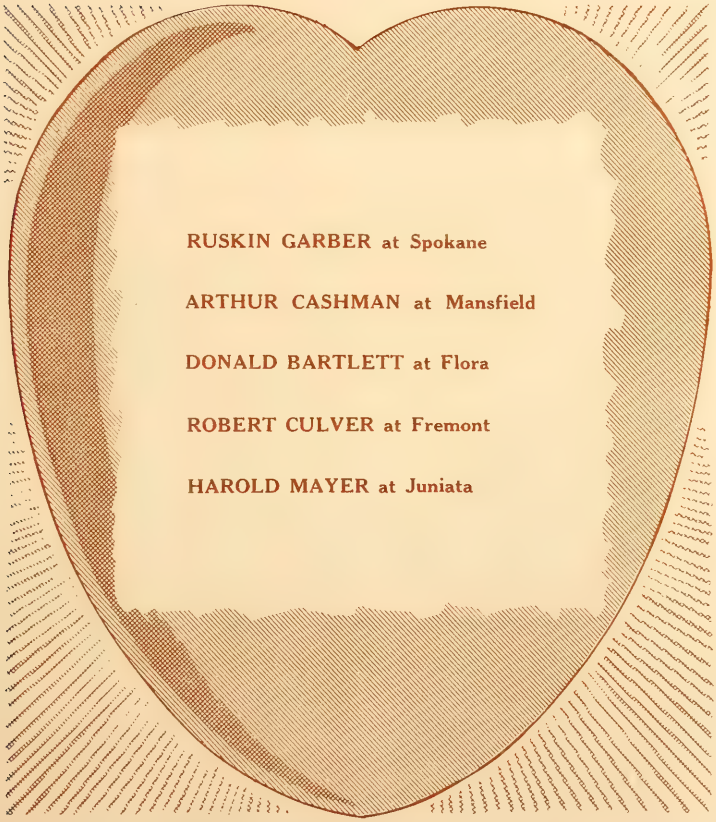
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Let's Keep These New Mission Pastors In Our Hearts In Prayer



REMEMBER THE DAY OF PRAYER—NOV. 18

(See Page 2)



HAGERSTOWN DEDICATION PICTURES—Top, two views of the new church. Next row, two views of Dedication Day crowd, with Pastor Grubb in center. Next row (left) The Home Mission Secretary, Pastor Grubb and Rev. Trevor Kelford, song leader. On the right, the Presentation of Keys ceremony. Bottom row (left) shows the building used for church services until new church was completed. Center is the Building Committee: Bell, Beser, Grubb and Long. Right is a view of interior of new church.



VOL. 4 - No. 40 — OCT. 24, 1942

The Brethren Missionary Herald

. . EDUCATIONAL NUMBER . .

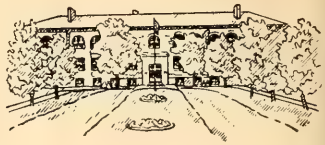
Grace Theological Seminary

EDITORIALS BY

Professor

HERMAN A. HOYT

Winona Lake, Ind.



REGISTRATION FOR THE FIRST SEMESTER

Shortly before nine o'clock on the morning of September 14th, the scheduled hour for registrations to begin, students, eager to begin a new phase of their career or a new year of preparation, were gathering in the halls of the seminary building to complete arrangements for the new semester. We have not seen a brighter or a more optimistic group of students in our experience. We believe that there is one explanation for this eagerness which was so apparent. It was eagerness born of the Spirit of God, eagerness that faces the future with hope of things which our blessed Lord will bring to pass, eagerness that is rooted and grounded in the unfailing love and in the infinite power of the eternal God as revealed in the person of Christ.

By ones and twos and threes they came in throughout the morning until by noon no less than thirty students were registered for the new semester. This was indeed gratifying to the professors. And as they returned in the afternoon to the task of counselling with the students registering them, it was with suspense and anticipation for what the hours would bring forth. By the close of the day the student body of the seminary had almost reached the fifty mark, and now, that registration is completed, the student body numbers 51, with three or four who are auditing the classes. In many respects this is amazing, for it is the largest enrollment in the history of the seminary. And to have this large enrollment in days like these is encouraging.

After checking up on our registrations, we discovered that the new class reached the number of 35. This means that all of last year's student body returned, except those lost by graduation and one who transferred to another school. Of the 35 in the new class 21 are men and 14 are women; 16 of the 21 men are Brethren, while 7 of the women are Brethren. The Non-Brethren are more than welcome among us, and we have already begun to realize that God answered our prayers of last year when we prayed that He would send to us only those students whom He wanted here.

OPENING DAY AND CONVOCATION CHAPEL

Classes opened on Tuesday morning at the usual time of 7:45. But this was a new experience for the teachers as well as the student body. Heretofore the student body was much smaller and so the various classes were in most cases small. It was almost a breathtaking experience, therefore, to enter the class room and find it crowded to capacity with eager faces.

Such was the opening chapel service when students and guests had filed in. In this convocation service Keith Altig, a senior in the seminary, led the music, while Miss Esther McCrory, of Winona Lake, presided at the piano. The opening prayer by Professor Kent was suited to the occasion, and made special remembrance of President McClain, whose present illness made it impossible for him to participate in this service. At this juncture the faculty and student body joined in plans to send flowers to Dr. McClain the opening day of school. Mrs. Herman Baerg, accompanied at the piano by Miss Violet Mingle, sang "When I Survey the Wondrous Cross," one of the favorite hymns of Dr. McClain, after which Dr. V. C. Kelford brought the opening message of the year and made a stirring appeal to faculty and students to step out in faith and possess this year the things that God has already declared belong to us.

The service was closed with two stanzas of "Living for Jesus," another of Dr. McClain's favorite hymns, and the benediction was pronounced by Professor Aeby. Thus the new year opened with the voice of challenge and the sound of victory.

OPENING PRAYER AND FELLOWSHIP SERVICE

Since coming to Winona Lake, Grace Seminary has reserved Wednesday evening for a prayer and fellowship service. And this has been one of the high points of the week. At these services prayer, praise, thanksgiving and testimony has been featured, with such spiritual uplift to all that we could never think of despising this privilege or ignoring this opportunity.

Due to the increased size of the student body together with student's families it was necessary for us to move to the chapel for this service. During the evening opportunity was given for testimony and praise with the result that many blessed experiences of the summer were shared. Time made it necessary to bring this portion of the service to a close. And many who were unable to voice their testimonies will be doing so at other services throughout the year. The burden of prayer that same evening gave evidence of the serious Christian purpose of the student body and is a token of things to come.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 W. 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879

FIRST SEMINARY BANQUET AND RALLY

The success of any school depends in great measure upon the concern of the alumni who graduate from its halls. So Grace Seminary has great reason to rejoice. The students who have gone forth from its classes deeply appreciate the blessing they received, and they desire to show their gratitude by doing all they can to promote the interests of the school and enable others to share its blessing. They desire to exalt the Lord Jesus Christ, which is paramount in promoting the interests of the Seminary.

Under the able leadership of Rev. Kenneth Ashman, the president of the organization, they have undertaken a large program for this year. They have accepted the willingly proffered services of Dr. V. C. Kelford as field representative of the alumni. Wherever he goes and opportunity provides, he will arrange for alumni banquets in the interest of the seminary. The first of these was held at the First Brethren Church of Peru, Indiana, where Rev. Robert Ashman is pastor. About 100 were in attendance, including about 18 of the faculty and students of the Seminary. An excellent chicken supper was served with all that goes with it. Entertainment of special numbers were provided by members of the student body. And Dr. Kelford stated the purpose and plans of these gatherings. Offerings and pledges were taken, the proceeds of which will be used by the Alumni this year to buy an adding machine for the seminary, purchase song books and a communion set.

If this opening banquet is a token of what the others will be like throughout the year, we feel that the alumni association will not only accomplish its objective for this year, but will render valuable service in the years to come. And it is only right to say here that the secretary of this organization, Rev. John H. Squires of Wooster, Ohio, upon whom the burden of this work falls, is not only responsible for the efficiency with which the organization is now functioning, but will deserve a major share of the credit for achievement in the future.

FACULTY RECEPTION FOR STUDENTS

On Friday evening of the opening week of school the faculty held its reception for students and guests at the chapel of the Westminster Hotel in Winona Lake. This room not only provided commodious quarters for such an occasion, but also delightful surroundings. There were among the guests of the faculty, Dr. Mason, pastor of the Free Methodist Church in Winona Lake, with Mrs. Mason, Dr. Zartmann, pastor of the Presbyterian Church in Winona Lake, with Mrs. Zartmann, Homer Rodeheaver, Mrs. Ruth Rodeheaver Thomas, Miss Katherine Carmichael, and Mr. Victor Hatfield.

Mr. Lawrence Lawlor, a middler in the seminary, directed an orchestra made up of students of the seminary and during the opening part of the evening entertained the guests with several sacred numbers, among which was one of the favorite numbers of Pres. McClain. After the opening prayer by Prof. Homer A. Kent, and words of welcome by Professor Herman A. Hoyt, representatives of the three classes responded, Harold Mayer, Gordon Cook, and Gordon Bracker representing the senior, middler, and junior classes, respectively. A quartet made up of Keith Altig, Gordon Cook, Nile Fisher, and Russell Ward, all of the seminary, brought a special number in song.

After words of greeting from Dr. Harold Mason and Dr. Parley Zartman, it was the very special privilege of the entire group to enjoy two special numbers sung by Mrs. Ruth Rodeheaver Thomas who was accompanied at the piano by Miss Katherine Carmichael. Rev. John M. Aeby, brought the devotional message of the evening, after which Rev. Leo Polman, assisted by Mrs. Polman at the piano, led the singing of gospel choruses.

The wives of the faculty, Mrs. Homer A. Kent, Mrs. John M. Aeby, Mrs. Herman A. Hoyt and Mrs. Leo Polman served refreshments in the lobby of the hotel, after which all enjoyed a delightful period of informal fellowship.

The colors of the seminary, white and gold, were carried out in the color scheme for the occasion. The flowers, made up of these colors, were delivered to the McClain home since Dr. and Mrs. McClain were unable to attend.

THE HOUSING SITUATION IN WINONA LAKE

In spite of the large number of homes that are available to conference attendants during the summer, there are really a very limited number that are adequately equipped to house students during the winter months. With the housing situation a very precarious one during the abnormal times in which we are living, the moving of students and their families to Winona Lake makes it especially so. A month before school began it seemed very improbable that students would be able to find comfortable quarters for the year, if they were able to find quarters at all, but the Lord not only called students here for preparation, but in His providence had housing matters all planned, too. The result was that this year there was less difficulty for students to find apartments than any year previous. For this we are deeply thankful.

THE WORK SITUATION IN THIS LOCALITY

For the most part our students must depend upon outside help or upon their own earnings to put them-

"The will of God is not a burden to carry, but a pillow to rest on."

selves through school. In previous years, since there was abundance of help and work was scarce, this has been a major problem. But even in the midst of apparent scarcity, God has made it possible for every student to finish the work he has undertaken in Grace Seminary. The kindness of the Lord's people in this vicinity and elsewhere have meant much in enabling students to finish their courses. The Women's Missionary Council of this district has played no small part in providing food stuff and clothing far beyond anything that could be imagined. A number of the students have student pastorates, and this has ministered to financial needs.

But this year students will not be at a loss to find work, for work is plentiful and men are scarce. A great many of the students have part-time pastorates, one student traveling as far as Altoona, Pa., by railroad, and several others traveling well into Ohio, to care for charges. While work is plentiful and students will be enabled to live, there is another angle that must not be overlooked. Prices have advanced and with a limited amount of time that students may take from their studies, they will still be closely pressed to make all ends meet. But God's grace is as abundant as ever, and He will supply every need according to His riches in glory by Christ Jesus. Will you pray for these students as they undertake the double task of self-support and study?

DR. V. C. KELFORD'S LECTURES

It was arranged with Dr. Kelford sometime last year that he should spend at least two weeks in the seminary this year, lecturing in the field of English Bible. This arrangement could not have been more providential in the light of Dr. McClain's absence from the seminary. Coming as they have at the very opening of the school year, variety and inspiration has been introduced into the regular routine. Dr. Kelford elected to bring lectures on the Gospel of Matthew, and he spoke twice daily for two weeks, Tuesday through Friday, Sept. 29 through Oct. 9, closing with a message on Isaiah 53.

Taking every advantage of Dr. Kelford's presence, the two prayer meetings during his stay were placed under his leadership, and he spoke to the beginning homiletics class, as well as the class in Isaiah. His long and wide experience made him the messenger of blessing to both faculty and students. His deep interest in the seminary and his willingness to be used of the Lord in behalf of the seminary is deeply appreciated.

HOW A TRACT "TRACKS"

A minister gave a negro a tract. Later, he asked him what he thought of it. "Ah. Massa, it done my soul good. I never knew befo' why dey call dem tracks; but when I read dat little book, it track me dis way, and it track me dat way. When I go in de barn, it tracks me dere; when I come in de house, it tracks me dere. It tracks me everywhere I go."

NEWS FROM DR. McCLAIN

Mr. McClain and I wish to thank our friends who have so graciously remembered us with gifts and flowers as well as cards and letters of encouragement assuring us of continued prayer during the time of Mr. McClain's present illness. We also thank the Board of Trustees of the Seminary for granting a leave of absence from active duty to allow a complete recovery. We realize that this was only possible because of the fine loyalty of the friends of the Seminary who are supporting the work.

At the time of writing, Mr. McClain is showing some improvement, though he is still confined to his bed. We trust that by the time this is in print he will be much further on the way toward recovery. It has become evident to the doctors that the illness was much more serious than at first thought. The nervous and physical exhaustion has left him with very little strength and the main problem at present which interferes with greater progress is the continuance of vertigo, but the doctors assure us that this will disappear as his general condition improves. However, they say, that since this exhaustion is the result of years of overstrain and overwork, that we can not expect a return to health in a few days or even months.

If many of the cards and letters have been unacknowledged and if the reports of Mr. McClain's progress have been few, I am very sure that our friends will understand how little time there is to do some of these things that should be done. Our feeling toward all of you is expressed in Phil. 1:3—"I thank my God upon every remembrance of you".

Mrs. Alva J. McClain.
Winona Lake, Indiana.

GRACE THEOLOGICAL SEMINARY FINANCIAL REPORT

August—1942

	Receipt No.	Amt.
Willis A. Wood, Ely, Nevada	3817	$ 5.00
Mrs. Al Hiers, Peru, Indiana	3818	5.00
Mr. and Mrs. R. L. Gilbert, Peru, Ind.	3819	5.00
Mr. and Mrs. Ray Tyre, Peru, Indiana	3820	5.00
Mr. and Mrs. Chas. Baker, Peru, Ind.	3821	5.00
Mr. and Mrs. Louis Baker, Peru, Indiana	3822	5.00
Rev. and Mrs. R. A. Ashman, Peru, Ind.	3823	5.00
Mr. and Mrs. J. W. Stuber, Peru, Ind.	3824	5.00
Mrs. J. D. Comerford, Peru, Indiana	3825	5.00
Mrs. Paul Kesling, Peru, Indiana	3826	5.00
Mrs. Ed Cooper, Peru, Indiana	3827	5.00
Madelyn Comerford, Peru, Indiana	3828	1.00
Mrs. Charles Grandstaff, Peru, Indiana	3829	1.00
Ethel M. Flora, Peru, Indiana	3830	1.00
Mr. and Mrs. G. D. Engelman, Peru, Ind.	3831	1.00
Mr. and Mrs. D. Baker, Peru, Indiana	3832	1.00
Mrs. Lloyd Hunter, Peru, Indiana	3833	2.00

GRACE SEMINARY FACULTY AND STUDENT BODY—OCTOBER, 1942



Mrs. Lillian Helm, Peru, Indiana	3834	1.00
Keith Constable, Peru, Indiana	3835	.50
Mrs. Cora Ross, Peru, Indiana	3836	.25
Mr. and Mrs. Ralph Zimmerman, Dayton, Ohio	3837	5.00
Miss Clara Hendley, Philadelphia, Penn. (1st)	3838	5.00
West Tenth Street Brethren Church, Ashland, Ohio	3839	25.00
First Brethren Church, Whittier, California	3840	1.50
Oscar Bennet, Ventura, California (Fillmore)	3841	5.00
Mrs. Mary Young, San Luis, Obispo, Cal.	3842	5.00
Rev. and Mrs. A. Kreigbaum, Fillmore, Cal.	3843	10.00
First Brethren Church, Fillmore, Cal.	3844	5.00
Jr. and Sr. Young People's Camps, So. Cal.	3845	41.50
E. A. Myer, Flora, Indiana	3846	5.00
Mr. and Mrs. F. M. Hart, Washington, D. C.	3847	10.00
Mr. and Mrs. Leslie Hutchinson, Lake Hughes, Cal.	3848	5.00
TOTAL		$186.75

"ALL THINGS ARE YOURS" (I Cor. 3:21)

When our neighbor across the alley gets a new car or a raise or a better job, we so often outwardly express congratulations; but inwardly we feel a restless spirit stirring in us and driving us to seek after as much or more than our neighbor has. It is even possible that we do not want the sort of thing he has acquired, but, because our neighbor has it, we become jealous. The fact that our homes and our lives are so much alike testifies to this characteristic of our nature. We can't stand it if we don't have what other people have and do what they do.

This condition arises from an inferiority complex. We are trying to bolster up our pride and compensate for a feeling of poverty. For us as Christians to be entangled by such an attitude is foolishness. We are not poor, neither do we lack anything, but are like blind men starving in a house full of food. Paul says, "All things are yours." What we need the Father will give if we ask Him. All things, whether good or bad, as the world counts them, are bestowed by the Father for our benefit. So when we have the belief fixed in our hearts that that which we need shall be ours for the asking, we become free from the feelings of inferiority, and free from the burden of desiring everything we see; for we know that as soon as the need arises, it will be satisfied.—LaVerne, Calif., Bulletin.

Is the World Getting Better?

IF SO, HOW SOON WILL IT BE CONVERTED?

By RANDALL L. ROSSMAN, D.D.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." II Tim. 3:13.

Our subject is one which is causing much concern in religious circles today, and one which is being freely discussed yet much misunderstood by many of our present day ecclesiastical dignitaries. In our ministeriums, in our newspapers, in our religious journals and magazines it is not uncommon to read of those who are endeavoring to usher in upon this old world a "golden age", a "millennium", or a "utopia" of some considerable proportions.



Rev. Rossman

There are numerous so-called 'peace" movements, organizations, and societies which have been formed and which are being partially or wholly led by ministers and laymen of all the major denominations. Their object is to bring in upon this old world of ours a rule of lasting peace and prosperity and to re-mold society and the entire social order of the world so that one would have reason to desire the privilege of spending his eternity here on earth among men.

The "social" gospel is being preached from hundreds of pulpits throughout our land, and men are "falling" for it because "it is so easy to live by" but, let me add, it is absolutely unsafe to die! Any "gospel" that is fit to live by is fit to die by, and any "gospel" that is not fit to die by, is not fit to live by. The gospel of Christ is the only safe gospel because it and it alone is "the power of God unto salvation". Everywhere in religious circles today, we hear folk remark that this is not such a bad old world after all. Many professed Christians speak in language such as this, too, they say, "Things are so much better than they were when I was a boy. The world is getting better. The church is gaining new members, but we must modernize our services and our churches so that we can attract our young people and get them into the church." Statements such as these are born of Satan himself and are some of his subtle means of deceitfulness. "We must make our services and our churches so attractive and entertaining that our young people need not to go out into the world for their entertainment and pleasure." God help the church when it must bring in the world to attract the individual whether old or young! Our business today is not to get "church members" necessarily, but to lead souls to a personal knowledge of the Lord Jesus Christ. Once an individual becomes a "new creation" in Christ Jesus, the entertainment and pleasure will be of a different nature and form, and we need not to worry about getting members for our church. Then, they will have a desire to come into the visible church for spiritual food and nourishment as a new born babe in Christ! Some say that our business as churches and as ministers is to convert the world and then we will bring in the kingdom. Even if such a thing were possible, why a kingdom without the King? When the King comes, He will "bring in the kingdom" by establishing His kingdom and righteous rule upon the earth.

Our subject raises two very important questions. The first of these two questions is answered in the words of our text: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." The world is a world of evil men, and evil men will not get better. Only God can make a righteous or "Good" man of one who is evil and wicked and bad. Regardless as to the position which men may take concerning this subject, God's Word is true and absolutely trustworthy. It is our final authority. To the Word, then, we shall turn for His answers to our questions.

Is the world getting better? In the days of creation and recreation, as is recorded in Genesis, we note that after He was finished with creation He saw all that He had made and that all was very good. Man was included, but he did not remain "good". We are now living in the age of grace, and, as we look back into the ages or dispensations of the Old Testament, we note that each successive age or period began with, continued, and ended in increased wickedness. There has never been the slightest indication of the evolution of man's goodness to produce a better man or a perfect man as some would teach today. Man, even from the beginning of time, has been on the decline. He has been the object of God's righteous judgments down through all time. The age of innocency was soon plunged into sin, and the guilty sinners were expelled from the Garden. The age of conscience began with sin, continued in sin, and ended with the judgment of God in the flood. The age of human government began with sin and ended with the judgment at Babel in the confusion of tongues. The age of promise began with sin and disobedience and ended with the judgment of the wanderings outside Israel's land of promise and of Canaan. The age of law, soon broken, ended with man so wicked that they would take Christ and crucify Him on the cross. They nailed Him to the cross, there to die. With each successive age we note the increased wickedness, and man's failure to do and obey the will and word of God. "The Law was given by Moses but grace and truth came by Jesus Christ (John 1:17).

In the Gospel of Matthew we note there are some very definite statements concerning the evils in the

world and in the church (Matt. 13:24-30, 36-43). Let the Bible student note with care the time signal "until", which appears in connection with evil. "Let the tares grow together with the wheat" until the harvest. Here we are told that the **tares** represented the **children of the devil** and they are to grow and to increase (not be made better or converted) **until the harvest**, the day when they shall be gathered together in bundles and burned. Then in Matthew 13:47-50 we have the parable of the drag-net, which, in the end time will contain both good fish and bad fish. Both the saved and the unsaved will live together **until** the time of God's separation, when the unsaved and unconverted will be cast into the lake of fire. In Matthew 22:1-14 at the marriage of the King's Son, when the King came in to see the guests, saw a man not having on the wedding garment. This man was not converted, but was "cast out into outer darkness where there is weeping and gnashing of teeth." Here is portrayed a class of men such as we call "hypocrites", clothed in their own garments of filthy rags and found with a high profession **until** the all seeing eye of God detects their hypocrisy at His coming. There will be no hypocrites in Heaven, thank God!

Again in Matthew 22:41-45 we note that God has said to Christ, "Sit thou on my right hand **until** I make **thine enemies** Thy footstool". If the gospel will convert the whole world (as we are told) then evil would decrease and evil men and enemies would all become Christ's friends. But this is not true. We note that His enemies will continue to be His enemies until the end. In Matthew 24:37-39 we are reminded of the days of Noah (Noe). There was then no spiritual advancement or "improvement", but rather they were eating, drinking, planting, building, marrying and swapping wives **until** the flood came and swept them all away. Thus shall it be when the Son of Man is revealed. Matthew 25:31-46 shows that when Christ comes in glory at the revelation and the nations are gathered before Him, **then** it is that "He shall separate them" from one another "as a shepherd divideth his sheep from the goats". Those on the left hand were still unsaved and unconverted and He said, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels". Surely these scriptures furnish ample proof that the world is not getting better, but that it is steadily growing worse.

Our second question, "How soon will it be converted?" has already been answered at least partially, by the foregoing scriptures which prove that the world is growing worse and worse with each passing year. However, we shall look at a few passages of scripture to furnish us proof that the whole world will never be converted regardless of all the preaching and teaching and missionary work of all Christians everywhere. Christ died for the sin of the whole world but His death and its benefits are made beneficial only to those who will believe and receive Him by faith. The whole world will not receive Christ; it will not believe Christ and, therefore, will not be saved. "He that believeth not shall be damned."

We read in Luke 17:28-30 that the same day that Lot went out of the city of Sodom fire and brimstone were rained from heaven upon that city and it was destroyed. The Sodomites then were not worshipping God, neither were they even thinking of the dreadful doom which was theirs and soon to fall upon them. Lot's day is here given as a pattern or example of things on earth **before or when or until** the Son of Man is revealed.

Again, in Luke 17:34-37, we read that God says, "I tell you, in that night there shall be two in one bed; the one shall be taken and the other left". They shall live together **until** the time when God shall separate them! "Two shall be grinding together at the mill; the one shall be taken and the other left;" etc. If all were saved or converted throughout all the whole wide world than **all** would be taken or **all** would be left Why, then this separation?

In John 12:31 we note that "Now is the **judgment** of this world". He is not speaking of conversion but of judgment. It is judgment that awaits the whole world and not conversion. Again, in John 17:9 Jesus prays the Father thus, "I pray **Not for the world,** but for them which Thou hast given Me, for they are Thine". "Keep them from evil" (R. V., the evil one) **until** I come. The world has rejected God's own Son and it therefore continues on in rebellion and in sin. The gospel of Christ is now being rejected by the multitude of men; His blood is being trampled under foot as an unholy thing; His way is too narrow. The masses desire the easy way, the broad way, the crowded way, their own way.

The world must be evangelized, and also our churches so that church members may be true Christians.

First Things Last

When he gets up at four o'clock to deliver papers, they call him a go-getter.

If church work required getting up at four, they would say, "That's expecting far too much."

If she spends eight hours away from home for the cannery or the bean patch, they call her an enterprising housewife.

If she did the same for her church, they'd say, "Religion has gone to her head."

If we tie ourselves down with $30.00 a month for the pleasure of a car, we know we must pay, and we pay.

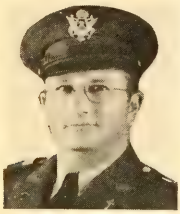
But if we were to walk instead and pledge the $30.00 to the work of God, people would call us crazy.

This is a crazy world, where first things come last and last things first.—Southern Witness.

As a Chaplain Sees His Work

By CHAPLAIN ORVILLE A. LORENZ, Fort Bragg, N. C.

Time truly passes quickly, for it scarcely seems that four months could have passed since I began my ministry for Christ in the army as a chaplain. These four months have been chucked full of rich experiences, most of which I would not exchange for a great deal. First and foremost, the satisfaction of seeing men won to Christ, of entering into the waters of baptism with them and noting the change in their lives, even in this short time, has been worth more to me than I can ever express. As a Brethren chaplain, I naturally baptize by immersion, and have found most convenient one of the lakes at the Fort for the baptismal service. One of the ministers in Fayetteville has very kindly offered me the use of the baptistry in his church if I should so desire.



Chaplain Lorenz

During the month of August I had the privilege of occupying the pulpit of the First Presbyterian Church for four services. I conducted a two weeks evangelistic service which was well attended and in which results were achieved for Christ. I was invited to be the guest speaker at a young peoples rally in August. I greatly appreciated this honor. Thus far I have solemnized three marriages, using the ceremony written by Dr. McClain. Each Sunday I have conducted from one to three services a day, either at the army chapel or in civilian pulpits. So aside from my regular army ministry, training, and study, there have been many opportunities for service.

The concern and hunger for the gospel message on the faces of many of the Christian young men to whom I have preached make the work a real challenge. Evidently many mothers and fathers back home have started their boys lives aright by introducing them to Christ and the Church. Who wouldn't welcome the privilege of keeping them in touch with Him? Evidently some ministers back home have preached Christ to them and that wonderful message must ever be kept before them. On the other hand, thousands of men coming into the army have never heard the message of salvation. God help me to give that message, not only be word of mouth, but by deed of life, as well. Yes, it is possible to live the Christian life in the army in spite of all the evil and vicious blockades which Satan's cohorts have set up. (And to mention here without boasting, it pays rich dividends not only for chaplains, but for the men in the army, as well, to live Christian lives. For, after all, the best soldier for "Uncle Sam" is the "good soldier of Jesus Christ.") But, I would not have you think for one minute that all is rosy and free from temptation in the army. By no means! The forces of evil always surround an army camp like yawning gaps ready to engulf the young lives that pass by. As you know, the finest physical specimens of young manhood are alone allowed to make up the army personnel. It is only natural, and to be expected, that as long as Satan is "the prince and power of the air" that he will do his utmost to claim these fine young men for himself. And that is just the reason for the chaplains being in the army—to defeat him, and to claim these young men for Christ and His Church. I beseech you more earnestly than ever before brethren, pray that the chaplains may all live up to the golden opportunity set before them and for the reception of the Word of God in the hearts of the men in the army and navy.

While the field for evangelism and the message of salvation is wonderful in the army, there is also a great field for pastoral work—helping the needy, visiting the hospitals, guardhouses, being a true friend to one-in-need and a good counselor. Many of the high ranking officials of the army are Christians and they recognize that the real motive and incentive to right thinking and right acting is the spiritual or "religious" motive. The Army of the United States now has approximately 3,500,000 men. Naturally, this is causing a great social, economic, and religious upheaval and disturbance—not only in the lives of men and women at home in civilian life, but in the individual lives of the soldiers as well. This great dislocation creates and will continue to create a great crisis—a religious crisis. There is an inclination on the part of many men, once they enter the army and are seperated from home, church, and "the need for a reputation," to cut loose and "sow their wild oats." And, the devil's crowd at the entrance of every military post makes it easy for them to do it. The chaplain by his friendly moral counsel in the name of Christ, and by his personal example in living, has the tremendous and glorious task of helping the Christian men to retain their spiritual life. Our government, and so does every sincere Christian, wants these men to return to their home communities when the war is over, better Christians and better citizens. There is a personal as well as a national victory to be won. In that personal victory the chaplain can play a very vital part.

The chaplainship is one of the highest forms of Christian service, especially during times of war when men of every community, church, and home are represented, perhaps not by choice, yet by neccessity. The chaplains position is as high as the chaplain himself cares or feels responsible to hold the standard. In many respects I believe it can be compared to the work of our missionaries—as noble a band of Christians as can be found. A chaplain by choice leaves his comfortable home and study, is separated much from his family and loved ones, goes among strangers, even to foreign lands, works amid many hardships and dangers, knowing that these dangers may, at any moment, usher him into eternity. Why do they do it—because, as the missionaries, they love Christ and they love men more than the comforts of home and civilian life. Yes, I suppose there are some who may be in the service for other reasons than this, but I also suppose this type can be found in the civilian pulpits as well.

I wish to tell you of something which I believe will be of interest to you and something for which I, myself, am truly thankful. That is the fact that the one and only commanded duty of a chaplain is to take care of the spiritual and moral needs of army life. And, the work and office of the chaplain is held in high respect by the vast majority of men in the army. Any other phase of army work is optional, be it recreational, or social, or whatever. Specific instructions are given by the War Department to all commanding officers which states that "chaplains will be employed on no duties other than those required of them by law, or pertaining to their profession as clergymen." The chaplain is not just a recreaticnal director, social investigator, or morale officer. In doing his great spiritual work he gives the only true and lasting foundation for "morale." I can testify that I have found the highest degree of cooperation among the commanding officers under whom I have worked ,and to whom I have access at all times. I have never been asked to do any work but that which would minister to the spiritual and moral needs of the army officers and men. Naturally, we are trained to do first aid work and are taught how to develop and care for our physical bodies. I'm particularly thankful for this, and I believe you would be too. No doubt my work later on shall take me out on the battlefield among the wounded, and, if I know how to relieve pain or suffering in some way I shall be glad for the training I have received. If it were your son, would you not be grateful and happy in the knowledge that the chaplain was on hand to help in the relief of your son's pain, make him more comfortable, and had prayer with him? I thoroughly believe that some of my greatest opportunities, and perhaps my only opportunity, to talk to some men about Christ will come when I am waiting with them in the silent, tense hours either before, during, or after the battle, or in the hospitals. And, may I also say this, that while I am with these men I intend to live with them each day. I want to enter into their activities of recreation and enjoyment as much as I can for the same reason that you ministers back home go fishing, attend ball games, retreat to the mountains or relax with your church members at a picnic.

I do not wish to leave you with the impression that all of the soldiers attend chapel services, nor are all in favor of the chaplain's work—but, not everyone in the community attended the church I served when I was in the civilian pulpit, nor were all in favor of my ministry there. I have tried in this article and the previous one to give you a true picture of the chaplainship as I have found it. Previous wars may not have found the chaplain in such a high position, but, I do believe, the United States Government has seen the value of a true spiritual ministry among its men—thus, the elevation of the chaplainship from what it might have been in past years to its position of value and esteem now. This is materially evidenced by the fact that the government has built 700 chapels costing nearly $15,000,000 and is endeavoring to provide a well recommended and endorsed chaplain for every 1200 men.

In conclusion there are a few things I hope you will glean from this short article.

First, there are men who are coming to know and accept Christ as their Savior in the army.

Second, there are Christian men in the army whose spiritual needs must be met and cared for.

Third, there are still many thousands who have not yet been reached for Christ.

Fourth, sin and evil are present and are being felt in no small way—but the gospel still remains the "power of God unto salvation," and, amid sin and evil the light of Christ's love and righteousness shines brightly.

Fifth, many chaplains are working hard to do their work as spiritual ministers to the army officers and men. The work is not easy and not always encouraging but it is wonderful. The chaplainship is a high and holy office and one of plentious opportunity for service. If it is otherwise it is not the position—it is the man. I'm happy for the honor the government has bestowed upon me—that of making me and recognizing me as a chaplain.

One of our generals recently said, "No man can effectively discharge the responsibility of leading our young men in this war without the guidance of Almighty God." Thus, while many are saying, "Keep 'em flying," "Keep 'em Rolling," or "Keep 'em fighting," let every Christian say "Keep 'em praying" and set a personal example.

P.S.—My personal thanks to the Brethren Missionary Herald Co., for the copies of its magazine, Dr. McClain's "Bible Truths" and various tracts, all of which have been proudly placed on the literature table in my chapel vestibule.

Paul's Estimate of Christianity

By L. L. GRUBB, Pastor, Grace Brethren Church, Hagerstown, Md.

Much discussion has centered in the respective merits of Christ and the Christian system of faith. Some have found Christianity practical for certain given conditions of life, but not for others. Still others have proclaimed it as completely practical and workable in any circumstance of life. It is our desire this morning to settle this question in the light of the only complete revelation of truth—the Word of God.

Of one thing we are sure at the outset that the primary desire of the heart of every man is for a hope that is steadfest and sure, that remains solid and unchanging while all about is decaying and crumbling. The poet echoes the sentiment of every human heart in that blessed beautiful hymn of the church, "Swift to its close ebbs out life's little day; earth's joys grow dim, its glories pass away; change and decay in all around I see; O Thou Who changest not, abide with me." Thus what we have to offer by way of spiritual satisfaction for man must be very definite and distinct in its message. Both literal and fundamental schools of thinking in Christendom seem to agree clearly on this one thing. What, then, is the message that will bring complete spiritual satisfaction and peace to the individual heart? Is Christianity the answer? Is Christ the answer?

Hear the testimony of one who was an outstanding Christian under some of the most trying and soul-rending circumstances known to man: **"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."** Under the inspiration of the spirit of God these words were written by the Apostle Paul in 2 Tim. 1:12. This is the spontaneous testimony of one whose life was a medley of trials, persecutions, stonings, shipwrecks, and great tribulations. Thus, we may feel positive, if according to the testimony of Paul, Christianity fully satisfied every need of life if Christ was all in all, that this same portion would meet every practical need of all men.

Carefully inspecting the words of our text we notice that the first phrase clearly concerns the Christians past! **"I know whom I have believed."** The apostle indicates, first, that he had believed in Christ. The circumstances of that conversion are among the most remarkable in history. Acts, chapter nine gives the account in graphic detail. Saul was on his way to Damascus with official credentials and authority to silence and persecute any followers of the Way. Suddenly, a light blazed from the blue and Saul and his followers were stricken to the ground. Immediately a voice came from the vaults of Heaven, **"Saul, Saul, why persecutest thou me?"** Saul answered with a question, **"Lord, what wilt Thou have me to do?"** He was commanded to enter the city, and there in the house of Judas through the power of God, Ananias removed the blindness from the eyes of Saul. From that time on his name became Paul. A more fearless, logical, powerful preacher of Christ has never lived. That Paul had believed on the Lord Jesus Christ was not only evidenced by his subsequent practical life, but by the testimony given to the seeking Phillippian jailor, **"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."** Perhaps your spiritual experience has not seen such a dramatic turn of events. Regardless of this, the main concern is that you should have believed in Christ. Paul had been educated in the schools of Tarsus, knew their philosophies; he was a Hebrew of the Hebrews and assumed a high position in Israel. Despite all of this he found only one sure object of saving faith, only one who could lift the burden of sin from the human heart, only one who could speak peace to the troubled soul, just one who could meet every practical need of life through His divine provision. Belief in any other, in any church or institution will not avail to meet your need. **"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved!"**

The second thought indicated in Paul's experience in the past is his sense of complete assurance. **"I know whom I believed!"** Even a superficial study of the life of Paul will convince the most careless student that he was a literal bundle of conviction. His epistles are all stamped with full assurance of the truth of that which he writes. The very word used here indicates that what Paul believed was such a deep-seated experiential affair that there could be no doubt of its truth. In Romans 8:16 we read, **"The Spirit itself beareth witness with our spirit, that we are the children of God."** This is the sort of a definite practical experience for which the human heart yearns. If you are fair with me this morning, you will agree that this very definite experience and assurance is what you desire most. How unfortunate, then, that so many Christians lack the complete assurance of their salvation. Can a man be certain that he is saved for all eternity? YES! ! ! How? By simply accepting God's Word at its face value. In addition to Paul's testimony hear the apostle John, **"These things have I written unto you that believe on the name of the Son of God! that ye may KNOW that ye have eternal life."** (1 John 5:13). **"He that hath the Son hath life"**—not will have, or hopes to have, but possesses

eternal life NOW. This is the Word of God in promise through the sacred writers. Either believe it or else be guilty of making God a liar (1 John 5:10,11). **"He that believeth not God hath made Him a liar; because he believeth not the record that God gave of his Son. And this is the record, that Gad hath given to us eternal life, and this life is in his Son."** Why should any believing human heart choose to labor on under the Satanic delusion that it is presumptuous to say that you know you are saved? On the other hand, my friend, it is a direct insult to God and a blasphemy of His blessed name to do anything else. One of the reasons for the utter practicality of the faith which Paul possessed was its comforting assurance moment by moment.

Again looking at the text we read the declaration of the apostle concerning the Christian's future hope in Christ. **"And am persuaded that he is able to keep that which I have committed unto Him against that day."**

First, it is the custom of the careful, thrifty individual to lay away, perhaps deposit in the bank, some material means against the needs of the future. Paul realized that more important than laying up treasures on earth was the establishment of a spiritual fund for the future in the bank of heaven. This is exactly what the phrase means; that Paul made a deposit with the Lord Jesus Christ who is President of the bank of heaven while the Holy Spirit is the Cashier and His right-hand helper. The Heavenly bank never closes; no run upon it can seriously deplete its funds for its assets and capital are the cattle on a thousand hills and all the gold and silver which are mine saith the Lord of Hosts. Lay up for yourselves treasures in Heaven where thieves do not break through and steal! (Matt. 6:19f). But, what was the deposit made by the apostle? The answer to this question gives us the key to the understanding of what full belief in Christ to the salvation of the soul, and a subsequent life of service really means. It is not enough for a man to say "yes" with the mind to Christ and then withold his heart and life from Him: Many who are carelessly doing this today will find themselves hopelessly lost in eternity. Our same apostle tells us elsewhere that with the mouth confession is made unto salvation and with the heart man believes unto righteousness. Again, in our text he indicates that he has done much more than believe with the mind. We do not oppose the head to the heart in belief when we say that more than simple intellectual assent to the things of God is necessary for actual salvation. A man must make a deposit in the bank of heaven by committing his all, spirit, soul, body, time, talent, material things, mind, will, personality to the administration of the President, the Lord Jesus Christ. Anything short of this is not the practical experience of the apostle. Perhaps you have been floundering on turbulent seas so close to the haven of rest. You have gone so far, but not far enough. You can make your deposit NOW!

Secondly, and lastly, Paul is certain that his deposit will be kept securely against that day. The apostle knew, what so many fail to accept today, that this life does not end any man's existence. Another day is coming in which all shall be called into account for the deeds done in the body. For the believer this will mean rewards or loss of rewards, depending upon the degree of their dedication to Christ's service. For the unbeliever, this day will bring varying degrees of punishment in hell. Even though approximately a thousand years separates these two judgments, both are necessary to complete our picture. The day spoken of by Paul is probably the day of the second coming of Christ when He will begin the last process of reckoning with men, which will finally result in the eternal state of the universe. The apostle's faith was not a blind, fatalistic one, but was squarely based in the promises of Jesus Christ to those who love Him. In his letter to the Phillippians 1:6 we find the same positive assurance, **"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."** In different language Paul may have said, "I have believed in Jesus Christ as my Savior, and I now herewith commit my all to Him, being satisfied according to His precious promises that He will complete the eternal task of my redemption."

The student of Paul's life knows that he served Christ under the most difficult and trying circumstances with a "thorn in the flesh" which was a constant source of trial to him. Yet, this was Paul's estimate of Christianity. Here we find Christianity at its best as it always is when functioning under the most adverse and trying circumstances. Let me remind you in closing that Paul's estimate of Christianity was his estimate of Christ. These two cannot be divorced as some are trying to do today. That God may lead you into this rich Christian experience through full heart and belief in Christ is our prayer!

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Pondo Sees the Light — CHAPTER 11

A Continued Story Written for Our Boys and Girls By MISS MARY EMMERT, Missionary in Africa

TO KNOW GOD'S MESSAGE

Synopsis:

A Missionary came to stay in the village in which Pondo and his family lived. Mr. Hope, the missionary, made friends with the people of the village, and they would come to hear him speak, although they did not understand all that he said. After building a house, he brought his wife whom he had left in another village to live there. They were very joyfully welcomed by the natives into their new home.

* * *

Sambey was delighted too. He had put on his one suit of clothes for the occasion, and had come out to shake hands with the people of God. When he had first been approached by the missionary in regards to settling in his neighborhood, Sambey had agreed enthusiastically. "We shall gain many riches from the white man," he had told his friends. Now he appeared at their door, followed by his most important men. One of his sons followed with a chicken, another with two eggs. He was invited in and given a chair. Since there were not enough chairs for everyone, most of them sat on the floor.

"I have brought the "Madame" some presents", he said, pointing to the chicken and the eggs. The "madame" noticed with a practiced eye that the eggs were yellow and shiny; evidently they had been taken from under a setting hen. But she took them graciously.

"Let us pay you for them," said her husband.

"No, no, am not I a big chief? These are presents I am giving you for nothing," Sambey insisted.

Mr. Hope yielded to the inevitable, knowing that the old man expected a present in return, and that all trades must be in the proportion of a fish for a cow to satisfy the gleaming eyes of his new friends, who believe that "according to what a man hath" is the proper rule for giving. He also knew that the "road" of exchanging gifts was a long and tortuous one, so he prayed for wisdom to know how to walk in it, so as not to offend against the black man's customs, and yet not to encourage their cupidity unduly. He decided to yield this once, and to discourage the practice in the future. So when Sambey and his court, after having admired everything they saw, were finally ready to leave, Mr. Hope brought out a shirt and gave it to the delighted chief. The first formalities were over successfully.

Pondo and his little friends never tired of going to the mission station in their spare time to learn what they could about the white man. One day Pondo brought home some news. "When the next moon 'dies', the people of God are starting a school for the children."

"What is a school?" asked Koly.

"It is the affair of showing the writing of the white man," said Pondo. "They told all us children to come."

"What is writing?" asked Nana.

"A writing is like a leaf of a tree, only white. It is a talking leaf, that can be sent as a message," explained Pondo. "One day we saw that Madame wanted a hammer. She made one of these writings and gave it to me to give to M'sieur, her husband. All he needed to do was to look at the little talking leaf, then he gave me a hammer to take to his wife, without my saying a word."

"Why do they want you to know the way of writing?" Nana persisted.

"They say they want us to see the writing of God for ourselves," replied Pondo. "It seems that God has written a message to us, and if we learn to see it with our own eyes, we shall understand it better."

"That would be very good," said Koly. "If God has sent us word, we should know what it says. The guard told me that the white man's writing was a very big affair. If you want to go to this school, it would be very good."

"Are Yaboko and Della, the twins, to go to school, too?" asked Pondo.

"Oh, no, of course not. What are you saying?" exclaimed Nana. "Girls must stay home and help their mother."

"Then, too, no one would want to marry them," said Koly. "Let the boys see what it is like first."

Mary Emmert.

The Way To Give

Henry Ward Beecher was once asked the question: "What is giving with simplicity?" and answered, "Why, it is giving just as if giving were so natural that when a man gave he did not think of changing his countenance, his manner, or his air at all; but did it quietly, easily, beautifully."

Remember your Home Mission Offering.

When Wesley Read The Bible

To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till, a few moments hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to Heaven—how to land safe on the happy shore.



God Himself has condescended to teach the way; for this very end He came from Heaven. He has written it down in a Book!

O give me that Book! At any price give me the Book of God. I have it. Here is knowledge enough for me. Let me be Homo Unius Libri (A man of one book). Here, then, I am, far from the busy ways of men. I sit down alone! Only God is here. In His Presence I open, I read His Book; for this end, to find the way to Heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of Light. Lord, is it not Thy Word, "If any man lack wisdom, let him ask of God"? Thou givest liberally, and upbraidest not. Thou hast said, if any be willing to do Thy will, he shall know. I am willing to do; let me know Thy will.

I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon, with all the attention and earnestness of which my mind is capable, if any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby being dead, they yet speak, and what I thus learn, that I teach."

"For ever, O Lord, thy word is settled in Heaven."—Ps. 119:89.—(From The Christian Digest.)

The First Blackout

Did you know that God staged the first blackout? In the beginning God created the heaven and the earth, and because of a cataclysmic judgment upon the angel inhabitants, the earth became desolate, and darkness was upon the face of the deep until God said, "Let there be light" (Gen. 1).

Again in Ex. 10:21,22, when Pharaoh would not let God's people go, He blacked out Egypt for three days with a darkness so thick that it could be felt. But God's people had light in their dwellings.

In the fulness of time God sent His Son to be the Savior of the world. "In Him was life; and the life was the light of men," but men loved darkness rather than light, and they crucified the Lord of glory. Again, God sent a blackout; and as the Lord Jesus hung upon the cross there was darkness over all the earth for three hours (Gal. 4:4,5; Luke 23:44).

God has two more blackouts scheduled. One is to be during the tribulation, when the kingdom of Antichrist will be full of darkness (Rev. 16:10). Then there is an eternal blackout reserved for those who refuse to believe in the Lord Jesus Christ unto salvation, where there will be weeping, wailing and gnashing of teeth (Matt. 22:13; 25:30; Jude 13).

In contrast to this, the believer has a bright outlook ahead. Jesus said: "I go to prepare a place for you." The Christian looks forward to a city whose builder and maker is God (Jn. 14). We read of it in Rev. 21:22. There shall be no night there. The city will be of pure gold, the gates pearls, the foundations precious stones, all shining in the glory of the Lord, Who is the Light thereof.

Which eternal abode have you chosen: God's everlasting blackout or God's eternal day?—Laura T. Halsey.

New Catalog Out

The Brethren Missionary Herald 1942-1943 Catalogue has gone out in the mail. If you have not received your copy of same, a card will bring one to your home. Do not forget to make The Brethren Missionary Herald Co., your supply house for your every need in Bibles, books, plaques, and all Christian supplies.

LEO POLMAN, Sec'y of Publications.

Army Chaplain Asks for Missionary Herald

Our Church paper is finding its way into many of the army camps. Churches as well as friends and relatives have sent in subscriptions for the boys. The following letter is self explanatory:

OFFICE OF THE CHAPLAIN
Headquarters 340th Engineer Regiment
A. P. O. 934, Seattle, Washington
August 31, 1942

Rev. Leo Polman
The Brethren Missionary Herald Co., Inc.
3326 South Calhoun Street
Fort Wayne, Indiana
Dear Rev. Polman:

Choice greetings in Jesus' Name.

I am endeavoring to circulate the Denominational Magazines in our regiment. If funds are available, this office would be pleased to receive 16 free subscriptions of your Denominational Magazine . . . "The Brethren Missionary Herald" to be distributed free in the regiment.

A young man whom you know sends his greetings—Pvt. R. D. McNeal (one of S. S. Boys from Fort Wayne Church). I have a staff of 10 men including the Post Office and Band. Dale has been doing some very good work and I have found him earnest, sincere, enthusiastic, and quite capable in a variety of assignments. We are all working hard and doing many different tasks to aid in the accomplishment of our purpose.

Dale has been describing Conferences, camp meetings and revival campaigns "back home". I know he misses all his friends by the theme of his conversation.

I would suggest that **all** the **Young People** of the church as well as his pastor write him a letter. This is a proceedure I am trying to accomplish for every man in the regiment, in order to, "tie" each man in with his Home Church "lest he forget". One man came to me the other day all aglow over the fact that: "Young people all wrote me a letter and I even got one from the Pastor"—he has been a different boy since.

Thanking you in advance for the Church paper, I am

Sincerely yours in His Service,
David H. Wilson,
Chaplain, U. S. Army.

DHW/bws

The young people's class of which Dale was a member is sponsoring this bit of missionary work for the boys in Alaska, where Dale is stationed.

Perhaps your church, young peoples society or organization would like to sponsor some subscriptions for our boys in the armed forces. Keep them reading about their church. It's like a letter from home. By all means see to it that your boy has the magazine going to him each week.

5 SATURDAYS—4 HERALDS

Thirty days hath September, April, June, and November. All the rest have thirty-one, including October, which makes five Saturdays this month. And since the Herald is printed only four times a month, there will be NO ISSUE DATED OCTOBER 31st.

OCTOBER

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THE BRETHREN MISSIONARY HERALD CO.

Another Camp Report

The Junior Brotherhood of the First Brethren Church of Johnstown, Pennsylvania, recently spent three days camping at Thomas Mills near Johnstown. The camp was sponsored by the advisors of the Brotherhood. The purpose of the Brotherhood and the camp is to instruct our boys in God's Word, so that will be found doing His will. We have chosen as our theme verse Matthew 4:19. We are endeavoring to show to these boys the blessed privilege it is to be a soul winner for Christ and to fish for lost men.

The camp enjoyed a series of Bible, object, and music lessons. A period of recreation was also provided for the boys, swimming, hiking, baseball and volley ball being the main sports.

The boys held a vesper service around a large campfire each evening for their parents and visitors at the camp. Several men of the church surprised the boys with a wiener and marshmallow roast. Then, on top of all that, we discovered another surprise package containing ice cream.

When it came time to pack up to go home we heard many pleas from the boys to stay longer. It was from these pleas, the fellowship, and the time spent in prayer that we realized the good that had come from such a short stay. The boys were thankful that God had blessed their stay with fine fellowship, teachers, and asked that they might have a camp next year for a longer period of time.

We, too, look forward to next year, praying that we may be able to stay longer for we greatly enjoyed the fellowship of fine Christian friends who are endeavoring to do the will of the Father. Those present as teachers and cooks were Mr. and Mrs. E. H. Blough, Miss June Blough, Mr. H. A. Schmucker, Mr. William R. Miller and Mr. and Mrs. H. Leslie Moore.

H. Leslie Moore,
Chairman of Advisors.

NEWS BRIEFS
From Our Workers

Pastor loaned for starting new work reads a headline in a church bulletin. **Rev. Chas. Mayes,** pastor of **the West 10th Street Brethren Church, Ashland, Ohio,** is the pastor to be loaned. At the last business meeting the pastor was allowed three months leave of obsence for the purpose of starting a new work at Cuyahoga Falls, Akron, Ohio. The arrangement is that Rev. Mayes will meet with his Ashland church in Bible classes and Prayer meetings, Monday through Wedensday, spending Thursdays through Sundays in the new work. An associate pastor, Russell Ward, formerly a member of the America Back to God quartette, and now a student at Grace Seminary, has been called for the Ashland church.



Rev. Mayes

Another church votes to send the Brethren Missionary Herald to every family of their church membership. The live and awake, **First Brethren of Peru, Indiana, Rev. Robert Ashman,** pastor, informs us here in the office that at their last business meeting the church voted to make their church 100 per sent for Brethren Missionary Herald magazines. What church will be next?

The **Eureka Jubillee Singers** and **Rev. R. Paul Miller,** secretary of our Home Missions Council, are teaming up for an evangelistic campaign to be held at **Grace Brethren Church, Waterloo, Iowa,** in a few weeks. The exact dates we do not have at this writing. **Dr. J. C. Beal** is pastor of this church and he too reports some real achievements in the work at this place. Not only has this church attained the 100 per cent goal for Brethren Missionary Herald subscribers, but have gone way over the top in that every family in the church receives the magazine as well as many who are not yet on their membership roll. Keep up the good work Brother Beal. If a 100 per cent is too low, how about hitting the 200 per cent mark? Be the first in this! Any church ready to challenge them on such a goal?

Dates for the Revival Campaign that shall be conducted by **Rev. Chas. Ashman** for the **First Brethren Church, Tracy, California,** have been set as October 27 through November 8. Remember this revival effort in your prayers.

The **First Brethren Church of Altoona,** Penn., **Rev. Raymond Blood,** pastor, also announces a two weeks revival effort beginning October 18 and closing November 1st. Rev. Blood reports that the Lord has been richly blessing their work at this place. Many material changes have been made which have made for better services. He reports that services have increased about 50 per cent. Many visitors have been in attendance every Lord's Day. Pray for this fine work, people, and pastor.

The **First Brethren Church Fort Wayne, Indiana,** has called **Rev. Keith Altig** as pastor beginning October 18. Brother Altig is a senior student at Grace Seminary and will serve this church as a part time pastor until next May, at which time he graduates from Seminary, then he shall take up his full time work with the church. Brother Altig and family will make their residence in Fort Wayne. brother Altig commuting to school.



Rev. Altig

Worth repeating. An ad appearing in a New York newspaper read as follows: "For Sale: Some good church pews slightly used." Brother Hammers of our Tracy, California church comments on same as follows: "No doubt there are a great number of churches which could offer church pews for sale under the same guarantee."

IN HIM—NO CHANGE

"Whate'er my change, in Him no change is seen:
A glorious sun, that wanes not, nor declines;
Above the clouds and storms He walks serene,
And sweetly on His people's darkness shines.
All may depart—I fret not, nor repine,
While I my Savior's am, while He is mine.

He stays my falling; lifts me up when down;
Reclaims my wandering; guards from every foe;
Plants on my worthless brow the victor's crown,
Which, in return, before His feet I throw,
Grieved that I cannot better grace His shrine,
Who designs to own me His, as He is mine.

While here, alas! I know but half His love,
But half discern Him, and but half adore;
But when I meet Him in the realms above
I hope to love Him better, praise Him more,
And feel and tell, amid the choir divine,
How fully I am His, and He is mine."

Remember

If you use the grasshopper method of Bible study, expect to land where he lands,—anywhere!

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DELUXE ASSORTMENT NO. 42

This new De Luxe Assortment No. 42 is our finest value in Christmas assortment with Christian messages and Scripture texts. Now as never before the world needs to be pointed to Christ, and these Scripture-text Christ-honoring greetings afford you opportunity to honor Christ on this occasion.

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The Brethren Missionary Herald

ume 4 - No. 41 FOREIGN MISSIONS NUMBER November 7, 1942



He Cometh Late

The strings of camels come in single file,
Bearing their burdens o'er the desert sands.
Swiftly the boats go plying on the Nile—
The needs of men are met on every hand,
But still I wait
For the messenger of God who cometh late.

They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;
From many a mosque there comes the call to prayer—
I hear no voice that calls on God for light.
But still I wait
For the messenger of God who cometh late.

Arthur [illegible]

EDITORIALLY SPEAKING

By LOUIS S. BAUMAN, Editor

BOMBARD OUR PRESIDENT

A letter has just been received from our good Brother Claude H. Pearson (624—38th St., San Pedro, Calif.), who is doing a most excellent work in the carrying of the gospel to the sailors who sail the seven seas. Indidentally, his ministry now extends also to the soldiers, especially those located at Ft. Mac Arthur. Brother Pearson's mission is located at the very gate to this great fort, and the chaplain there is especially friendly to Brother Pearson and his work. In fact, they work together, hand in hand. A gift to Brother Pearson's work is never a gift misplaced.

Here is the paragraph from his letter:

"I believe the time is ripe for the Christians of America, church members, etc., to bombard our President with demands that this nation be made dry. God deliver us from a drunken army and navy. I have not seen the quotation, but heard that General Pershing has said that our greatest enemy is not Germany nor Japan but liquor. The place next door to me is filled every night by our boys guzzling beer; and as we drive over to my mother's place about the time the shipyards change shifts you see car load after car load of these defense workers stop and get their bottles of liquor to drink on the way home and after they get there. What a great responsibility rests upon him who brought liquor back to this nation."

We do not know that General Pershing made the statement exactly as Brother Pearson has heard, but we do recall back in the first World War that it wasn't the Germans but sin that was doing the boys the greatest harm. However, we believe with Brother Pearson that Christian people all over this nation ought to literally "bombard our President with demands that this nation be made dry." From all that we have been told by those that were on the ground, we have good reason to believe that Pearl Harbor never would have been the disaster that it was had not liquor entered into the picture. If America wins this war, she must be thinking about getting back into the favor of the God Who is still on the throne and makes the wrath of man to praise Him. A nation that would get into the favor of the God that can direct the battle must be a nation that breaks any alliance that it has with Hell; and a nation in alliance with the liquor traffic is in alliance with Hell.

OUR MISSIONARIES HELD IN ESTEEM

From time to time we have been glad to report to our readers the fact that our missionaries in French Equatorial Africa stand in favor with the Free French Government. Here is a copy of a letter that the "Chef du Departement" of the Free French Government sent to Mrs. Marguerite Gribble-Dunning when he heard of the death of our Sister Gribble:

"I am deeply stunned at hearing of the decease of Madame Gribble of the Evangelical Mission of the Oubangui-Chari, at Bo-Ouham.

"By her devotion, her dignity and her self renouncement, Madame Gribble knew how to win the respectful affection of all who came near. Her departing causes unanimous regrets and will be keenly sensed by all.

"In my own name, in the name of those working with me and the European and native population of the Department, I send you, as well as all the members of the Evangelical Mission so severely stricken, the expression of our stirred feelings and profound condolences.

"Signed: Monsieur Moellinger,
(Chef du Departement.)"

THE LONG-RANGE NAZI OBJECTIVE

The Inter-Allied Information Committee recently issued a 10,000 word report with regard to religious persecution in Europe. The report declares, "Abolition of Christianity is a deliberate long-range objective of Nazi administrators in occupied countries." The report states that this design is not always obvious, being more thoroughly concealed in some countries than in others. For instance, it is more subtly concealed in Belgium than it is in Poland. Nevertheless, wherever Nazism holds sway there is keen discernment of its technique with regard to religion which the report declares to be a "carefully planned, progressive attack on the Christian churches and religious organizations generally." In some countries, as in Poland, the number of priests "executed by the Gestapo" or tormented to death in German prisons and concentration camps is estimated at 300. There are said to be 3,000 Polish priests in German concentration camps at present. Louis A. Jacobsen, commenting on the situation, sets forth what he calls the "steps in persecution" by the Nazi regime. He says:

"The first step in the west usually was to withhold paper supplies from religious publications on the pretense there was a shortage. Then religious education was suppressed, church organization were dissolved and activities of priests and clergymen limited strictly to their churches. In western occupied countries, it was found, churches

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 W. 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879

for the most part remained open but that at present priests can do little more than celebrate masses."

Today our sympathies go out to the Jews who have been and continue to be tortured to death by the one who is probably the bloodiest monster that God ever permitted to rule a state—Adolf Hitler! However, if Adolf Hitler succeeds in his ambition to rule the world, let no Christian think that the demon-filled Rahu will be any kindlier disposed to the Christian than he has been to the Jew. Beyond all doubt, Adolf Hitler is completely demon possessed and that by demons of the lowest type. We believe that the allies will win this war, but if they should not destroy this German monster, then the translation of the saints and the end of Gentile dominion is at hand; or, the promises of God shall fail. And, **the promises of God cannot fail.**

GOD'S ETERNAL PURPOSES NOT TO BE DEFEATED

It is said that more than half the Jewish population of the Holy Land consists of people who have fled the anti-semitic pestilence that swept Europe after Adolf Hitler came to power in Germany. Whatever else results from this World War, of one thing we may be certain: It will further the eternal purposes of the Living God. One of these purposes is clearly stated again and again in the Scriptures—Israel will be gathered out of the nations and restored to the land. The pestilence of anti-semitism and the disasters of the World War seem to be accomplishing this result.

THE CURSE OF THE INTOXICATING CUP

According to **The Watchman Examiner,** the women of Hongkong, China, urged the powers that were that all intoxicating liquors be destroyed before that city should fall before the onward sweep of the Japs. It was not done. From authentic sources comes the information that the outrages that were committed at Hongkong would have been infinitely worse had not the authorities followed the urge of the women and destroyed a large amount of the liquor before the Japs took the city. From various authoritative sources —yes, even from the boys in the camps—we learn that liquor is already proving to be, as ever, the curse of the army. General Pershing complained in the first World War that sin was a greater enemy to his boys than German bullets. It would seem that those in charge of the destiny of our nation in this critical hour ought to reckon with this foe, and deal with it in no uncertain way. Liquor is a brain-muddler, and what we need just now (from the lowest private to the topmost commanding officer) is clear brains. The full story of what liquor wrought at Pearl Harbor is yet to be told!

PAROCHIAL SCHOOLS?

The time is probably at hand when Brethren Churches should seriously consider the matter of establishing parochial schools if the faith of our children is to be preserved. The faith of our children is something so precious that no price to be paid would be too high if necessary.

Nicholas Murray Butler, President of Columbia University, in his annual report of 1934, said:

"The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported schools on the side of one element of the population, namely, that which is pagan and believes in no religion whatever."

It is to be regretted that the attitude of Protestants and Catholics toward each other is such that they both play into the hands of rank paganism or unbelief.

In the city of Long Beach, where the editor has been a pastor for thirty years, religion and the Bible have been steadily outlawed. The moral effect upon our schools is such that the First Brethren Church of Long Beach has been seriously considering the establishment of a parochial school, and has a committee at work now which is to report to the church at its annual meeting on the feasibility of such an undertaking. The Lutheran Church of Long Beach already established a parochial school in this city thirty-two years ago. At present it has an enrollment of 140 pupils. Of these pupils we are told that about 40 are Brethren. Brethren mothers and fathers continually express their appreciation of what this school is doing, not only for the education of their children but for their moral and spiritual training.

Mrs. Frances Nielsen, member of the First Church of Long Beach, has also been running a private school for several years, with most excellent results. Happy are the parents who have been able to place their children under her care.

On another page we print an essay by one of our boys of the First Brethren Church of Long Beach which was presented at the graduating exercises of the Lutheran School. This article, written by a boy of 13 years, was awarded first place in a contest.

"THE BLACK HORSE AND THE BIG BAY"

In this issue we are printing an article that we have just received from the pen of Brother Russell I. Humberd of Martinsburg, Pa. Read this article, and don't stop reading it until you have read it all. Don't miss the story at the close concerning the black horse and the big bay. What pastor is there that does not know the meaning of that "black horse" and of that "big bay?" How we do thank God for the big bays who bear not only their own share of the load but actually pull the big blacks along with them as they go. Great will be their reward in the day of His appearing. Let us have more "big bays!"

Our Cover Picture

MOUNT OF THE BEATITUDES: THE CARAVAN NORTHBOUND

A summer morning sunburst here glorifies the historic Plain of Ahma hard by the famous Horns of Hattin or traditional Mount of the Beautitudes, where it is believed Christ stood when He gave to the world one of His greatest sermons, on the heights above blue Galilee. In the picture a storm is threatening on the sea below. This is the ancient route of the caravans passing between the Valley of Jezreel on the south and the foothills of the Lebanons on the north on their way to Damascus and the East. Eleven camels, "iambic, bearing each its mystic load," are shown crossing the Plain of Ahma. It was here in 1187 A.D. at the Battle of Hattin that the Crusaders under Guy of Lusignan, last Latin King of Jerusalen, were disastrously defeated by Saladin following which the Latin Kingdom of Jerusalem came to an abrupt end.

The Minister and His Salary

By R. I. HUMBERD, Martinsburg, Pa.

"Let the preacher live on faith." And with such words has many a coveteous church member sought to excuse his own meager giving. They usually mean, "Let him live on air!"

It is true that a minister should live on faith in his God, but just what does that mean? "Look to the soldier," says Paul: "he does not go to warfare at his own charges. He goes forth on faith in his government." But how does the government care for the soldier? Only one answer: it does it through the people back home. So with God. He has ordained that "they which preach the gospel should live of the gospel." God does care for His minister; He does it through His people.

In fact, it is God's order that reward follow labour. The farmer plows and thrashes in hope of receiving his living thereby. Even the ox that trod out the corn was not to be muzzled. "But doth God take care for oxen?" Certainly not. That was written "for our sakes." That is, God was giving the members of the Brethren church warning not to withhold a fair salary from its ministers (I Cor. 9;7-14).

"If others be partakers of this power over you (You pay the surgeon $100.00 for an hour's work, and give the dentist $25.00 to fill a few teeth. You expect to pay the grocer and the garage man for service to you), **are not we rather?"** (vs. 12). Note that word "rather." A minister has more right to a good salary than anyone else. Yet how many pay all their bills and tip the preacher off with a portion of what is left. The church pays the coal, the lights, and the janitor—"all bills are paid but the preacher." And woe to him if he does not keep his bills all settled.

Most certainly a minister who sows spiritual things, should reap "your carnal things" (vs. 11).

The Small Church

"But," objects the small church, "we have only fifteen or twenty families and cannot give a big salary." You have an abundance. God's order is twelve to one. Twelve tribes of Israel paid their tithes and kept the one tribe of Levi. Let twelve families put their tithes in the pastor's salary; the rest can care for the special offerings. I know a church where some members made $900.00 a month, yet the entire membership gave their pastor $50.00!

The Small Salary

There may be some advantage to the small salary. In my younger days I was making hay. One young man, weary with the toil and heat of the day, decided to be a preacher so he would not have to work. Thus, a large salary might draw many such into its ranks.

But there are disadvantages to the small also. Let us consider two.

First: the family. Let a new babe arrive at the parsonage, and Mrs. Wag can't see why preachers have so many kids when their salary is too small to rightly care for them.

I am convinced that the Brethren church has the finest group of young ministers in its history. Let me say to you in all seriousness: "Set your stakes wide and raise a large family!" "Be fruitful and multiply!" "Lo children are an heritage of the Lord and the fruit of the womb is his reward!" Blessed is the man with a big family (Ps. 127:3-5).

There is no greater service in all the world than bringing up children for the Lord. Of all the mighty men who bless the world, the greatest proportion were born and raised in the parsonage.

True, it will mean much sacrifice. I know what it means to hunt food for seven little mouths. Wife knows what it means to fit the "hand-me-downs" to little backs; yet, John D., arrayed in all his millions, could not buy even one of them.

The Great Reward

Imagine yourself, ten thousand years hence, as you speed to some distant orb on an errand for your God. You see in the distance a most beautiful and glorious shining creature. Imagine your joy as you draw near and find that it once called you "papa" or "mama;" that once its little heart thrilled as you told it the Bible stories and led its feet in paths of righteousness. What a privilege! How soon it will be over for eternity!

Is your home childless? Then get children. At this moment there are thousands of fine little orphan children. The world and the flesh and the devil are against them. The Virgin Mary received the Christ child and cared for Him; and, that person who will receive children and bring them up for the Lord also "receiveth me," says our Lord (Matt. 18:5).

Second: Debts. The second disadvantage of the small salary is "debts." Twice have members sent me to National Conference with a message to ministers who owed them from $100.00 to $300.00. At last Conference it seems that some were still not fulfilling their obligations. Let it be to the everlasting shame of a minister to be dishonest. If a man knows not how to run his own business, how can he care for the church of God?

True, it is hard. I know the fearful expense of moving from state to state. I know what it means to see them wheel my wife to the elevator for a serious operation; to receive the merciless hospital bill after a little one has an appendectomy; to have my treasurer "rob my till," and to drag through ten years of ill health. I seemed almost swamped until I made it a daily prayer to get out of debt and ahead.

Let no one disgrace the ministry with unfulfilled obligations; let all debts be honest ones. Be not like that minister who burnt out his car with foolish driving, frequently visiting the restaurant for ice cream, sandwiches, and the most expensive chocolates, while bringing his sacred position into disgrace by unpaid bills throughout the community.

"Make Tents"

But what are you to do if your salary just won't reach? Take a lesson from the apostle Paul and make tents . . . Verily, it is no disgrace to work. Your mind will work more freely and your health will be better. An article of mine went around the world in several magazines and brought me a letter of thanks from the American Bible Society—**and I worked it out as I cultivated corn!** Another article was worked out which brought me mail from Trinidad and England, while caring for chickens.

The Remedy

But is there no remedy? Is there no plan to balance the budget? Verily, it is not in bake sales and ice cream socials. God doesn't need our money. He could make gold dollars roll up hill so thick that we couldn't find room to walk. But it is His plan to bless His people as He gives through them. This does not hinder those good women who can bake and sew, from selling their goods as individuals. Certainly, God will bless the work of their hands abundantly.

There is a plan that never fails. I have used it for over twenty years. It is all up to the pastor. Let him "Preach Foreign Missions." When his people once taste the joys of Christian giving they will take care of the salary also. The pastor can mention Foreign Missions in half of his sermons. Aim high. Always call for at least $100.00, and once in awhile assure those who do not have that much that a lesser amount is acceptable to the Lord "according to what

Argentine Babies



Mrs. Laura Wagner of Almafuerte, Prov. Cordoba, Argentina, presents her Cradle Roll. She says: "From time to time we get to see a picture of some of the African babies, so I though you might be interested in seeing some of our Argentine babies. Ricardo took these not so long ago and they show my Cradle Roll about the way it stands now. A number of these babies are from homes where there are no believers at all. A couple of them have been enrolled in the interest of having the picture taken, but in the meantime I have a point of contact with the family."

a man hath and not according to what he hath not" (2 Cor. 8:12).

True, you will have objections from Mr. Coveteous, but do not rob your good people of the priceless privilege of sacrificial giving. Happy are you if your treasurer is one whom God can trust and who knows the joy of Christian giving himself.

"Here is $100.00 for Foreign Missions," said one of my members as he entered the home of my treasurer.

"I was so happy I could have thrown my arms about his neck and kissed him," said my treasurer, as he later related it to me.

Remember Three Things

First, keep your mind a positive blank. Don't pick out whom you expect to respond. You do not know the financial difficulties of your people, and it isn't your business.

Second, set the example yourself. Never help pay your own salary. You are just fooling yourself. Rather, keep your tithe and give $100.00 to Foreign Missions from time to time. All nine members of my household are life members of the Foreign Mission Society.

Third, don't expect all to respond. God has various ways of working. As I write these lines, I have in mind a man to whom it seems that God has given a double portion of strength. He is very free in his giving and runs two jobs and never gets tired.

Weary and Discouraged

Might there be among my readers a discouraged one? One who has given and given, and is weary of giving more than his share? Go to the horse thou weary one, consider his ways and be wise.

In my younger days I tended my father's farms. One spring I bought a big bay horse; wishing to see him at work, I hitched him and a black horse to a wagon and drove to the other farm six miles away.

Late in the afternoon I started home with almost an empty wagon. A mile away, just as we started up a small hill, the wagon dropped into a hidden hole. Immediately the black horse stopped. My heart sank within me, for I well knew what that would mean. He would rear back; he would lunge forward; he would throw his head over the other horse; but, he would not pull. In the depths of dismay I looked at the setting sun. There I was on a wagon, five miles from home, stuck in the mud. Night was coming on and it was cold.

I was so occupied with my gloomy prospects that I had not thought of the big bay. But there he was, slowly placing one foot on the ground then another and another. Again and again he moved about. Then, seemingly assured that he had solid footing he leaned into the collar. Nothing moved. He leaned harder. He pulled, he tugged. His muscles knotted and stuck out over his body—but—the wagon moved—it jerked

(Continued on Page 9)

Yaloke Station---MARCH. 1942

Dear Herald Readers:

This has been a pleasant month, as we had company three times. The night of February 25 we were just getting Ruth's ten o'clock bottle ready when we heard a car coming up the hill. As we walked down the steps, we were praying that we might make ourselves understood and make our French guests comfortable. You can imagine our surprise and joy when we heard, "Is this where Mr. and Mrs. Dunning live?" with an unmistakable English accent. It was a doctor and his wife driving back to their field in Nigeria from the Cape where they had been taking furlough. It was a real treat to have them because they were the first English speaking people we have had at Yaloke in a year, besides our own missionaries from time to time. We were sorry to see them go on the next morning.



Mrs. Dunning

On March 17, we had Mother (Dr. Gribble) and Miss Bickel come to spend a few days with us. They were on their way back to Bellevue from Bangui, intending to have time to spend only one day here. However, Mother was not feeling strong and came down with fever the next day. So they were here five days. We were sorry it was sickness that caused them to stay, but we were certainly glad to have them! Miss Emmert and I have been trying to hold this big station down by ourselves for several weeks. Miss Tyson is visting the Tabers in Bangui, and Mr. Dunning (also having been to Bangui for car repairs) is out itinerating. This is the season when it is most advantageous to get out into the villages. We do not forget though that we are exhorted to preach the Word in season and out of season. We need your prayers that we will ever be faithful in bringing those who are dying to the One Who is Life.

It was also during this time when our third group of visitors came. Three ladies and one gentleman on their way to Bangui and the Cape came in the night of March 20 and left the following morning. This time we became acquainted with the South African, Australian, and Canadian accents.

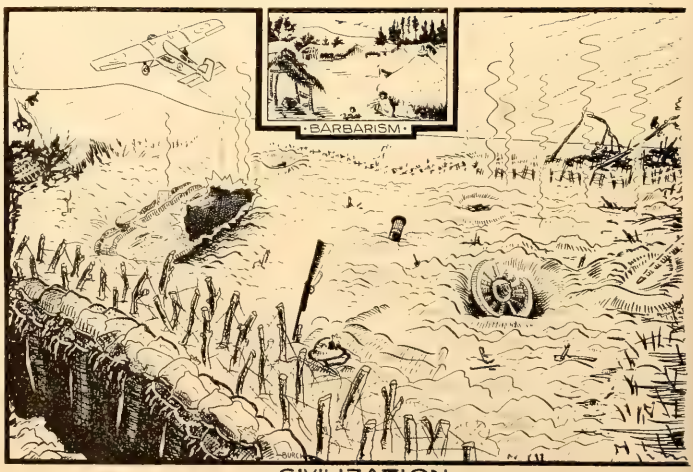
The little primers prepared by Miss Emmert are being used daily in nearby and distant villages as youngsters learn to read. 500 were put out the first time and were all taken so hungrily that she is getting a thousand ready now to put into the hands of others. Please pray that these booklets may indeed be used to the glory of God and the salvation of souls.

One Sunday this month we realized again Voloungou's zeal and thanked God for having given us a worker like him. It had been planned that he should preach that Sunday. He had been suffering with a cold so Mr. Dunning suggested that he rest. But he had a message he wanted to give his people and could not be dissuaded. One could see he was not well, he didn't do his usual prancing about for one thing, and his voice was faint. Finally he said, "My heart fails me. Monsieur Dunning will finish," and sat down. That was the first time Voloungou was ever known to give up. This week—he has been three weeks recuperating—he plans to leave on his bicycle to preach the Word in other places for about two weeks. Yes, thank God for him, and pray for him.

Yours in Christ Jesus,

—Marguerite G. Dunning.

REALLY, HAVE WE BEEN SENDING OUR MISSIONARIES TO THE WRONG COUNTRIES?



Foreign Missionary Editor's Mail Box

Clarence L. Sickel, our superintendent in the Argentine, sends us his first letter since his arrival back on the field. Our readers will be glad to hear of their trip. Under date of October 3, he wrote:

"It hardly seems possible that just two months ago we left Los Angeles with Rio Cuarto, Argentina being our final destination. In many ways it seems much longer than just two months, but if you would ask for some reasons or explanations why it should seem longer, it would be impossible to produce any since we had a very enjoyable trip. Too, since our arrival here at Rio Cuarto we have been quite busy getting settled and in holding a series of special meetings. Our trip from Los Angeles to New Orleans was nothing out of the ordinary We enjoyed our short stay in New Orleans, though it was extremely hot. Fortunately, we stayed in an air-conditioned hotel. . . . When the time came for the boat to leave, everything was on the dock. We had been dreading the encounter with the custom officers at New Orleans, not that we had something to hide, but just the thought of having to re-pack everything again. To our great pleasure and satisfaction they did not disturb the contents of our baggage. The boat left New Orleans as dated, and so, on the evening of August 7th at 5:55 we set sail down the Mississippi, reaching the Gulf of Mexico the following morning around 9:00 A.M. As we looked out upon those blue waters, the question which naturally flashed into one's mind was: 'What lies beyond?' But, we can testify to this one fact, that at no time did we feel uneasy, though we passed through some dangerous waters. Our hope was fixed in Him Who said, 'I will never leave thee nor forsake thee.' It is indeed a great satisfaction to possess the assurance 'that one's life is hid with Christ in God.' Much could be written with regards, what we heard with our ears and saw with our eyes, but existing world conditions make it necessary for us to 'serve in silence.' Sixteen days after leaving New Orleans, we arrived at Valparaiso, Chile. This place has changed since our visit in 1936. We did not stay here very long, leaving for Santiaga the same afternoon of our arrival. Santiago is just three hours by rail from Valparaiso. The following morning when we went to make reservations for our trip across the Andes, we were notified that we would have to wait for a few days, as everything was snowed in. No train had made the trip for **one whole month.** So had we left home one month sooner, we would have spent that whole month waiting in Chile. As it was, they blasted open the International Tunnel just a short time before the train arrived, the snow having turned into one solid block of ice. It was a beautiful trip across the Andes, covered deeply with snow.

From Mendoza to Rio Cuarto, we made the trip by auto-bus, as the train connections were extremely poor. Upon our arrival, we found the Dowdy family along with several believers waiting to greet us. Our trip of 31 days had come to an end, and we were once again in the field of action. Little by little we are getting our things in order and we will be set for another term of service in this needy land. One thing we will not have to worry about very much this time is the language, though many times we have to fish for the words we want to use, yet they will come as time goes on. From reports, it is evident that I have not lost my pronunciation, for which I am glad. . . . This has been our quickest trip either way, but at the same time the most expensive. These days are not like those of the past. We sincerely trust that you had a good conference this year."

Mrs. Laura Larson Wagner of Almafuerte, Argentina, under date of September 2, says:

"The meetings here are keeping up pretty well. Although one family has moved away, some others have been contacted. They are from among the poorer families of the town, and from the human standpoint are not very promising material for church building. But we are looking to the Master-builder to work out His purpose in them, for we know that with Him all things are possible.

This week we have had a special opportunity with one family through the death of a baby in the home. A young man from the family had come to a number of the meetings, but has work in the country now which makes it impossible for him to attend. Now, when the baby died, the family, being in extreme need, asked that Ricardo make the trip to the country to get the young man who was the only one to whom they could look for help in meeting expenses. Two round trips were necessary. The next morning we both went to see the family; I took the few natural flowers that I had here and tied to them one of those lovely cards that the Sunnyside women sent me with the verse, 'Suffer the little Children,' typed on it. We found them working on the problem of getting the little casket to the cemetery, so Ricardo offered the car.

"In the cemetery he had the privilege of conducting a simple funeral service at which the wife of the caretaker was also present. She was rather taken aback when she was informed that the 'doctor' (as she called him) was none other than the evangelical pastor; but, after a slight pause, said, 'Well, after all, he's right.' And when she read the verse on the little card, she said, 'That is the truth.'

"In the home, too, Ricardo had the opportunity of leaving a message and of answering questions. The thing that startles one is the ignorance, superstition, and absolute satanic power that is manifested amongst this class of people. The family feels certain that the death of the infant was caused by a curse brought on by certain enemies of the family through the help of a witch. I am convinced that the child was poisoned by its mother's milk, for even now her hands are broken out with the most awful sores full of pus. They claim, too, that the mother's illness has been brought on by the same curse, an attempt being made to kill both mother and babe. Not long ago, I would

THINK IT OVER



"Does your pocket book, "Amen," when you pray for the Lord's work here and abroad?'

have laughed off such an idea, saying that no such thing is possible; but really when one sees to the degree that some folks yield themselves to serve demons, it is only reasonable to believe that anything that is in the power of the evil one to perform can happen. In most cases, however, folks who suffer (and they suffer) from these ideas are coupling their superstitious fears together with an attempt to shift their responsibility for the natural consequences of their sins onto someone else.

"In Elena I have gotten more of an insight into the superstitions of this country. The mother of the girl I have working for me has made herself not a few enemies by becoming a believer. Among them is her next door neighbor, evidently a very superstitious person. Awhile back she had the priest come in and sprinkle her whole house and yard with holy water so that dona Carmen would not be able to do her any harm. On another occasion she went to a witch doctor and wanted her to bring some kind of a curse upon dona Carmen. The witch doctor told her, 'I can't do anything for you. That is the purest religion that there is, and it is impossible to work any kind of a curse upon those people.'

"It is a curious fact that these witch doctors usually have their houses filled with all of the Catholic emblems, saints, etc., that they can get their hands on; partly, I suppose, to impress people who come to them, but quite a commentary on Roman Catholicism nevertheless. We certainly feel our helplessness when trying to bring the truth to folks so steeped in superstition, but we know that our God is able."

Hill Maconaghy, our faithful missionary at La Carlota, Argentina, under date of August 12, 1942, writes:

"The news that Brother and Sister Sickel are at last on their way to the field here has been cause for much rejoicing. We trust that they did not encounter any difficulty at the last moment, and that by now they are well on their way down the west coast. Much prayer is ascending to the throne of grace daily for their safe arrival. Thank you for sending a copy of what you were sending to be published in **The Herald.** We read it with interest, especially because of what you had to say about new missionaries. That is really **good news** for us down here. The work down here certainly needs more North American workers if we are going to evangelize as we should. This is a needy field and we believe that the Lord is going to really send a great revival amongst the believers and through them bring thousands to know our blessed Lord. The only hope of Argentina is our Lord Jesus Christ. And as the church here becomes self-supporting the missionaries must open up new places to the gospel. That is what we want missionaries for —to really evangelize.

Ever since we have been here we have been conscious of the need for a Bible Institute. Brother Dowdy and I have discussed the matter many times. Recently it has been a real burden upon our hearts. We need believers well grounded in the Word of God. Especially is this a need among our young folks, for it is from among them that our future workers must come. The only answer to this need is an Institute where we can train young men and women, not only as future workers but also others who shall return to their own congregations to be efficient lay workers. The church here must be prepared to take care of the evangelization of this land. Well, the last few days we have been spending, planning and studying the possibilities for such a school. I believe before long we shall have very good news for you and the other brethren in the homeland. In the meantime pray much in behalf of a Bible Institute. All of us will keep on the lookout for a car for the Sickels. It is quite a complicated matter now, however, to buy a car in this land. And even those who have cars are never certain as to whether they are going to be able to secure gasoline to run them. At the present everyone must sign how much gas they use per month, what kind of work they do, etc., etc. After the government gets this information they will decide whether we get gas or no, and how much. So you see that problems are increasing down here."

ISN'T IT TRUE ?

Examine many of your troubles and you'll find your own name stamped on them as the manufacturer.

Pardon our language, but for the making of poor simple fools out of men and women, the priests of Rome certainly "take the cake." If you don't believe that, read this paragraph from the letter of Brother Hill Maconaghy, dated at La Carlota, Argentina, July 12, 1942:

"I notice your belief that a revival will some day sweep this priest-ridden land of Argentina. We, too, believe that the Lord is going to send a revival. Revival in the church and a great wave of evangelism among the unsaved. That is the only hope for this country.

"Just this past week some believers related to us a true story which shows the blindness of the human heart, especially when it is under the control of the priest of Rome. In a town in the Province of San Luis where relatives of this family live, there also lives a man who is extremely wealthy. The priest of that particular town convinced him that he could buy land in heaven. As a result he payed the priest the sum of 50,000 pesos for a certain amount of land in the heavenly city. This sounds unbelievable that an intelligent person could be so deceived. But that is nothing—listen to what happened after he had made his so-called purchase of land in heaven. Every year the priest comes to him for money to pay for having the weeds cleaned off his property. If it is a dry year he charges 200 pesos, but if it is especially wet the price goes up to 350 since there are more weeds. How foolish men become when they turn away from the wisdom of God, the Lord Jesus Christ."

After relating this almost unbelievable story, Brother Maconaghy goes on to say:

"Praise the Lord that there are some who are being saved. About a week and a half ago we took two young ladies of Alejandro over to Rio Cuarto where we baptized them. They had received the Lord as their Saviour a short time ago. One can see a marked change in their lives since Christ came into their hearts. The evening of the same day that we had the baptism we received them into the congregation in Alejandro. Now there are 20 believers in that town. However, we still have quite a field to reach there as there are 5,000 inhabitants. There are five more that will be baptized one of these days. They are saved, but due to the cold weather have not been baptized.

"Last Thursday we had a great day over in Alejandro. The Dowdys came over from Rio Cuarto bring-

ing with them some of the women of their congregation for a special women and girls meeting. This latter meeting was held in the afternoon. It was bitter cold, in fact it sleeted and snowed a little during the meeting. But despite the cold, 20 were present at the meeting. Mrs. Dowdy brought the message on "Christ the Hope of Salvation." Giving an invitation at the close of her message the Lord filled our hearts with joy when a young lady for whom much prayer has ascended, received the Lord as her Saviour. The mother of the young lady said that her salvation meant more than if someone had given her a million pesos.

"After that afternoon meeting Dolly and I took care of our children's meeting. Then we all gathered in the home of one of our members for an "asado." And my how we did eat! Cold weather is certainly good for the appetite, even if it is a trifle hard on the feet. I mean when one gets chilblains! Later we had our regular evening meeting. Thirty-five sat in the salon for more than an hour with no heat and the temperature getting close to 22*. But while physically it was cold, spiritually it was hot—just the way it should be in order to be safe according to Revelation 3:16."

THE MINISTER AND HIS SALARY

(Continued from Page 5)

forward—we were on solid ground. He had pulled the wagon, the black horse, and all out of the mud.

Anyone who has had a similar experience knows well my feeling. Who cares if the black horse gets nothing to eat for a week? But not so with the big bay. If it were for his good, we would gladly take him to the crib, throw open the door and say: "There, help yourself."

So to you who have paid and pulled and paid again, listen! Do you not hear the scratch of a golden pen? Do you not know the records are being kept? Soon your Lord will come, and watch the **big bays** as they are ushered in.

"I know thy works, and thy labour, and thy patience" (Rev. 2:2). "I saw the black horse rear and balk and kick, but I saw you lean into the harness and pull and pay and give—but you cannot beat My giving—Enter those pearly gates! Greet the angel guards! Walk down the golden streets; Drink deeply of the crystal fountain! Eat freely of the tree of life! Marvel at the beauty of holiness! All of this and more is yours for eternity."

And as the big bays pass through the gates of pearl, and take one last glimpse of earthly toils, a faint sigh will escape their lips as, with unspeakable joy, they murmur: "O, had I known it would be like this, I would surely have given more!"

"Let this mind be in you which was in Christ Jesus, who, though He was rich, yet for your sakes he became poor, that ye through His poverty might be rich."

Bits From East Central District Conference

The annual sessions of the East District Fellowship were held in the Brethren Church, Martinsburg, Pa. Seldom have Brethren enjoyed such a fine spirit of cooperation and such a willingness to see the "King's Business," as was manifest at this gathering. In spite of tire and gasoline curtailments, all sessions were well supported, 156 Brethren registered. Certainly the Martinsburg Brethren, under the leadership of their pastor, Rev. Robert Miller, are to be congratulated on the fine manner in which they entertained their guests.

The main messages of the Fellowship were presented by new pastors in the district, namely: Rev. Arthur Malles, Kittaning, Pa.; Rev. Arthur Carey, Mundy's Corners, Pa.; Rev. Phillip Simmons, Listie, Pa.; Rev. Raymond Blood, Altoona, Pa.; Rev. Harold Mayer, Juniata, Pa.; Rev. Clair Gartland, Leamersville, Pa.; Rev. A. L. Lantz, and Rev. Peter Stover, Philadelphia, Pa. The moderator's address was presented by Rev. R. D. Crees in place of Rev. Geo. Kinzie, who had left the district.

Reports from the various boards were favorably received and definite plans were made for enlargement of all fields of endeavor for the coming year. The District Mission Board is investigating three new fields, having in mind the establishing of Brethren Churches. The Young People's Board is planning a series of quarterly over-night rallies for the extension of S.M.M., C.E., and B.S.L.V. activities.

Two high-lights of the conference were the Young People's Rally with Brother Sheldon as speaker, at the close of which seven young people presented their lives for full time service unto the Lord; and the Grace Seminary Alumni Rally, at which over $55.00 was raised for the purchase of hymn books for Grace Seminary. We praise the Lord for the victories of these sessions and others of the conference.

The 1943 Fellowship will be held at the Pike Brethren Church, Mundy's Corners, under the pastorate of Rev. Arthur Carey. It will be held the third full week of July.



A man in a small town in Ohio had a story which he told over and over again until it came to be known as "an old chestnut." People would walk around the block to get away from him, but when he met a stranger he always "buttonholed" him and repeated the old story. He always started it in the same way: "A man died for me once," and then he would tell how he had fallen overboard while crossing the ocean to this country, and a sailor had flung himself overboard to save him, although the sailor lost his own life in doing so. "I don't know where his body lies; I can't place any flowers on his grave, but I can keep his memory green. A man died for me once."

Well, friend, a Man died for you once. Do you keep His memory green?

A Christian Education In the Present Hour

By GALE STURDIVANT

"Christian day schools may now be found all over the United States. They make it possible to carry out God's command. In Deut. 6:6-7 God tells us, "These words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children." These schools train us to become faithful and loyal citizens. They help us to develop true Christian virtues. They offer us a complete course in secular education in the light of God's Word, as well as providing a systematic course in the study of the Bible, in the principal doctrines of Scripture, and the memorizing of Bible verses and hymns.



GALE STURDIVANT

Member of First Brethren Church of Long Beach—age 13—writer of Essay on Christian Education

"We have learned many things while attending our school. We were instructed daily in the precious Word of God, in all its purity. We were taught the law and the gospel, and how to be a citizen of this world and also of the kingdom of grace. We were taught Bible passages which now serve us as guides through life.

A Christian training will not only help us as a child. It will be our companion in youth, in old age, and in our dying hour.

As a child, we learned the truths of God's Word, the love of our Heavenly Father toward his children, and the great sacrifices of His Son on Calvary for our atonement.

As a youth we should be strong and bold in our faith, and never falter, though the devil, the world, and our flesh try hard to deceive us. We should instruct other people to become Christians."

When we are old and infirm, we will lean upon the everlasting arms of Jesus. He will never leave us nor forsake us. He is our Shepherd, Protector, and Guide. He will be with us to the end.

"The thought of departing from this world leaves no sorrow in our hearts. We have been adequately trained and have accepted God's salvation through His Son Christ Jesus, by the way of the Cross. We're pilgrims and strangers on this earth,—Heaven is our Home. We have chosen Christ as our Pilot. We will be piloted safely home at last. Our class motto and hymn is, "Jesus, Savior, Pilot Me."

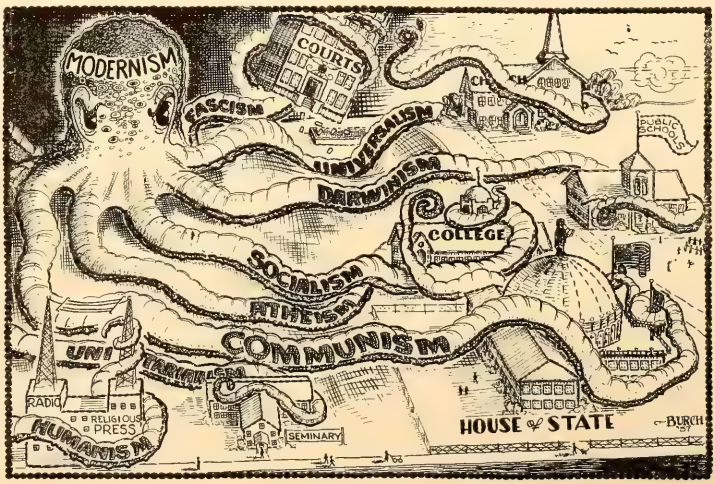
In this present hour of war and strife, when men's hearts are failing them for fear, we know that God reigneth. Though evil foes assail us, we will look to God as our Friend and Burden-Bearer.

What a Friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer.

Our duty as a graduating class is to help support this and other Christian schools; to impart to others the precious truths that we have learned, that in our humble way, we might help others to know Christ, "Whom to know aright, is life eternal." Freely we have received, freely we will give.

We wish to thank the congregation, the pastor, the teachers, and our parents for enabling us to attend this school. We covet your prayers that we may always be found faithful to the teaching we have received. In the day of His appearing, may you be greatly rewarded!

—Gale Sturdivant—8A.



500,000 Jews In the Argentine

The capital of the Argentine Republic, with its population of more than 2,250,000, ranks as the largest city in South America and the largest Spanish-speaking city in the world. Within the past 50 years the population of Buenos Aires increased from 300,000 to its present 2,300,000.

In some respects, Buenos Aires suggests one of the great cities of the United States. Its streets are laid out on a rectangular plan, and buildings arranged in blocks of uniform size; there are three underground railways, great streams of motor traffic, and an air of hustle and bustle that one generally associates with New York or Chicago. But Buenos Aires also has much in common with the big cities of continental Europe. Its wide tree-lined boulevards, its magnificent public buildings and plazas, rival those of Paris. There are more than 100 parks in the city. Passing through the city from plaza to plaza, one is impressed by the fine architecture exhibited even in the humbler houses and business buildings. This is undoubtedly due to the fact that the municipality offers every encouragement for beautifying the city, giving prizes to architects designing the most tasteful buildings and allowing certain tax exemptions to owners.

There is much to interest one in Buenos Aires: museums of art, agriculture, natural history, and imposing buildings; also great cathedrals, many churches and synagogues, beautiful opera houses, animated restaurants, an excellent zoological garden, and the famous cattle and sheep auction markets.

But with all its fine interests and attractions, it is a city filled with desperate wickedness, including many lecherous cosmopolitan activities and countless numbers who know not God or His blessed Son, the Lord Jesus Christ. In this great city of many nationalities, God has providentially placed over 300,000 Jews to remind the church of His prophecy, "I will scatter you among the nations" (Lev. 26:33). Religious indifference seems to be everywhere, and particularly among the Jews who have drifted far from the teaching of the fathers.

For almost half a century Jews have immigrated to the Argentine from different parts of Eastern Europe, and there are 500,000 of God's covenant nation in this great South American Republic, and of this vast number about 300,000 live in Buenos Aires.

For five years a group of Bible-loving Christians living in Beunos Aires prayed that God would send a Hebrew Christian witness to this great company of unconverted Jews, with the message of Jesus Christ. As far as this band of praying folks could determine, no one had ever gone to this great mass of Jewry with a Christian testimony. Then **"The Hebrew Christian Alliance of America"** heard of this momentous opportunity, and in June, 1933, called Rev. and Mrs. Arthur Glass to assume this important task. Great joy came to this band of faithful prayer warriors when they learned that God had answered their cry. On Nov. 1, 1934, these two dear young people with their 1½ year old baby girl sailed for Beunos Aires, where they have labored for the past two years with great blessing. Mr. Glass is an ordained Baptist minister. They are members of the Christie Street Baptist Church in Toronto, Ontario, and both are graduates of the Moody Bible Institute.

The record of their spiritual conquest in the Argentine is a real romance of thrilling missionary adventure, with a story that should be told to a waiting world: that God has been preparing Jewish men and women, by the work of the Holy Spirit, with the story of redeeming love, and Mr. and Mrs. Glass have found Jew after Jew whose hearts have been melted and mellowed by the Holy Spirit of God.

For a Mission Hall they have only had their small apartment where, as Mr. Glass has written, "the Jews are literally trampling upon each other in their desire to hear the Word of God." Already there are over 20 Jews who have banded together as a Jewish Christian Fellowship, and pledged to testify to their unsaved brethren. These are the hungry-hearted ones that God has saved and satisfied.

(From a Tract Published by the Hebrew Christian Alliance)

THE ONE BOOK

If all the books in the world except the Bible were destroyed, this Book alone could make humanity wise unto salvation; could reveal to men the only true God, and Jesus Christ His Son; could teach all fundamental truth concerning this universe and its maker; could give the broad outlines of human history, and reveal human destiny; teaching also every secret of happy and fruitful living.—Dr. C. I. Scofield.

Remember **A temper is a valuable possession, so don't lose it.**

Thy Peace - CHAPLAIN ERNEST F. PINE

Luke 19:42 "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

The watchword now is, "To win the war and the peace that is to come." Men are looking past this present war to the days beyond, if there are to be any. Humanly speaking, their ambitions are noble, but futile. A quick glance back to the post war period of the former world conflict reveals the futility of planning and striving for world peace that is man made.

Little do men know how close peace now hovers but kept out of sight by the war clouds of sin, hatred, violence and destruction. This blessed peace has been ever near the man because the author of peace has always been near to man. To obscure Him was to blind the eyes to peace, individually and nationally. Just now this remains true, peace can be had and order restored to a chaotic world, by recognizing the presence of the Lord of Glory as the Prince of Peace. We do not mean to infer that all national enmities will be settled around any conference table by treaties. What is meant is that personal recognition of the only one who can give inward peace and rest will bring a transformed people that will not engage in carnal warfare.

If we could but recognize the things that belong unto our peace! May we pray that neglect on our part will not bring a blindness such as happened at Jerusalem! Just as truly as Jesus wept over that privileged city, does he today weep at the blindness of the United States and all of the evangelized nations. While some are wailing and weeping because men cannot live together in peace, our Lord weeps because we have not learned to live in peace with God! For when men learn to live in peace with Him, then they will be able to live together in peace. Continual attempts have been made to reverse this order, but it does not produce results.

As we tarry to meditate on this Armistice Day, discouragment and dismay would overwhelm us, save that we have a peace that has been won not by guns and tanks but by the Cross. It will then do us good to take release from the present world scene to another that is even more important. Two blessings thus await us and are received as a direct result of two decisions we must make. We who are at enmity with God must first determine that we will accept the terms of peace with God. Having done this, we alone can decide whether or not we will enjoy the Peace of God. One destroys the barriers created by our sinful state, the other destroys the lack of complete enjoyment of our new relationship in Christ.

Possessing these spiritual gems will enable the Christian to live in a state of constant blessing though surrounded by a warring world. What a joy to meet a possessing soul resting quietly in the peace that floods their soul! All that we are and enjoy we owe to the peace that was declared in favor of sinners when Christ went to the Cross. Not many months ago the President of the United States and the Prime Minister of England met on the deck of a battleship in mid-Atlantic. They met in what will be one of the most historic meetings of all times. Amidst the threat of enemy submarines they met to discuss the fate of nearly a million people serving the cause of the Allied powers. Plans for winning the war and restoring the peace was their chief concern. But a more historic meeting than this transpired one day atop a low sloping hill called Calvary! There the Father and the Son met in reconciliation to obtain and secure peace for all men for all time. For those who would live and receive it, Christ that day purchased Peace, eternal reconciliation for "warring members." On that day peace was declared against those held by sin. It was a "just" peace, so far as we were concerned, for He did all the suffering and paid the supreme cost.

Whatever impetus is given by the present war for men to seek Christ and His Peace, it is gladly accepted as His will. In many places a genuine desire is being evidenced in this direction. We are in a place to see this conviction being born in the hearts of many soldiers. It is time to seek peace with God so that the peace of God may be yours. You can have peace with God without the peace of God. But you cannot have the peace of God without being at peace with Him. The peace of God is a blessed spiritual reality that is reserved for the soul that calmly trusts the Lord for all things. The world would be a better place in which to live should the Church reveal more of its members experiencing and manifesting the peace of God! Peace with God is a condition. No enmity existing between God and the other party. The peace of God, however, is a feeling that exists because of our condition or state with God.

It is interesting to note that Christ was at all times interested in peace as it would benefit His subjects. At the time of His birth the angelic announcement was, "Peace on earth, good will toward men." The world before and since the time of Christ knew no peace. After a troubled stay upon this earth and when about ready to ascend to His place with the Father, He said, "Peace be unto you" Luke 24:36. So, He came bringing words of peace and He left with the same blessed words on His lips.

In John 14:27 we have the sources of Christ's peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace of God is seen to have its roots buried within this verse.

1. A vision and knowledge of Christ. The words of peace were never thoughtlessly nor carelessly spoken by the Lord Jesus. He was anxious that all men might know that they could secure peace with God by merely accepting the terms, but He also sought to make clear that inward peace came only to His very own. Not to know was to lack this Christian grace and blessing that can distinguish the person who fully seeks to know Him and those of whom it was written. ". . . but he himself shall be saved; yet so as by fire."

2. Disentanglement from the world. This is a clue to the peace of God that we would do well to follow. "Not as the world giveth you," were the words of our Lord. How true it is that the world not only cannot give this peace but it knows nothing of the peace of God. But not only that, as long as we are entangled with this world, we will not experience this wonderful pease. Pursuit of worldly pleasure and the peace of God are not found in the same place. Abstain from these things if you would know what true peace is.

3. Supreme love. Without this we will little care whether or not we possess the greatest gift God can bestow to those who are by faith His children. Love for Him will create a desire to have all that He can give for the nurture of the soul. Peace can quiet the fears of distrust and bring calmness to our troubled minds.

A "South American" Returns to U. S.

George P. Howard is the representative of the Committee on Cooperation in Latin America, and knows that land as perhaps no other North American Christian knows it. Just as we were about to go to press, the editor received from Mr. Howard one of his letters which he sends out from time to time to his friends. This letter reveals in most interesting fashion some of the emotions that stir the breast of a North American upon returning home after having been a wanderer in foreign lands for many years. Upon his arrival in New York he wrote:

"Greetings! Yes, we are here in New York, Mrs. Howard and I, where we have just arrived from South America. We were in Peru for three months, and then we took plane from Lima on a Saturday morning, and by Sunday night were safely in Miami, a journey which by boat would have taken us at least 10 days. I found on arrival that the copy I had sent up to our office here for a news letter had not been received. The censor is evidently still reading it, or perhaps he decided that it should not reach its destination. So I am reconstructing this message with some of the paragraphs which I included in the lost letter.

"We are finding many changes in this fair country. But all the shortages simply make us feel more at home. There is a sugar shortage—just like Chili! No tires,—just like Peru where we wallow in gas and wish for tires! Crowded trains—I'm glad you were spared that trip with me up into the mountains of Peru a few weeks ago. Twelve hours on a packed train, two Chinese in front of me and an Indian by my side! Nearly everyone brings something to nibble on during the journey, and then they all get mountain sickness as we spiral over the Andes at 15,000 feet. For those of us who agreed to have a little table placed in front of us in a day coach and take the meal they offered, there were not enough dishes and glasses to go around. So half of us had to wait while the other half sipped its soup. Then the dishes had to be hurriedly washed (at least we hoped they were!) and the other half got its turn at the food prepared in a converted washroom at the end of the car.

"So gas is being rationed! That is the first felt assault on the cult of the car. Well, at any rate, we shall now be able to walk in the U. S. It always seemed to this South American that legs were little used in North America. You never hesitated, with that charming frankness for which you are known, to refer to legs and even to display them. But you seemed to use them only for stepping on the gas or, much more rarely, on the brake. It is true that you cannot get anywhere by walking, and that is the reason, I suppose, why there is an absence of country lanes and country paths. You are the kindest people. You will not even allow a visitor to travel by train. You will put yourselves to extravagant trouble—and your visitor to a series of nerve-storms—by whirling him amid a sea of traffic over short distances you could pleasantly walk.

"I, who loathe travelling faster than a trot, and can never see a view till I have looked at it for a good five minutes, have been hurtled all round the U. S. with affectionate gratitude in my heart and terror in my soul. If Americans wish to have a talk with you, they put you in a car and drive you about. Thus disposed, you brace yourself against the foot-board, you grip the seat, you disguise your panic, you attempt to avert your eye from the imminent catastrophe—but as for talk and still more, for thought, it is utterly beyond you. Perhaps now you good Americans will find out that our best thinking is done, as Nietzche said, while we walk.

"Then again, I think that you will find it easier to stop for lunch when you are walking. It is easy to get into a car and start it. It is an altogether different story when you want to stop it. I used to observe, in the 'far-away days of gas and tires,' that when you wished to stop for meals the procedure was this: you dashed over the railroad lines, snatching a fearful joy if you were not run over; you entered the town, selected your eating-house, and then bethought you where to park your car. You found a parking-place, which, of course, was full; you found another and another; all alike were full. Finally you selected one near another eating-house, for you had long since abandoned your first hope; then you drove round and round the block till one of the other cars pulled out. It was a sort of musical chairs, but I do not recommend it as a pastime before meals.

"I see that there is no fear of a shortage in ice-cream; childhood's caviar, poor man's pleasure, and fat lady's tempter, as some one has called it; and I may add, South America's nightmare when he comes to the U. S. (he gets so much of it!) We have not yet been won over to the "ice-cream cult!" But though the output is not to be reduced, WPB has asked manufacturers to make 10 flavors instead of the usual 28. I know of just three places in all South America where you can get real ice-cream, and in not more than two or three flavors. So, as you see, you are coming down a little closer to the living level of your South American cousins. . . . and I strongly suspect that it is not going to hurt you. Let me add that we greatly admire the gallant and uncomplaining way in which you are adjusting yourselves to all this regimentation. You are splendid, and the trouble you are going through is bound to purge much dross from your gold."

NEWS BRIEFS From Our Workers

The Brethren of **Glendale, California**, have called **Rev. George M. Richardson** to be their pastor for the fifth year. It does our hearts good to hear that our ministers are so well beloved by their congregation. May this year in His service be even more blessed than in the years past.

Brother Wm. Schaffer, pastor at **Berne, Ind.**, has been giving lectures to his **Young People's Christian Endeavor** on **"God and the Christian Home."** (This is one of our Young People's Bible School Quarterlies—published by the Brethren Missionary Herald Company. Try it.) They must enjoy it! At least, they are inviting their friends.

News has just been received from **Chaplain Ernest Pine**, who says, "A public note of thanks is due the Brethren of the Washington, D.C., church for their many kindnesses during our entire stay at Fort Geo. G. Meade, Md. Now, they have exceeded their former brotherliness by a very substantial gift for the purchasing of a field altar and communion set, which is usually provided for chaplains of other larger denominations. The gift, amounting to $50.25, shows the deep interest they have for the spiritual work among the service men. We want to thank these fine brethren for their interest and prayers and also the whole brotherhood that is standing back of this work privately and in their churches. Our daily prayer is that we may be worthy of the vocation to which He has called us. Pastors, we would enjoy your church bulletins." We, too, on behalf of the entire brotherhood, wish to express our appreciation to the Washington, D.C., church for their gift. All brethren, please note that Bro. Pine's **address** is now 385th Infantry, 76th division, Ft. Geo. M. Meade, Md.

Flood in the East is no respector of persons. **Brother Paul E. Dick**, pastor, **Brethren church, Winchester, Va.**, informs us that the waters invaded their church and parsonage, however, everything is under control. Although the furnace fires may be put out, yet, the fires of the revival they are having will continue to burn. Rev. Dick is doing his own preaching in revival effort.

The **First Brethren Church** of **Ellet, Ohio, R. E. Gingrich**, pastor, have just concluded a Bible Conference with **Dr. L. S. Bauman** and now are in the midst of a revival campaign with **Rev. J. L. Gingrich** of Allentown, Pa. May God's richest blessing be upon this meeting, praying that many decisions for Christ will be made.

How About It?

Did you spend time in prayer this past week for those of our young men who are in the service of their country?

Treasurer's Annual Report

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

At the Annual Meeting of the Board of Trustees at Winona Lake, August 26 to September 5, 1942, the Treasurer made his complete detailed report, item by item, to the Board. The report is so extensive that the cost of printing and placing it in the hands of every member of The Foreign Missionary Society would amount to a very considerable sum. The cost, including postage, would mount up toward $300, to say the least.

Therefore, the Board has ordered the Secretary-Treasurer to print in **The Brethren Missionary Herald** a summary of the entire report, showing the balance on hand July 1, 1941 and the total received for each fund during the year, as well as the total expenditures in each fund, and finally presenting the balance in the fund at the beginning of this present fiscal year, or July 1, 1942. (The Treasurer has placed a detailed typewritten report in the hands of every member of the Board and if any member of the Society should be interested in purusing the detailed report, we are sure any Board Member will be willing to loan him his copy for that purpose.)

A careful purusal of the summary of the Treasurer's report will show that total receipts during the fiscal year, July 1, 1941 to June 30, 1942, amounted to $69,007.16. The total expenditures for the same period amounted to $54,980.44. Thus we are happy to report that our receipts for the year were in excess of our expenditures to the amount of $14,026.72. This is away beyond the largest excess of receipts over expenditures in any one year in the history of the Society. If such a record could be kept up, we certainly could add a goodly number of much-needed missionaries to our forces on the field.

Moreover, it should be noted that we sustained an unusual loss during the year, amounting to $4,852.85, due to the sinking of the S.S. Zamzam. There are several items in connection with this loss yet to be paid, which will make it considerably more than $5,000. Had it not been for this unusual loss, our gain in receipts over expenditures would have been nearly, if not fully, $20,000.

We are happy to report that a goodly number of missionaries are now in training at Grace Theological Seminary and elsewhere. If our total offering next year shall equal our offering during the past year, we can send out every available missionary during the coming year. We certainly pray that if our Lord shall tarry that the war will have reached such a stage that we can return to the field all our furloughed missionaries, together with a splendid force of new missionaries.

Verily, the Lord has blessed us exceedingly, abundantly above all that we have asked. Thus we are again encouraged in the words of the great missionary to India, William Carey, "Expect great things from God, attempt great things for God."

September, 1942

AFRICAN HOSPITAL FUND—		
Win One Bible Class, Dayton, Ohio 1st	$25.00	$ 25.00
CRAWFORD FUND—		
First Brethren Church, Fillmore, Calif.	8.83	
First Brethren Church, Glendale, Calif.	5.00	
1st Broth. Church, Compton, Calif. (Special)	4.00	
W.M.C., Southern Calif. Dist. (Special	5.00	
W.M.C., Southern Calif. Dist. (Special)	5.00	
FOSTOR FUND—		
II Tim. 2:15 Class, First Brethren Church Los Angeles, Calif	15.00	15.00

GENERAL FUND—

Charles Sheets, 1st Brethren Church, Ellet, Ohio 10.00 — 10.00

KLIEVER FUND—

D.V.B.S. (Beginners) First Brethren Church Harrah, Wash. (Anne) 3.21
D.V.B.S., First Brethren Church, Washington, D. C. (Donna) 12.00 — 15.21

MAP FUND

W.M.C., First Brethren Church, San Diego, Calif... 2.00
Mrs. Cleve Miller, Waterloo, Iowa (Grace Church).. 2.00 — 4.00

MORRILL FUND—

D.V.B.S., First Brethren Church, Washington, D. C. (Morrill Children) 40.00 — 40.00

SHELDON FUND—

Rehoboth Mountain Mission and Sunday Schools, per Elizabeth Spooner, Sec'y. 6.15

First Brethren Church, Sterling, Ohio 17.24
W.M.C., East Central District 24.21
Southeast District (For support of Carolyn) 13.70
Midwest District 40.85
Southeast District 31.80 — 133.95

SOUTH AMERICAN GENERAL FUND—

Lee Crist, Asheville, N. C. (Grafton, W. Va. Ch.).. 10.00 — 10.00

SOUTH AMERICAN HELPERS' CHILDREN'S FUND—

D.V.B.S. First Brethren Church, Peru Ind. 10.25 — 10.25

WAGNER FUND—

C.E., Clayhole, Kentucky 10.00 — 10.00

$301.24

LOUIS S. BAUMAN, Sec'y-Treas.

SUMMARY TREASURER'S ANNUAL REPORT

July 1, 1941—July 1, 1942

	Receipts		Expenditures		Balance	
	By Cash	By Transfer	By Cash	By Transfer	7-1-41	7-1-42
African Baby Hospital Fund	50.53				610.02	660.55
African Bible Translation	101.50		61.00		1,177.85	1,218.35
African Central Bible School					192.00	192.00
African General Fund	4,180.95		5,597.22	10,964.90	15,406.60	3,125.43
African Hospital Fund	429.49		331.98		526.30	623.31
African House Car Evangel'tion			31.00		124.94	93.91
African Leper Fund	280.14		25.45		937.73	1,192.42
African Evangelists' Fund	25.00			315.22	290.22	
African Special Funds	506.30	315.22	239.35	24.25	184.84	742.76
African Students' Aid Fund					180.52	180.52
Balzar Personal	950.00		550.00			400.00
Bethany Home Fund		67.34	67.34			
Bickel Personal	5.00	400.00	262.50		172.37	314.87
Byron Personal	489.74	727.31	1,439.90		350.00	1271.5
Crawford Fund	458.63		780.41		445.10	123.32
Dunning Fund	1,631.01		542.68		1,125.19	2,213.52
Emergency Fund	3,164.29	1,669.51	1.27	4,852.85	20.32	
Emmert Fund	124.58	1,000.00	859.67		21.89	286.80
Foster Personal	139 00	700.00	673.88		524.18	689.30
General Fund	37,568.53		10,177.75	10,067.34	19,348.67	36,672.11
Gribble Personal	252 50		208.27		858.42	902.65
Gribble Book Fund	4.92				29.28	34.20
Hathaway Personal					72.80	72.80
Hoyt Personal	1,560.80	2,000.00	3,113.48			447.32
Jobson Personal	2,090.45	3,500.00	5,538.16		350.00	402.29
Kennedy Fund	854.06	350.00	1,782.65		815.90	237.31
Kliever Fund	1,272.86		832.12		1,703.10	2,143.84
Map Fund	27.26	428.00	455.26			
R. Miller Fund					1,028.05	1,028.05
Morrill Fund	1,097.40	1,814.16	2 558.79		350.00	704.77
Estella Myers Personal	169.50		179.50		28.75	18.75
Nickel Personal	100.00					100.00
Sheldon Fund	1,039.61	700.00	1,516.01		350.00	573.60
Snyder Fund	49.73	299.13	348.86			
So. Amer. Bible & Tract Fund	15.00		152.51		529.01	391.50
So. Amer. Building Fund					546.32	546.32
So. Amer. General Fund	2,526.86	10,000.00	10,661.99		4,223.75	6,088.62
S. A Helpers' Children Fund					115.67	115.67
S. A. Special Funds	72.39				152.00	224.39
So. Amer. Students' Aid					206.90	206.90
Taber Personal	541.10		155.63		1,320.74	1,706.21
Tyson Fund	440.58		99.19		406.85	748.24
Wagner Fund	215.40	10.00	225.40			
Williams Fund	2,369.94	2,129.64	4,849.58		350.00	
W.M.C. Fund	1,720.34	24.25			794.48	2 539.07
Undesignated Fund	1,831.13			15.00		1,816.13
Africa Inland Mission	10.00		10.00			
American Bible Society	10.00		10.00			
Amer. Bd. of Mis. to Jews	57.25		60.25		3.00	
Belgian Gospel Mission	25.00		25 00			
China's Children's Fund	35 52		35.52			
China Inland Mission	62.00		62.00			
Couser Fund	41.00		41.00			
Farrell, Gene	25.00		25.00			
Foreign Land Relief Fund	11.00		11.00			
Grace Theological Seminary	5.00		5.00			
Hayden, James	15.00		15.00			
Mid-Missions, Africa	20.71		20.71			
Oriental Missionary Society	154.16		-154.16			
Orinoco River Mission	103.00		-103.00			
Pearson, Claude's work	55.00		55.00			
Pietsch, Paul	5.00	5.00	10.00			
Pioneer Missions Agency	16.00		21.00		5.00	
GRAND TOTALS	$69,007.16	$26,139.56	$54,980.44	$26,139.56	$55,878.76	$69,905.48

To Myself

O thou of little faith,
God has not failed thee yet!
When all looks dark and gloomy,
Thou dost so soon forget—
Forget that He has led thee,
And gently cleared thy way;
On clouds has poured His sunshine,
And turned thy night to day.
And if He's helped thee hitherto
He will not fail thee **now.**
How it must wound His loving heart
To see thy anxious brow!
O, doubt not any longer,
To Him commit thy way,
Whom in the past thou trusted,
And is "the same today."

—Author Unknown.

Lest We Forget



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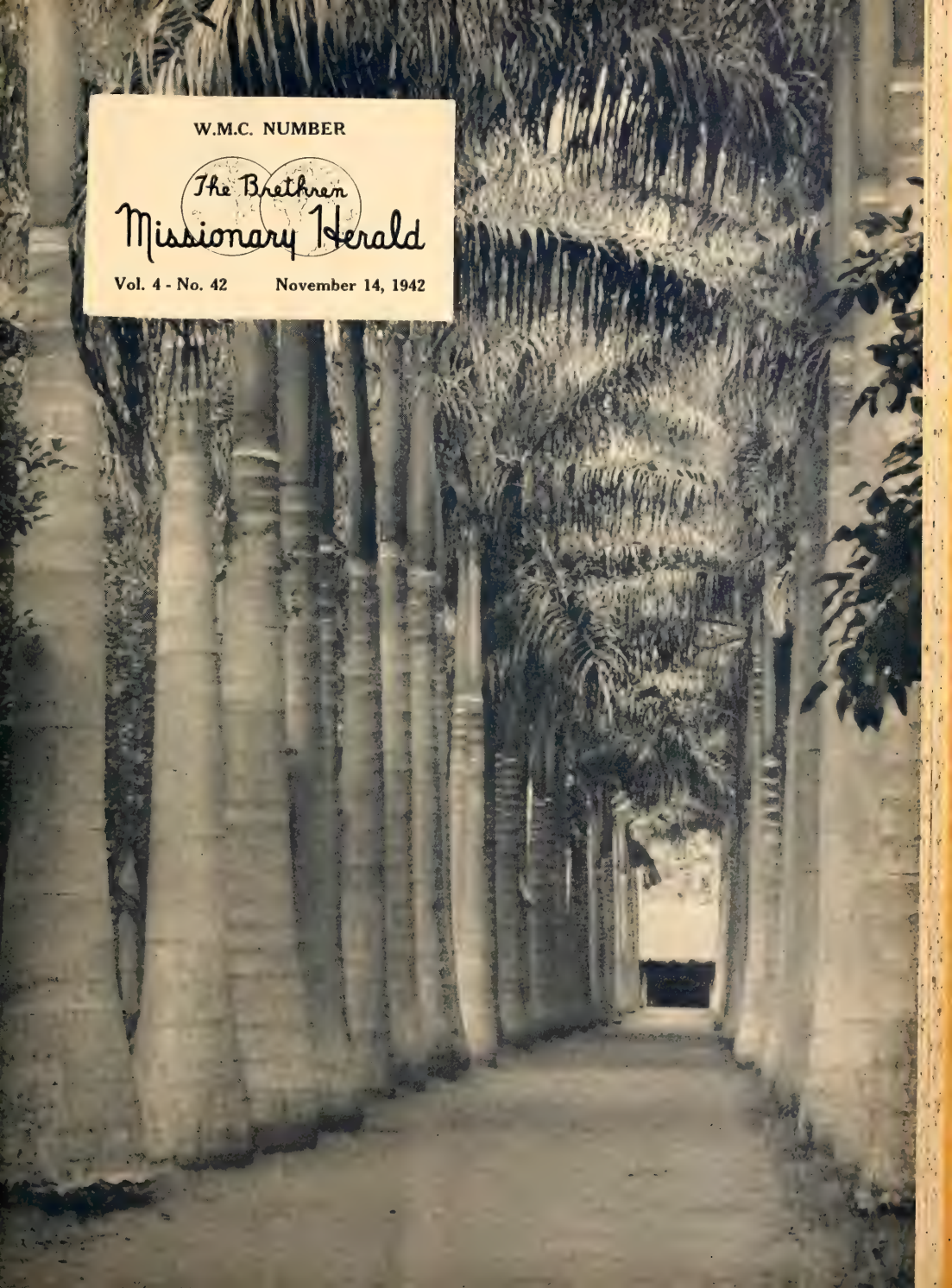
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W.M.C. NUMBER

The Brethren Missionary Herald

Vol. 4 - No. 42 November 14, 1942



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W.M.C. PROGRAM FOR NOVEMBER

"The Challenge of the Brethren Church in the United States"

QUIET MUSIC

PRAYER CIRCLE—Requests by Mrs. Bowman.

TOPIC—"Occupying Rural America."

SPECIAL MUSIC

TOPIC—"White Harvest Fields"—Men in the U. S. Service by Albert L. Flory.

CHORUSES

TOPIC—"Extension Work in Sunday School."

HYMN—"I Gave My Life for Thee" (sung very softly).

W.M.C. PROGRAM FOR DECEMBER

TOPIC—"RELIGIONS AND CHRIST IN CHINA." Verse for the month—I Cor. 8:4.

CHRISTMAS MUSIC.

PRAYER CIRCLE—Make this a period of thanksgiving for that "unspeakable gift," our Lord.

SPECIAL MUSIC.

TOPIC—"Religions and Christ in China."

HYMN.

BENEDICTION.

NOTE: The December meeting might be made more impressive by planning a candle service. As the women light their candles from the tall candle (representing the Lord whose birth was heralded with light) they should determine to serve more faithfully the Master who has called them into His "White Harvest Fields."

The Ministry of Prayer

MRS. EDWARD D. BOWMAN, Buena Vista, Virginia

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jn. 4:14.

1. Acts 16:9-10—Pray that God will provide the means and the men to meet the challenge of the many new fields opening up for Home Mission churches now.

2. Romans 10:1-3—Pray for our Hebrew Mission; the challenge of evangelizing God's chosen people is great in these days of severe persecution.

3. John 1:41-42a—Pray that every member of the Women's Missionary Council may meet the challenge of lost souls by daily witnessing for Christ.

4. Mark 10:14—Pray for the many Brethren men and women who are meeting the challenge of winning our boys and girls through Child Evangelism classes.

5. John 6:37—Pray for Brother Claude Pearson's work among the soldiers and sailors on the west coast, that many of these service men may be won for Christ.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 W. 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879

Extension Work In Sunday School

RALPH J. COLBURN, Pastor, Brethren Church
Compton, Calif.



We are in the midst of a National emergency which n many ways threatens the welfare of our Sunday Schools. Many churches which had thriving Sunday Schools through the use of a transportation committee of some kind are noticing a real drop in attendance because of a shortage of tires or gasoline. Churches whose Sunday Schools are still growing may be faced with a shortage of room, and building is virtually impossible. Is there a procedure by which either or both of these difficulties may be remedied?



Ralph J. Colburn

Before the present emergency curtailed building and driving, a satisfactory solution to this problem was successfully tried in Long Beach, Calif. There is n the Eastern part of Long Beach a subdivision of ome 600 homes called Naples. Although it has been n existence since 1927, it had never had a Sunday chool or church. Adjoining it to the East is the town f Seal Beach, with a population of around 2700. To he West is another part of Long Beach called the elmont Shore district. Both of these claim one proestant church apiece, but both are very modernistic. he First Brethren Church was six miles away. In aples alone lived nearly 2500 people, more than 600 f them under 20 years of age, yet with no Sunday chool available. A few attended evangelical churches own town, and some the modernistic churches nearby. here was a large Catholic element, but there were oys and girls who were interested, but unreached. ere was a challenge for a young man nearing comletion of a Bible Institute course, headed for the inistry. On June 26, 1939, a Sunday School was pened in a rented store building near the population enter of Naples. Twenty-two were present, including the young superintendent. All met in one class or a time, but soon curtains divided the small auditorium into three parts. The first month's rent had een paid and the equipment bought by the First rethren Sunday School of Long Beach, but the work as called the Naples Community Church, sponsored y the First Brethren Sunday School. A morning ervice and a mid-week prayer meeting were also held. he work grew. On the first anniversary, there were 6 present in Sunday School. Seven classes were meeting regularly—the adjoining building had been rented nd divided into classrooms. Now, after three years, he work is still thriving. It has been self-supporting rom the start, and has poured nearly $800 into the missionary coffers of the Brethren church. Many decisions for Christ have been made as the result of he work, and several have joined the First Brethren hurch of Long Beach. Besides this, it affords a wonderful place of training for students for the ministry. Probably not more than half of the present Sunday School pupils could be reached by a transportation committee if one were available. A similar branch Sunday School has been sponsored by the First Brethren Sunday School in another community, and it, too, is doing well. These may never become, and perhaps should never become, full-fledged churches, but they are "lights along the shore," soul-saving stations reaching otherwise unreached boys and girls and adults for Christ.

To the writer, this presents a very logical and almost essential method of Sunday School extension for many communities. It is more effective than a transportation committee, for you cannot reach all the prospects by that method. It is cheaper and more effective than a building program, which a growing Sunday School often necessitates, and it provides invaluable experience for prospective pastors and Christian workers.

If there is a sizeable community near your church unreached by the real gospel, why not conduct a canvass and create interest in such a Sunday School? Then, procure a store building or a home, advertise well, and open up. You will probably have to import all your workers at the start, and it will require some financial outlay, but in all probability it will be self-supporting in a very few months. You do not need a big beginning. You may conduct Sunday School alone, or add other services as necessary. A Presbyterian church in the Northwest conducted nearly thirty such mission points simultaneously all in communities unable to support a full-fledged church. They varied as to the number of services held, but all were under the jurisdiction of the one church. By this means boys and girls and men and women can be reached for Christ who otherwise would not be reached—and that is worthwhile, regardless of cost.

(Ralph Colburn was the pastor and superintendent of the work he describes from its beginning until December of 1941, and is now pastor of the Compton church. The work is being carried on now by Joe Marvin of Long Beach, and Harry Sturz, a member of the San Diego church, who is a student for the ministry at Westmont College, Los Angeles.)

THINK IT OVER



"No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it."—Schurman.

White Harvest Fields---Men In the U. S. Service

By ALBERT L. FLORY, San Diego, Calif.

Our young men who have accepted the call to serve the Lord as chaplains in the armed service of our country have caught a vision of one of the whitest harvest fields now open. These young men have accepted a call to a new and difficult type of mission service in which the opportunities are tremendous. However, it is not to be left to these men alone to minister the gospel in this needy field, but all of us can have some part in it.

The service men today represent the very finest of American manhood. During peace time, this is not so universal, but in this war day, the draft has reached into the finest of our homes and taken away the very flower of youth. We have a duty to these men, to reach them with the gospel message.

All can not be chaplains and reach them in a personal way. It is for us to take advantage of another method of reaching them. In some places there is an opportunity for church teams to go to the various camps. This is done in San Diego. The young people of the Brethren church have had some contact with service men ever since the beginning of the church. This is extremely limited because such groups are with the service men only a short period of time, and there is little time for personal contact.

One definite way to reach the service man is to arm him with the New Testament. This he can read when he is far away from churches, home, and friends; and here, indeed, are the words of life. We have been exceptionally pleased with the way the Gideons have been operating in this field. We know of transports that have left our home base containing men who may never return. Each transport had sufficient copies of the New Testament, supplied by the Gideons, to provide one for each man. The boys were thrilled to get these neatly bound New Testaments and promised to read them. As a missionary enterprise it is well for us to consider this needy field by helping organizations that are able to get New Testaments into the hands of service men.

Service men are eager for something stable. I feel that sometimes we get the wrong impression of service men because they are so often confused with the element which is found on lower 5th Street in San Diego, Main Street in Los Angeles, and other places where drunkenness and vice are common. When we meet these men such as we have had the privilege of doing, we find that they are hungry for something solid; something that will undergird them in a tight place; something that will provide a joy that is lasting. The world is endeavoring to fill this need with amusement, and temporary pleasure. It is for the Christian to inform him of the truth about Christ, which alone can give him the thing for which he is eager.

Service men become powerful workers for the Lord when their lives are yielded to Christ. We have had association with the Navigators in San Diego. These young men meet in a home and study the Bible and have a little home fellowship. Because of the home fellowship, they are able to bring their buddies. Scores of service men come to know Christ through these methods largely through the zealous, enthusiastic, and faithful testimony of men already in the service. Some of the finer, more consecrated, more loyal workers with whom we have associated are men from this group. We believe that a service man won for Christ becomes another missionary in the great harvest field.

What can we do to reach these new white fields? Some young men have the privilege of going as chaplains. Other young men are having the privilege of becoming missionaries through their testimony as one of the service men. At home we can pray for the boys who have gone forth into these new fields, white and ready for harvest. Some will have the privilege of conducting services in the various camps. All can have a part by supporting those agencies which are furnishing service men with New Testaments. Let us as Brethren, consider this one of our fields of a missionary endeavor, and keep it before our people in our prayer service, and on our hearts.

HOW TO FIND PEACE IN THIS WORLD!

It is futile to talk about peace in a world given over to total war? Listen to the words of Jesus in John 14:37; "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Christ is still the Prince of peace. He is the peace of those who receive Him. And one day He will bring peace to this broken world.

THANKS!—Our front cover on this issue shows Royal Palm trees in Florida, reproduced by courtesy of D. R. Tissot of Cleveland Hgts, O.

Clayhole Needs Clothing Now!

An urgent request has come from Rev. Sewell Landrum for clothing for the Brethren mission at Clayhole, Ky. Practically none has come so far this fall. Let all those who have been intending to send something do so at once, before winter sets in. (Thanks!)

Religions and Christ In China

(W.M.C. Topic for December: for Program see Page 2)

In Acts 17:22 we read as Paul's opening statement n his address to the Athenians at Mars Hill these ords: "Ye men of Athens, I perceive that in all ings ye are too superstitious (religious)." Well ight he have been speaking to a group of country- en in any of the various sections of China, for in- eed the Chinese are a religious people.

China is generally considered as having three dis- nct religions: Confucianism, Taoism, and Buddhism; ut residence in that country for any length of time eveals the fact that its worship is a conglomerate ixture of three in one, as stated aptly by one of e: own Christian evangelists.

Confucius was born in 551 B. C. and gave to China he religion or system which bears his name; one hich consists mainly of "the duties and relations of ociety and the state." He gives no clear teaching oncerning a Supreme being or a future life. The orship of nature and departed spirits, especially an- estors, is embodied in this system. The present de- otees of that sect include in their worship idols, al- hough this is contrary to the teachings of Confucius. nd as regards nature worship, it is not at all an ncommon sight to see them imploring the rain god o send refreshment in the time of drought. The riter well remembers traveling horseback high up n a narrow mountain road skirting the river T'ao n Kansu Provilnce. Looking over the precipice, she aw a group of natives far down on the other side of he river earnestly "kaiteoing" (a religious exercise onsisting of kneeling and bumping the head on the round). Not knowing what they were doing she en- uired of her horseman and was informed that they ere praying for rain.

Lao-tsi, a sage born in 604 B. C., gave to China aoism, a word meaning "Nature's way or method." Heathen mysticism and pagan superstition are em- odied in its theories and practices. As a result of hese, its adherents have been brought into slavery o the powers of demons and evil spirits. Demon- ossession is a common curse throughout the land.

In 67 A. D. Buddhism was imported into China rom India by the Emporer Ming Ti. Confucianism nd Taoism, with their materialistic tendencies, gave ise to dissatisfaction in the heart of this ruler and e readily embraced the Buddhistic teaching of the ransmigration of the soul and future punishment, hese both seeming to throw some light upon life after death. Like Confucianism, it offers its ideals, but is devoid of power to transmute theory into practice. On a rock near a Buddhist monastery of Ku-Shan, Fuchien Province, is carved this inscription: "Be a good man; do good deeds; read good books; speak good words," most of which would be impossible to the natural man.

Besides these three well-known religious sects in China, there is the Mohammedan faith, adhered to by between five to ten millions. These are, by far, the most difficult to reach with the Christian message, and as yet very few have embraced the religion of the western world.

Many people in our own land, even among Chris- tians, would advise the Christian Church to withhold its missionary effort and allow the Chinese people to follow their own religions. But to do this is to deny them the only means of salvation, for the Word plainly states, "Jesus Christ Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." The gospel of Christ alone is efficacious to save the soul; it is still the "power of God unto salvation to every one that believeth" (Rom. 1:16).

There lived in the city of Titao, Kansu Province, a poor, ignorant Chinese woman, married to a well-to-do Confucianist scholar, but herself still in bondage to sin even after her husband had accepted Christ as his Saviour and had often admonished her to do likewise. Stubbornly she refused to listen to his pleading. Then, quite unexpectedly, she became ill while he was out of the city on a preaching mission. Her little son, a boy still young in years but one who had heard and heeded the "old, old story of Jesus and His love," sat with her one day on their mud bed, and being distressed with his mother's suffering, suggested that she pray the true God to heal her. Her discomfort was evidently the effective persuasion needed and she turned to the Lord, promising Him that if He would heal her she would serve Him the remainder of her life. Needless to say, our merciful Father heard and answered. She was healed instantaneously, and with the healing of the body came the salvation of the soul and the deliverance from the two besetting sins of her life. For years she had been an addict to the opium habit, eating daily a pellet the size of a large English walnut, or enough to kill several people unaccustomed to its indulgence. From that habit she was delivered immediately and completely. Those who knew her personally also testify to the fact of her ungovernable temper which expressed itself in outbreaks so violent that finally a lump the size of a goiter formed on her throat. From this, too, she was delivered, causing her to become in very truth a woman known for her "meek and quiet spirit." She lived many years an exemplary Christian life, becoming one of the honored Bible women in her part of the province.

What Confucianism, Taoism, Buddhism, and Mohammedanism cannot do Christ accomplishes. Only spiritual and eternal death can result from following the teachings of the founders of these several religions. What China needs is not the heathen's creeds, but the Christian's Christ.

—Edith M. Beyerle.



The way to get rid of your cross is to die upon it. Jesus bore no cross in the resurrection. The cross is no longer a cross where there is no self to suffer under it.

Occupying Rural America

Having left the call of the Lord to do work in rural sections of our country, we waited on the Lord to open a door. One thing we can assure when we are willing and fully yielded to the Lord He will open a door.



Castaic, California was the first field to be opened to us. This community is located 45 miles north north of Los Angeles on the famous Ridge Route. (Sunday Schools had been tried here some eight or ten years before without success.) After much visiting in this community and securing permission to use the fine school building, the Sunday School was organized March 9, 1941. One of the first obstacles to face was that of a band of tough boys who were determined to upset the school. Prayer and holding on to the Lord soon made a decided change.

The Easter Service was the scene of our first victory with six yielding to the Lord. From this time on the Castaic S. S. has been steadily growing spiritually and in numbers. (We can say the Lord has blessed with souls finding the Lord.) One girl, age nineteen gave her life as a missionary. Services are being held in connection with this Sunday School and the people are ready to build a little church as soon as conditions permit.

In the summer of 1941 a call came to us to do gospel work in the Rocky Mountain states, living in a house truck as we carried the Word to isolated mining, lumber, and ranching communities of Colorado, Wyoming and New Mexico.

Willing to be in the center of the Lord's will we soon found ourselves among the mining towns in the beautiful mountains. Many of these towns had been abandoned years before, but now some of the mines were opening again; the towns and villages were inhabited once more, but, the sad part, the churches which had been closed were left in that condition. The spiritual need in these places is so great, and the laborers so few

One of the greatest victories experienced on this gospel tour was in a lumber camp at Ryan Park, Wyo. This camp had a population of about 75, the favorite pastime being drinking. One of the warnings received before entering this camp was to be very careful as these were a hard lot. But God is able to break the hardest, so we left it in His care. Upon arriving at this camp one Sunday morning the usual method of getting acquainted was begun, that of giving out tracts and gospels. The Union Labor leader offered the use of their hall to us, and at 10:30 twenty-two of us gathered there to have Sunday School, the first to be held in this community. The following week a vacation Bible School was conducted. At the closing program the entire camp came with souls being touched. The Lord just poured out so many blessings here we could hardly contain them. Most of these children had never been in a Bible school before. Shirley, age 13, received a Bible for learning the most scripture verses and was so thrilled she hugged it with tears on her face. Yes, if this trip had not touched another soul Shirley's joy over becoming a Christian and having a Bible would have been worth it all. After the last evening service some of the men came to ask me to stay, stating that they would get me a good job with them. To see the change that had come over some of these hard men is a witness of what the power of the gospel can do. This Sunday School is still being carried on with very encouraging letters coming from them.

This work proved such a blessing, and the opportunities to present the gospel so great, we began to ask the Lord for a gospel truck of our own. He answered that prayer.

This summer the Lord led us into the state of Nevada, which we feel is the greatest mission field in the U.S.A. The tragedy is when a Sunday School is found in this state it is of little or no value, as far as the Gospel is concerned, for it is usually run by an ism or cult who does not preach the true Word. We that have the true gospel pass by these villages and camps, scattered over these vast open spaces. Why are they passed by? Is it because Christians have lost the vision of lost souls or perhaps because these places could not be self supporting?

Upon asking at one mining camp if there was a Sunday School there, the reply came the nearest one was 94 miles away. Coming into a town of around 500 population with no religious work of any kind but having 21 drinking establishments, we wonder where so-called Christian America is drifting. Neveda presents a special need for the gospel because of different vices that are sources of income to the state and the individual. With the Government seeking new supplies of metals and this state being rich in these, there are many mining and defense projects. Many small villages of 200 find themselves a city of 7000 almost over night. The Apostle Paul could not have been more stirred in Athens, than we were upon seeing the drunkeness and vile sins in these places. Th gospel truck, with "Jesus Saves" and "Christ Died For Our Sins" in large letters, was quite a sight for the people. The words "Jesus saves" was the means of bringing one soul under conviction and the yielding of his life to the Lord.

The finding of one Christian in a community to carry on a Sunday School is the greatest problem facing any work that is begun. For example: a town of 500 with possibilities of a good work, and a much needed one, was left without any Sunday School because the onlyo nes who were willing to carry on were one Christian Science, one Unity, and one who had been Episcopalian many years before. The nearest town from this community was 88 miles. Can you imagine driving almost 20 miles without passing a town with a Sunday School or any ginds of religious work. Is it any wonder such conditions exist?

We wish it were possible to visit every church in the land and lay before them the great need for this type of ork and the field that is being passed by because the thickly populated cities are more able to support a work.

Rural America is a great missiow field and if we do not take the blessed Word some other Ism or false cult nill occupy these places we are passing by. The Word tells us in Luke 9:3 to occupy till He comes. Are we occupying?

The Sisterhood of Mary and Martha

OFFICIARY

PRESIDENT—Loraine Sickel, 6542 Paramount, Long Beach, California.
VICE PRESIDENT—Dorothy Wolf, Winona Lake, Indiana.
GENERAL SECRETARY—Lorraine Dyer, 540 14th Street, S.E., Washington, D. C.
FINANCIAL SECRETARY—Evelyn Fuqua, 2500 E. 113th St., Los Angeles, California.
TREASURER—Louise Kimmel, Berne, Indiana.
ASSISTANT TREASURER—Elaine Polman, Box 814, 558 So. Hope St., Los Angeles, California.
LITERATURE SECRETARY—Eloise Christy, R.R. No. 2, Box 194, Geneva, Indiana.
SENIOR PATRONESS—Mrs. Leo Polman, 4007 Tacoma Ave., Fort Wayne, Indiana.
JUNIOR PATRONESS—Miss Mabel Donaldson, 4328 Garrison Street, N.W., Washington, D. C.

SENIOR GOALS:

1. Twelve devotional meetings using **ALL** material in the Herald.
2. 50% of membership completing Bible reading: Genesis, Psalms and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl to the society.
5. Cabinet meetings in fall and spring.
6. One box, at least, of bandages sent to the Bandage Secretary by July 31.
7. Statistical report returned to General Secretary by August 10.
8. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
9. 75% of membership filling dime calendars. Send money to Financial Secretary before July 31 for the higher education of missionaries' children.
10. **HONOR GOAL**—The offering for the general fund, goal number 8, should average at least one dollar per member per year.

JUNIOR GOALS:

1. Twelve devotional meetings using **ALL** material in the Herald.
2. 50% of membership completing Bible reading: Genesis and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl.
5. One box, at least, of bandages sent to the Bandage Secretary by July 31.
6. Statistical report returned to General Secretary by August 10.
7. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
8. One dime calendar filled. Send money to Financial Secretary before July 31 for the higher educationl of missionaries' children.
9. **HONOR GOAL**—The offering for the General Fund, goal number 7 should average fifty cents per member per year.

SOME THINGS TO REMEMBER!

1. Send all news from your societies to the General Secretary.
2. Send all offerings to the Financial Secretary.
3. Order all supplies—stationery, programs, covenant cards, etc.—from the Literature Secretay.
4. Send news fom Junior societies to the Junior Patroness.

INTRODUCING OUR NATIONAL OFFICERS



This month we wish to have you meet the National Patroness of the Sisterhood, our Sisterhood Mother, Mrs. Polman. All girls who know her love her, and we want the rest of you to meet her in this way. She truly lives up to the name we have given her,—Our Sisterhood Mother.

PRAYER BOX

1. Pray for the needs of your local Sisterhood.
2. Since we are studying about Africa this month, let us especially remember those who are serving the Lord in that field.
3. Pray for the young people in our denomination who are preparing themselves for missionary service.

DEVOTIONAL TOPIC FOR DECEMBER

"Christ the Victory for the African"

HYMN—"Joy to the World."
PRAYER BY LEADER.
SCRIPTURE READING—Luke 2:1-20.
PRAYER CIRCLE.
SPECIAL MUSIC.
DEVOTIONAL TOPIC—"Christ the Victory for the African," by Miss Mabel Crawford.
CHORUS—"'Tis Glorious to be Victorious."
BENEDICTION.

Three Assurances of a Prospective Missionary:

Opportunity. I Cor. 16:9a
Opposition. I Cor. 16:9b
Overwhelming Victory. IICor. 2:14

What ARE WE DOING?

Flora, Indiana:

Dear Miss Dyer,

We girls of the Grace Brethren Church start forth this coming year with greater zeal to win more souls to Christ and to do all our goals. We have a small number but the Lord says where two or three are gathered He is in the midst.

In Him,
Kathleen Clingenpeel, Secretary.

Missionary Biography

By MRS. G. E. McDONALD

JAMES GRIBBLE, FOUNDER OF BRETHREN MISSIONS IN AFRICA

James Gribble, born Feb. 25th, 1883, Mechanicsburg, Pa., converted in 1904 at the scene of a tragedy, while a street car conductor; received into Philadelphia Brethren Church Sunday; made known his call to Africa on Monday, and was informed that Brethren had no missions there. Undaunted, he prayed, planned, prepared, and with insufficient funds plus faith he embarked under African Inland Mission. On a New York street he was introduced to, and fell in love with, Dr. Frances Newberry whom he wooed five years and finally won. Another year in Africa, several in America, where Marguerite was born. Again sailed in 1918 under the Brethren Church Board. Following nearly 3 years waiting, governmental permission was granted to enter his heart's desire—Oubangui Chari, French Equatorial Africa. Thru severe testing, periods of waiting, deep suffering, James Gribble lived to see natives saved, stations opened, new missionaries arrive. God called him June 4th, 1923 to the oft expressed desire of his heart "to watch the redeemed of dark Africa enter Heaven's portals."

Juniors

PLEASE TAKE NOTE

GOALS

In the list printed last month, and also compiled at National Conference, it was stated that you should read ALL the material in the Herald. This is mostly for Seniors. So we Juniors will need only to read the news letters, and our own column. Since our topics do not appear in the Herald, we don't have to read those printed unless we want to. But I hope

every girl will read the missionary stories printed from time to time because they will help us to be better missionary societies. And also, in the merit system it tells about chapters of the Bible reading goal for points. The Seniors must read at least 19, but Juniors read at least ten. This is less than a chapter a day. Not much to read about so great a person, from the most precious book in the world. I hope every Junior girl meets this goal.

JUNIOR MONTHLY TOPICS

These are to be sent to your patroness or president every month. If your society did not get the material for the November meeting it was due to the fact that I have no record of your group, and I urge you to get the information to me **at once.** Occasionally let me know if they are too hard, if you like the games and topics, and some suggestions of other things we might do.

CHRISTMAS PLANS

Now is the time to do some good deeds for others. Let us not forget our friends in Kentucky. Also, you may do something for hospitals, homes, nurseries, orphanages in your own community. This year, when everyone is so busy, perhaps you can entertain some children of war-working mothers—either have a party or take them on a trip to the stores to see all the Christmas things. If you live near an army camp or a naval training base, perhaps you could fix a box or individual packages of good things for some of the service men. Or, better yet, if some girl in your Sunday School or Church has given up her daddy to go to war, try in every way possible to make her happy this Christmas so that she might not be so lonely, for we know she misses her daddy.

Whatever you do, don't forget to tell everyone you meet that the Babe, whose birthday we celebrate on December 25, is also the Saviour of all those who will accept Him. Spread the gospel this Christmas.

Aunt Mabel Donaldson
4328 Garrison St., N.W.
Washington, D. C.

Christ the Victory for the African

By MABEL CRAWFORD

Probably the most talked about and most popular word on the lips and in the hearts of each of us these days is the word, Victory. The very hope for the future of our nation seems bound up in that one word. With our national thought life guided so completely in this channel it is only natural that the same theme should become prominent in our religious thought as well. You girls who were privileged to attend the National Fellowship thrilled, I am sure, to the theme of Victory that characterized the Sisterhood sessions and the plans for the coming year. What a wonderful verse we have before us as a challenge and encouragement for this year, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." We, as Sisterhood girls, have again and again tested this verse and proven how "it is glorious to be victorious" through the name of our blessed Lord. Today I would like to take you with me into the heart of Africa for a little while that you might see the same victory manifest in the lives of Africa's black diamonds.

It is hard for us here in America to understand the real mental and spiritual slavery of the African. They have been bound through centuries by chains of heathen ignorance and superstition. Joy and victory as we know it have long been foreign to their understanding. Unable to read or write they have been for centuries the gullible slaves of the powers of darkness. The witch doctors through fear and superstition have held complete sway over them.

With the coming of Christianity there have come victory and spiritual enlightenment into the hearts of many Africans. The translation of the Word and the teaching of the natives to read it have opened to them a vista and source of victory hitherto undreamed. "The entrance of Thy Word giveth light" said the Psalmist and that fact has been abundantly proven in the lives of countless Africans as they have stepped into the victorious life of a child of God.

The youth of Africa have a very difficult life. They are going through a transition period. The old, uninterrupted tribal customs of centuries are being disturbed by the influx of European civilization. Family and tribal solidarity are being undermined as hundreds of young men leave the villages for the glamour of the government posts and many villagers are moved hither and yon at the will of the government. These are indeed upsetting times for African youth. The only hope for their future is to become grounded in the Lord Jesus Christ and to find in Him the victory they so badly need.

That many of them have experienced the victory Christ can give is evident from a little glimpse into the activities of any of our mission stations. There are boys and girls, men and women willing to give up opportunities the world might offer in order to stay in their home villages and preach the gospel to their loved ones. We have at Bassai several boys who have come from the tribes to learn to read the Word that they may go back to their own people where there is no witness.

Some years ago two of our lady missionaries took an itineration trip into the unreached tribes north of us. From that trip they brought back several boys with the idea of training them to go back to their own people. One of those boys, now grown to manhood and married, is being greatly used among his own people in the Laka tribe. He is Brother Kliever's interpreter as he goes into village after village in that tribe without any knowledge of Jesus Christ. And he counts not his life dear unto himself but has undergone many persecutions for his Lord. One time he was tied in a hunting net and hung in a tree for many hours. At other times he has been beaten and threatened with death, but this last year he was happy and busy for the Lord in preparation at the Bozoum Bible School for still greater service. For him Christ was proving to be the victory.

We have, clear up on the northern edge of our field,

a little group of believers started by the ministry of a native nurse. Years before seed planted in that lad's heart in French School at a mission station bore fruit. After school he went to a government school to train as a nurse and was then sent to take charge of a government dispensary in this far-off place. Faithful to his Lord, he lived a life of victory and witnessed to the people. A little group of believers grew up around him and finally at their own request they came under the supervision of our mission. Two years ago they sent a fine young man to the Bozoum Bible School. This man had a physical ailment which could be cured only by surgery. At the close of the school year a trip to Bangui was planned and this boy was invited to go to Bangui for the necessary surgical aid. Although very desirous of being well he refused to go because he felt his first duty was to go back to the people who had helped him through school and teach them what he had learned . . . and then he would plan to get treatment for his own physical needs. Only the love of God and the power of Christ in a life could give a man the unselfishness to make such a choice.

One of the most enchaining forces in the life of the Karre tribe at Bassai is the Shoumaili school which is held during the summer in order to initiate the boys into the secret rites of the tribe. It is a period of witch-craft, devil worship, and obscenity carrying with it all the privileges of a lodge or secret society. The tests through which the boys must go are revolting and terrible. There are also certain oath, laws, taboos, etc., which are binding upon them and their families throughout their lives. At one stage of the initiation they are forced to drink an obnoxious, sickening mixture. They are told, and believe, that this "medicine" remaining potent in their bodies will at any future date kill them if they violate any of the oaths they have taken. The breaking of the power of Shoumaili is one of the hardest tasks a new Christian faces in his life but we are thankful for the many who have found Christ their Victory and have broken loose. We also praise the Lord for the many young boys who refuse to go to Shoumaili, preferring suffering and torture to denying their Lord. At Bassai the natives have a very ingenious way of publicly testifying that they have broken the bands of Shoumaili domination. One of their taboos is that when a baby is born to the wife of a Shoumaili man she dare not eat salt in her food for several days. A Christian man wishing publicly to show that he is out and out for Christ will invite his friends and neighbors to his home soon after a baby is born. In their presence food will be prepared with salt and the mother will eat it . . . a tangible proof that Christ has power to free them from the fear of that supposed poison potion lying dormant in the father's body.

You have all heard or read of Jacob Yase, one of the ordained elders at the Bellevue station. He had a very lovely Christian wife. Years ago when a group of women were choosing Christian names she steadfastly refused to be given any name but the one of her choice . . . Rachel, was she not Jacob's wife? Rachel was a very sweet Christian woman, a good reader, a Sunday School teacher, a true help-mate to her evangelist husband. About three years ago the Lord saw fit to take her to Himself. As she had lived in Victory, so she went into the presence of her Lord. Her last hours were a benediction to native and missionary alike. Before dying she asked her husband not to mourn or to permit her family to mourn her going. She went into the presence of her Lord radiantly happy and victorious, knowing that He was indeed for her the Victory and the entrance into fuller life. As the funeral procession marched to the cemetary Yase led the way singing hymns to prevent the mourning of unchristian relatives. Even in that hour of sorest trial he could take the Victory offered him in the assurance that they who sleep in Jesus shall be with Him when He comes.

I am sure that with these scattered illustrations before you girls you can agree with me that Christ can indeed become the Victory of the African and that they can join with us in saying "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." The African would say in Sango . . . "Mais Merci na Nzapa, Lo so mou ngangou na ani na ya Seigneur ti ani Jesus-Christ."

NEWS BRIEFS From Our Workers

We hear so often from our chaplains that one of the best ways of preventing our soldiers from straying is to keep them in contact with what is happening at home, especially concerning church affairs. Several churches have found **The Brethren Missionary Herald** just the means for doing this. Word comes to us that the **Berean Class** at **Portis, Kansas,** is planning on thus supplying 16 of their numbers in camps, and **The Leon, Iowa Church** is sending 26.

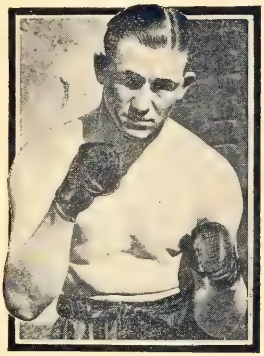
Looks like **Rev. Henry Remple** is killing two birds with one stone, so to speak. He is supplying the pulpit at **Limestone, Tenn.,** and at the same time taking a year's work at **Bob Jones College.** God bless you, Brother Remple, we like to see that our ministers are ever ready to learn a little more.

Rev. Leo Polman, Secretary of Publications is broadcasting over the radio at **Calgary, Alberta, Canada.** Remember this ministry in prayer. On his way to Calgary, Brother Polman stopped at **Garwin** and **Marshalltown, Iowa.** Reports from those services were more than favorable. If time permits, he will also visit the Brethren churches in the state of Washington.

Dr. L. S. Bauman will hold a prophetic Bible conference at the newly dedicated **Grace Brethren Church** of **Hagerstown, Md.,** from Nov. 19 to 22. Dr. and Mrs. Bauman have been in the East, where he has been holding similar Bible conferences in the various Brethren churches, since the latter part of October. All those who can should attend some of these meetings when Dr. Bauman is in their vicinity, for transportation problems and other war conditions may soon make such conferences impossible.

We just received information that three Brethren pastors of the East Central District are teaching in the **Akron Bible Institute, Akron, Ohio. Rev. C. W. Mayes,** pastor of the Tenth St. Brethren Church, Ashland, teaches two classes in his church on Tuesday evening as part of the extension program of the Institute. **Rev. John Squires,** pastor of the Brethren Church, Wooster, Ohio, teaches two classes in the Wooster church each Thursday night, both classes being part of the extension department. **Rev. Raymond E. Gingrich,** pastor of the First Brethren Church of the Ellet district of Akron, Ohio, teaches three classes each Thursday evening in the Bible Institute. His courses are Bible Doctrine, Homiletics, and The Book Of Daniel The Prophet. In addition Brother Gingrich is president of the board of trustees of the Institute.

Our Brethren at **Martinsburg, Pa.,** where **Robert E. Miller** is pastor, are now in the midst of a revival with **Rev. Bernard Schneider** of **Washington, D. C.,** which will close on Nov. 22. Pray that the Lord will greatly bless these meetings through the saving of many souls.



EDDIE HUFFMAN

Before being Freed.

Former Champion of U. S. Navy Freed

"THE SAILOR—THE WINNER"

By Eddie Huffman



Eddie Huffman and wife—Both now serving the Lord Jesus Christ.

We desire to introduce to the readers of the Brethren Missionary Herald "Eddie and Mabel Huffman" as they are known to most of their friends. They are members of the Second Brethren Church of Los Angeles. As their pastor, I desire to bear my testimony to the marvelous work of grace which God has wrought in the lives of both. The pictures accompanying this article reveal the contrast—"before and after."

Wherever Eddie goes he never fails to bear his testimony to the work of God's grace that has been wrought in his heart; and in no sense does he want his testimony ever to be used as a vehicle to parade the weaknesses, failures, sins, and mistakes of his past life.—Paul R. Bauman.

"We are more than conquerors through Him that loved us." Rom. 8:37.

I am "Sailor" Eddie Huffman, former all-navy light heavyweight champion. Many times I have heard the plaudits and the shouts of the crowds urge me on to victory; many times I have left a fight arena with a victory to my credit and with thousands of dollars to add to my bank account. According to the world's way of thinking I should have been a very happy boy. But little was it realized by the "shipmates" on the U. S. S. Mississippi and many thousands of friends and fight fans throughout the country who cheered me from one victory to another that I was in reality, a defeated man rather than a victor. How little the world knows of the heart's longing.

Money and fame alone will not give peace to the heart. I have had both but they never give rest to the inward man—the soul.

The records will show that I never lost a fight in the Navy while climbing the fistic ladder to the "All Navy Belt." I made tens of thousands of dollars in the prize rings of the nation as I fought and defeated some of the "top notch" fighters in the game.

I heard the roar of the multitudes as the victory was acclaimed in prize fight fashion time after time, but only God knew how empty it all was. While the throngs shouted and the press emblazoned the news of "The Sailor, the Winnah," and while, for the moment, I sensed the flush of victory, still it all seemed so in vain. The cry of my heart was never silenced nor was the inward longing ever satisfied. I suffered periods of depression in spirit which I could not understand at the time. It is all so very plain now, however, and I know that "Man does not live by bread alone." With all the praise and plaudits of the crowd, I knew that deep within I had no peace of heart or mind.

The dearest girl in the world, to me, my wife, Mabel and I often talked about God, and we would pray before each "bout." Like children lost in the dark, we would plaintively cry and grope, seeking we knew not what. Mabel has been a faithful and courageous wife through the years.

We would often send money to a church in Los Angeles, thinking that possibly this act of giving might help us in some mysterious manner; in other words we were trying to buy peace and rest of heart and mind. On August 28th, 1934, six years after leaving "the ring," when destitute of money, for the dollars had slipped all too quickly through my careless fingers, I found myself walking the streets of Long Beach, California in great discouragement. My home bid fair to crash on the rocks that line the shores of sin. My drinking and gambling had broken the heart of my wife and she threatened to leave me if I did not change.

On this particular day I was recovering from an orgy of drinking when there was handed to me a book entitled "From Crime to Christ." After some hesitancy, I opened the book and read of Dan McNally, alias Joe Kenny, No. 19294. This man was an ex-convict from the Missouri State Penitentiary. It was a remarkable story of **deliverance from sin through faith in Christ.** The story deeply impressed me and I determined to hear the testimony from the lips of this man in person. When my wife, Mabel, returned home that evening I suggested that we attend Dan's Mission in Los Angeles, California. I shall never forget my impressions as I sat in the mission on the following Saturday night and listened to the stories of "blood washed men." One after the other I saw men, most of them ill-clad and destitute of this world's wealth, stand to their feet and with a light on their faces that made one forget the shabbiness of their dress, tell of the **redemption.** My heart was thrilled for I knew the stories were true. One could not help but recognize the sincerity of the **"twice born men."**

While I listened to the testimony of these men and women I said to myself, "If Jesus Christ can save these men, surely He can save me." Without telling my wife, who sat next to me, or any other, I lifted my heart to God and prayed, "Oh God, if you can save these men you can surely save me, and I pray Thee for Christ's sake, to have mercy on me and save me right now." Immediately I knew that a change had been wrought. I could not explain how it happened but I felt my heart grow light, and I knew that a heavy burden had been taken away. I was **saved** through faith in Jesus Christ at that moment and have never experienced the old sense of bondage since then.

The following morning, while attending services in

another part of the city, I, to the great surprise of my wife, rose and made my first public confession of Christ as my Savior. Mabel was quick to follow, and we both found a joy that we had never before known.

Today, by the Grace of God, we are trying to tell the sweet story of a Saviour's love to others. Drinking and gambling days are over and gone, for I learned that the "husks" of this world can not satisfy the hunger of the soul. I have also learned that humble submissiveness to Christ is the secret to happiness. The slavish shackles of sin have been stricken from me, for which I praise God and His dear Son—my Saviour, Jesus Christ.

I desire to say to everyone who is captive to sin that there is freedom for you. There is **One Who "is able to save to the uttermost all that come to God by Him" and "he whom the Son sets free is free indeed."**

I have written this tract with the hope that it might help some lost soul to see his need of the Saviour in his or her life.

One may try to live a good life but without God it is impossible to do good. Ecclesiastes 7:20 says, "There is not a just man upon earth that doeth good and sinneth not." Romans 3:23 says, "All have sinned and come short of the glory of God." Proverbs 16:25 says, "There is a way that seemeth right unto man but the end thereof are the ways of death."

Friend, you need to be saved, and you cannot be saved unless you believe on the Lord Jesus Christ. John 3:3 says, "Except a man be born again, he cannot see the kingdom of God." John 3:7 says, "Marvel not that I say unto thee, ye **must** be born again."

Friend, let go of the sins of the world. Let God guide your life and you will never be sorry.

I pray God that these few words may be a blessing to someone.

This testimony has been printed in tract form, and is being greatly used of God just now among service men. Any one desiring these tracts may write **Eddie Huffman, 7321 South Normandie Avenue Los Angeles, California.** Any offering that the Lord may lay on your heart to give toward the work of printing and distributing will certainly count for Christ at this time.

Here Am I

My will would like a life of work,
And power to do, and time to rest.
And health, and strength my will would please,
But, Lord, I know Thy will is best.

If I have strength to do Thy will
That should be power enough for me,
Whether to work or to sit still
The appointment of the day may be.

And if by sickness I may grow
More patient. holy and resigned,
Strong health I need not wish to know,
And greater ease I cannot find.

And rest—I need not seek it here;
For perfect rest remaineth still:
When in Thy presence we appear
Rest shall be given by Thy will.

Know Your Bible

Sketches by Clarence Thorpe



Brightest Outlook During Night of Darkness

By REV. NORMAN H. UPHOUSE, North Riverdale, Dayton, Ohio

This message deals with the return of Jesus Christ according to the scripture. Many who have a good knowledge of what it says can see that we are nearing the second advent. We mean that Jesus will soon come for the church and shortly afterwards return to the earth to establish His reign. He has told us in the Bible of world conditions such as we find today. Further he has encouraged us to lift up our heads for our redemption is nigh when these conditions come to pass.

God has something to say about the affairs of men and nations. He is the Almighty that rules the universe. He stretched out the heavens like curtains, secured the stars in their sockets, fired the sun with intense heat and froze the poles with withering cold. In His infinite and unerring knowledge of things, he rightly places responsibility for the world wide conflict. He knows how ruthless war lords overran neighboring territory, destroyed institutions of righteousness, and slaughtered the innocent and helpless. In God's own time, He shall send forth the second time, His Son Jesus of Nazareth, the Messiah of God, who is the sole legal contender for the broken down throne of David. God has promised it. His word shall never pass away. As certain as day following night, or as the sky overhead is blue and the grass beneath our feet is green, Jesus shall come to champion a cause of equality among men, freedom we love, and justice for all.

It is not committed to men to work out a durable peace. No peace program that ignores Jesus Christ at the conference table can long stand against the vicissitudes of time. He laid down a platform for right living; it alone will work. It's based on love not force. It acknowledges Jehovah God as the true God and His word as authoritative and final. It encourages right choices in contrast to intemperance, dissipation, deception, and drunkenness. In brief, it says righteousness exalteth a nation, but sin is a reproach to any people. America has a spiritual lesson to learn. Our people must realize the gravity and seriousness of the situation that exists. Statesmen are informing us that it is possible that we could be made slaves like other conquered people. However, God has spoken through His servant Solomon words for us today, "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin and will heal their land" (2 Chro. 7:14). God will never permit the righteous to be moved. Herein lies our assurance and confidence.

Who are the righteous? Those who are children of God; those saved by the blood of the Lamb; those who have Christ as their saviour. He came once to save; the next coming is to rule. None need fear it but his enemies. All may love it, especially those who love Him.

His return to the earth, according to the Bible, shall fulfill the earnest expectations of the prophets of old, and gladden the hearts of the saints of today. For the One we have not seen, yet loved, shall come within range of our vision and we'll see Him face to face. What does that promise mean to you? It means joy, in that day, to believers but consternation to unbelievers. Now is the time for preparation, be watching, doubting nothing.

"When Shackleton, the great explorer was in the South Seas, he left his men on Elephant Island, promising to return to them. Working his way to South Georgia, he tried to fulfill his promise, but failed once and again. However, he had promised, and the apparent impossibility with the ice between him and the island could not discourage him. In his little boat Yalcho he tried again. Pressing on, he succeeded in running in through an unexpected opening, getting his men from the island, and running out before the ice crashed in. Had the men expected his return? One man had, though he knew well the situation. All were packed and ready. Whenever Mr. Wild saw the sea clear of ice for a moment, he said, "Roll up your sleeping bags boys, the boss may come today." Jesus will fulfill his promise to come to us too. Be ready for in such an hour as ye thing not, the Lord will come.

The simplest of texts is found in John 14:3: "I will come again." This was given for comfort. There are occasions in life that bring sorrow. We have such a constitution as to long for comfort in time of loss or need. Paul said in 1 Thess 4:18 "Wherefore comfort one another with these words." He had just finished the marvelous chapter telling of the coming of Christ. He told how the graves would give up the righteous dead and the living Christians would be caught up to meet Jesus Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

This is not hard to see or understand. It is a personal appearance of Christ, visible to the eye. Bodily because He comes the very same way He went away. (Acts 1:11.) Through the years elementary theology has suggested that the coming of Christ took place at death. But that can not be true, because we would go to Him then instead of Christ coming to us. Then, too, the return of Christ is the blessed hope. No normal person looks forward with joy to dying. Then some thought Jesus returned at Pentecost, but that was the coming of the Holy Spirit in power for a new ministry. Jesus went to heaven. As to exact locality and place of dwelling, Jesus went to the Father and has been there ever since. Others say that He came at the fall of Jerusalem. But this was not to take away the church. It is still here. Neither was it a blessed hope to see Jerusalem sacked and plundered. Still others say He comes at conversion. It is true that He comes in a spiritual way. But it's quite another thing and event for Him to come bodily when we shall see Him.

Why make it hard? Take the plain teaching of the Word. Believe it. Stand squarely upon it, and you will never need to be ashamed. Jesus said that He would return and I look for it with the greatest of anticipation and joy.

The Promise of His coming encourages fidelity to a trust and faithfulness to a cause. (Luke 19:12-13.) "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Jesus is the nobleman. He was here and has gone away. There are facts in history. He received His kingdom while away, this also is history (Ps. 2:6). "Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me. Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen (nations) for thine inheritance and the uttermost parts of the earth for thy possession "Be wise now therefore.

O ye kings Serve the Lord with fear." So he has his kingdom and is about to return to claim it. But before going away he gave a charge to us, "occupy till I come," that means do business till I return. We have a work to do. It is to witness to the wonderful salvation we have in Christ, preach the Word, distribute the printed text, prevail in prayer, win men for Christ, defend the truth, be hospitable to those of like precious faith, bid God speed to God's ambassadors and evangelize the unevangelized.

How are we doing since He left? Are we using or wasting efforts? I do know there is a great waste. It is staggering to think of the waste in the world. There are great sources of power going to waste. Now Satanic forces are destroying the fruit of man's labor which makes still greater waste. These are self evident facts. But think of the spiritual waste that you might not see on the surface. Men who have a name to bear and a cause to represent do so little about it. Men, of means, who live for self and fail God when His cause cries for help. There are talents wasted, trusts misused, and abilities lost. However, there can be no argument with God in the day of judgment because they know that God requires something of them. If they object, He may refer to 2:Cor.5:19 "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Ours then is a ministry of reconciliation. It's the testimony he desires to go out that all may know how to be reconciled to God.

The promise of His coming encourages us to clean living. I John 3:2-3. He wants us to live like saints now. Chastity, virtue, cleanness, nobleness, and honesty belong to us. I know of one nation that had people drunk for pleasure. They gambled, danced, caroused, and dissipated until the enemy came, and then were crushed with defeat. I can see how such living is an abomination to God and if He didn't send judgment, then I'm safe in saying He didn't choose to prevent it. We'll learn no better lesson during this bloody conflict than yield ourselves and listen to God. It is gratifying to learn of the large numbers of the Bibles being distributed to the soldiers and sailors by the Gideons and others. Chaplains report many reading the Word and praying that never did it before. It is no sign of weakness or fear. It's a sign of noble endeavor. It's a move to give hope and to keep the men living clean.

Phil. 4:5 "Let your Moderation be known to all men. The Lord is at hand." None dare object to that text. It's sane and sensible. It's a mighty challenge to the stupifying power of drunkenness. If we are going to have victory over all, we will never get it by ignoring the enemy of our souls. Let's defeat him first, and then the enemy of our bodies and property will be disposed of, too. Let it ring out all over America "let your moderation be known." So far, we are being known by drunkenness and revelry. Let us fight the demon, drink, because the Lord is at hand.

These are a few of the reasons we must think on matters of permanent value. There is only one way to know victory in life. There is but one satisfying way to live. Peter said that there was no other name under heaven given among men whereby we must be saved. Jesus said that He was the way the truth and the life.

Friend, why not take Him at his word? Try Him. The unanimous testimony of true Christians is that it pays now. Then, too, heaven is ahead for those who believe on Christ and take Him as their personal Saviour. It's all for your benefit and joy.

Publication Offering

The following is an additional list of those who have sent in $5 or more as a gift to our publication interests during the months of August, September and November. A gift of $5 or more entitles the donor to become a sustaining member of The Brethren Missionary Herald Co., Inc. If you have not sent in your gift, now is the time to do so. And if you have made a pledge during the past year and have not paid it, why not pay it now?

Mr. and Mrs. Elmer Angell, Kan.	$ 5.00
Mr. and Mrs. R. F. Anthony, Pa.	10.00
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Mrs. Ed. Wolf, Kan.	5.00
Priscilla L. Zimmerman, Pa.	8.00

Many gifts of less than $5 are also sent us for publication interests. These smaller amounts often represent even a greater sacrifice than some of the larger gifts. We are glad to receive any amount, and take opportunity to list the following donors:

Harold Beckley, Ohio; R. R. Boon, Calif.; John Comeskey, Ohio; Mrs. Charles Grandstaff, Ind.; Harold Jolliff, Ohio; Herbert Stair, Ohio.

The following churches have contributed toward the interests of the Brethren Missionary Herald:

Clayhole Brethren Church at Clayhole, Ky.	$ 5.00
Grace Brethren Church at Flora, Indiana	21.36
First Brethren Church at Wooster, Ohio	6.26

MY PURPOSE, BY THE HELP OF GOD:

1. To read the Bible daily to my children.
2. To pray daily with my children.
3. To persistently endeavor to form in each of them the habit of personal daily prayer and Bible reading; and to do this both by precept and by my own example.
4. To lead each of them, if possible, to a definite acceptance of Christ as Savior.
5. In cooperation with my companion, to start (or continue) a family altar in our home, or
6. If for any reason there cannot be this cooperation, by the grace of God to conduct family worship alone.—Bulletin, Cleveland, O.



BIBLE SCHOOL DEPARTMENT

Christmas Pageants

The following pageants are given in the order of our preference; each has a definite Christmas message, beautifully written, and would make an effective program. Parts are enacted as they are read by a reader, eliminating the tedious memorization of parts and cutting down considerably the number of rehearsals required. Appropriate music is interspersed throughout, greatly adding to the effect.. Price each, 25c.



"THE LIGHT OF MEN" is a beautiful candle service, very effective with or without elaborate stage setting and costuming; all departments of the Bible School can be represented. Part 1, Scene 1, The entrance of sin: We see Adam and Eve neaking away in the semi-darkness, and the angel holding the flaming sword. As soon as sin entered, the Savior was promised; the promise of Gen. 3:15 is represented by a candle borne by an angel. As promises of a Savior are quoted from scripture in the following scenes, the characters enter with lighted candles: The Patriarchal Covenant (Abraham, Isaac, Jacob); The Hope of Israel (Moses, Balaam, David); The Candle of Prophecy (Isaiah, Jeremiah, Daniel, Micah, Haggai, Zechariah, Malachi); The Flush of Dawn (a beautiful scene with Zacharias in the temple). Part II is The Fulfilment of the Prophecies: The Light in the Cottage (the angel's appearance to Mary); The Light in the Field (the angel's appearance to the shepherds); The Light in the Stable (the shepherds at the manger); The Light in the East the star and the wise men). Part III depicts The Adoration because of His coming as seen in Candles of Praise (girls enter with lighted candles as such notes of Thanksgiving for Christ as Eph. 1:3 are quoted); Tiny tapers (little children expressing love for Christ); Missionary Lights (worshippers from many nations); Candles in the Window (giving Him entrance in our lives); Virgin Lamps (the five wise and five foolish virgins, depicting Christ's second coming and asking the question, "Are you ready for the summons, 'Go ye out to meet'?"

Finale all candles blown out, representing death, and in the darkness the question is asked, "What then, my soul, what then?" Then all lights are turned on as the Holy City is played and Rev. 22:5 is quoted. An invitation to accept Christ would be easy after such a climax. Scenes of this impressive service are short, and could be assigned to different classes of the Bible School. If there are too many characters for one person to bear each candle, some scenes could be omitted, or someone from each class could light all the candles in a particular scene. You will not be disappointed if you decide on this pageant.

"HIS GLORY," another beautiful pageant full of quotations from scripture. Introduction: " . . . Throughout the night of the ages, God permitted flashes of light to fall into the darkness. All along the highway of revelation, prophets and patriarchs saw glimpses of the divine presence . . . (which) burst at last in splendor above the fields of Bethlehem, so that all might see 'His glory, the glory of the only begotten of the Father, full of grace and truth . . . '" Scenes are as follows: His Glory at Bethel (Jacob's dream); His glory on Sinai (described in Ex. 19:18-19); His Glory in the Wilderness (The Pillar of cloud and of fire); His Glory in the Temple (at its dedication, described in II Chron. 5:13-14); His Glory amid the Angels (Isaiah's vision of Isa. 6); His Glory above the Fields (the angel's appearance to the shepherds); His Glory in the Manger; His Glory in the World (the wise men and also worshippers from many lands today); His Glory in Heaven (the New Jerusalen, those of all nations singing the praises quoted from Revelation).

"PRAISING GOD AND SAYING" is all poetry. Two readers add emphasis to the lines by reading them alternately and occasionally in unison. Two choruses give further emphasis by singing musical parts in unison and alternating in speaking responses to the readers' lines. The scenes portray The seven prophets (Isaiah, Jeremiah, Daniel, Micah, Haggai, Zechariah and Malachi) with lighted candles, representing the light of their prophecy concerning Christ in the darkness of the ancient world; the angels' appearance to the shepherds; the manger scene, the visit of the wise men; those bearing flags of various lands taking their stand for Christ.

"THE HOLY STORY IN PANTOMIME" The scenes in this very impressive pageant are vivid. In addition to many quotations of scripture, additional items throwing light on the various scenes are interwoven in the reader's lines, such as the priest's routine in which Zacharias was engaged when the angel appeared to him, a vivid description of Nazareth nestled in the hills, etc. The scenes enacted are: Zacharias and the Angel; The Annunciation; Joseph and Mary at Bethlehem; The Shepherds in the Fields; Holy Night at the Manger; The Presentation in the Temple; The Wise Men (on their way to Jerusalem); Herod's reaction to the News of the New King); The Wise Men at the Manger (which should really be in the house, as Matt. 2:11 will show).

Christmas Programs

After examining programs from different companies, we have yet to find the book in which all recitations and other features have a spiritual tone. We feel that every part of a program sponsored by a church or Bible School should have a definite Christian message both for the one who takes part and for those in the audience who seldom attend regular services. Books containing more program material for all ages than can be used in one program are available, however, so that the program committee can make its own selection and arrange a program particularly adapted to their need. A very fine Christmas program could be planned from Meigs Christmas Selections (we have examined No. 5, 6, and 7), price 25c each. The most original Christmas material we have seen is in six 35c booklets by J. H. Kuhlman, containing recitations, tableaus, playlets, and other features for both public school and Bible School. Most of those designed are different from anything we have found elsewhere. Committees having this set of booklets would have material from which to select unusual programs for several years.

Order from The Brethren Missionary Herald Company, Fort Wayne, Ind.

News from Brethren CHURCHES

REPORT OF REVIVAL AT KITTANNING

God gave us a real revival, Sept. 28 to Oct. 11, in the First Brethren Church at Kittanning, for there was a real interest manifest. Many prayer meetings had been held, and much work done preceding the beginning of the meeting. There was the finest kind of spirit and cooperation on the part of the pastor, Rev. A. Malles, and the members of the church as we were able to reach the homes of many unsaved people who were prospects for the church each day. Almost from the start there were those who were ready to answer the call of Christ in the invitation. A fine number of the unsaved came to the Lord during the meeting. The church at West Kittanning has a real field in which to work for Christ, for there is not another church in that whole section of the city. If I caught the spirit and the ambition of this people with their pastor, they are ready to meet the challenge. The church has risen up for their Lord, and by the help of God they expect to take every opportunity in reaching that community with Christ and the Word.

The Church is badly in need of a new building. The building is old, very much in need of repair, and comes far short of meeting the present needs of the Sunday



school and the church. The people have already gone ahead and bought and paid for two large, beautiful lots. These lots are located on one of the finest streets in the communtiy. They have a building fund which is growing every week with plans for the erection of a new church building just as soon as the government will allow them to go ahead.

The last night of the meeting it seemed like we just could not close, they came and they kept coming until, the whole front of the church was lined with men and women, boys and girls who wanted to follow Christ. Our daily broadcasts from Uniontown, over radio station WMBS, covers this section of the state, and it was our joy in almost every service to meet radio friends who came and said we have heard your voice for years and enjoy your messages. This was a real encouragement to my heart.

William H. Clough.

MEYERSDALE C.E. SOCIETIES

Dear Leo:

Here is some good news. In mid-July we started our C.E. organization here with an attendance of seven. We set the goal for fifty members by Thanksgiving. Last Sunday evening fifty were present; yesterday evening, Oct. 25th, fifty-one came out for C.E. Our goal by Christmas is one hundred members. Praise the Lord for the response of the folks here to C.E. We have divided our group into four societies, each working as a separate unit as far as the lesson studies are concerned, but all workilng together in the opening services and in the financial affairs. It makes a nice arrangement and works efficiently. We are planning a district Rally to be held here next Thursday evening, Rev. Robert Ashman, National Brethren C.E. President, will be the speaker.

Harry Harris, C.E. President.
Ruth Bittner, C.E. Sec'y-Treas.

To the Herald:

The Lord blessed us mightily yesterday in Meyersdale. The attendances came to the highest point since we have been pastor, 143 in the morning service, 179 in the evening evangelistic service. In the Sunday School Decision Service, following an illustrated "Heart Message," five young ladies accepted the Lord. We are in the midst of a "Victory Revival" campaign, doing our own preaching, using plenty of good special numbers. **Special awards given to those who reach specific goals during the Revival** will be subscriptions to the Brethren Missionary Herald. We couldn't think of anything worth more to give to these who have attained.

In His service,

—Rev. Kenneth Ashman, Pastor.

ELLET CHURCH REPORTS

The Ellet Brethren Church recently welcomed into its work Rev. and Mrs. Chas. Bergerson of Racine, Wis., who have assumed the work of assistant pastor and music director. Both brother and sister Bergerson have been received into the Brethren church here through an affirmation of their faith in Christ and submission to the rite of trine immersion. They have already fitted themselves into the work nicely, and assurances of divine blessing upon their labors are in evidence.

The Ellet Brethren Church recently purchased new carpeting for the floor of its auditorium at a cost of $450.00, which together with new carpet laid upon the pulpit platform in the spring at a cost of $100.00, adds much beauty and a homelike atmosphere to the church service. The auditorium is now a very beautiful place in which to worship.

How About It?

Call them by name—Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness let us say, "My temper," or "untruthfulness," or "pride," "my selfishness, my cowardliness, indolence, jealousy, revenge, impurity." To recognize our sins we must look them in the face and call them by their right names, however hard. Honesty in confession calls for definiteness in confession.—Sel.

4-6-43
Blaine Snyder
Freeport Mich.

Found in  Our Mail

Enclosed find two dollars, one for a subscription to the Missionary Herald, which I surely would miss if we didn't receive it. It is like a friend coming in every week.

The other dollar is for your tract distribution. May many souls be brought to a knowledge of salvation through the shed blood of our Lord and Savior, Jesus Christ. Mrs. A. B.—Ill.

Careless Words

When you say, "the deuce," you are really saying, "the devil"—Webster's Dictionary. "Dickens" is another euphemism for "the devil." "Darn," according to Funk and Wagnall's, means "to damn." Webster says "gosh' is a substitute for "God," as is "golly." "Gee," according to Webster's, is a form of "Jesus." Many say "heavens" who wouldn't say "hell." Which is worse?—Evangelical Beacon.

Lest We Forget



Pray Daily for a

BOUNTIFUL

THANKSGIVING OFFERING

FOR

HOME MISSIONS

It's Those V's That Bring

✳

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The Brethren Missionary Herald

ume 4 - No. 43 HOME MISSIONS NUMBER November 21, 1942





Brief History of Our New Church

AT NORTH RIVERADLE

By NORMAN UPHOUSE, Pastor

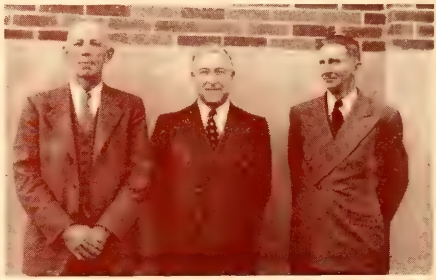
(See Picture on Front Cover)

For a number of years several members of the First Brethren Church, 1900 W. 3rd St., Dayton, Ohio, believed there should be another Brethren Church at Dayton. At the semi-annual business meeting, July 10, 1940, an extension committee of five was appointed. After investigation and survey work the North Riverdale section of the city was recommended. In the annual business meeting of Jan. 8, 1941, the committee reported that $2,635 had been given toward the establishment of the new Brethren Church in the city. This money was turned over to The Brethren Home Missions Council to be held in trust for the new church.

At a special business meeting of the First Brethren Church April 8, 1941, for those interested in forming a class looking toward establishment of the new Church, the extension committee reported the three lots, at the northwest corner of Main Street and Melford Avenue, could be purchased for $2,300. The Church gave its approval of the location and price. Authority was granted for the organization of the North Riverdale Brethren Class in accordance with the "Brethren Ministers' Handbook." Authority was also granted for the purchase of the lots and the $100 down-payment was made the next day.

On April 15, 1941, the North Riverdale Class was organized. After election of Trustees, they were instructed to request the Brethren Home Missions Council, to return the $2,635 held in trust. After the purchase of the lots, the title was transferred to The Brethren Home Missions Council, Inc., to be held in trust for the North Riverdale Brethren class.

The "Class" was organized into the North Riverdale Brethren Church on July 15, 1941, with thirty-five members on the roll. The Brethren Home Missions Council loaned their tent and the first religious services were held on the lots at 4101 N. Main St., July 20, 1941. This began three weeks evangelistic services conducted by Rev. R. Paul Miller, National Secretary of the Home Missions Council. Beginning Aug. 17, 1941, services were held in the Charles Loos School. First regular pastor was Rev. Norman Uphouse, who assumed the pastorate Oct. 1, 1941. On Nov. 9, 1941, ground-breaking services were held on the lots at 4101 N. Main Street. The new congregation moved from the Loos School to Harley Barton's Sales Room at 3800 N. Main Street on Dec. 21, 1941. The church was incorporated under the laws of Ohio, March 19, 1942. Due to the curtailment of the automobile industry by the war program, Mr. Barton was unable to grant the use of his room after April 1, 1942, but the church leased a store room at 3510 N. Main Street for three months.



BUILDING COMMITTEE (L. to R.)—Lee Burkett, Roy Kinsey, Ora Blosser.

Corner stone laying services for the new church were held on April 26, 1942. As the building program was delayed the lease on the store room was extended



EXTENSION COMMITTEE (L. to R.)—W. J. Barnhart, Leo T. Burkett, Mrs. Roy A. Patterson, Owen E. Hacker, Elizabeth Campbell, Roy H. Kinsey.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1300 W. 9th St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879

until Oct. 1, 1942. At that time the congregation was able to occupy the basement of the new church building. At present the membership is 56 and our average attendance at Church Services approximately 85.

The building was erected at an approximate cost of $30,000, without mortgage.

Our glad day of dedication came on November 1, 1942. The first service in the auditorium was the worship service at 9:30 A.M. At this time the sermon "Solomon's Temple" was preached by the pastor. Bible School followed under the direction of the superintendent Roy H. Kinsey. There was a basket dinner at the church at noon with about 200 persons eating. The main service of dedication was at 2:30 P.M. After pictures were taken and greetings were heard from the visiting ministers, Rev. R. Paul Miller delivered a wonderful message to over 300 people. Other ministers present were: Rev. Aeby, Schaffer, Mayes, Lowman, Barnard and Hostettler. Brother Patterson had charge of receiving the offering which totaled within a few dollars of two thousand. Brother Barnard led in the prayer of dedication. In the evening we started an evangelistic campaign with Evangelist Chas. W. Mayes, which will continue for two weeks.

Now that our church is completed sufficiently for use, we want to express our many thanks to those who helped us. The Council has been a great help. The First Church in the city has done nobly. Friends and members have contributed to the needs. For all of these, we are grateful. It is our joy to know the structure is dedicated to the Lord and will be a place where men and women can learn to know Him. He is the One Who should have the credit. Truly He supplied the needs and work. He answered prayer and provided at the right time.

All who read this article are invited to visit us sometime to see the new church and worship with us. We pledge ourselves to the greater interests of missions and church work as we see the need for more Brethren in other cities and communities.



Ministers at the North Riverdale Dedication. (L. to R.)—Aeby, Schaffer, Hoover, Mayes, Uphouse, Barnhart, and Barnard.

WAR BONDS WILL BE ACCEPTED

The matter of whether war bonds could be placed in the Thanksgiving Offering has come up several times. Some folks feel that they could not give freely to both the Thanksgiving Offering and bond buying. If they could turn the bonds in, they could give so much more. Well, bonds are acceptable at the purchase price. It would be impossible to allow the full maturity value, for the Home Missions Council could hardly wait ten years to get funds to pay this year's mission pastors' salaries. But bonds are acceptable. They are as safe as U.S. money of any kind. However, they must be made payable to the Brethren Home Missions Council, Inc., Berne, Indiana.

Through the Eyes of a Neighboring Pastor

By RUSSELL D. BARNARD, Pastor, First Brethren, Dayton, Ohio

It was a GREAT DAY that Dedication Day at North Riverdale! I guess I acted a little peculiar, but why not? It was a great day, the ending of a great year, the answer to the prayer and waiting of a dozen years. The weather was perfect, the people were happy, the surroundings beautiful. North Riverdale has a beautiful church!

We're so happy for the relationship between the two congregations, and between the two pastors, Rev. Norman Uphouse and myself. There is and has been only the sweetest of Christian fellowship. Next to First Brethren, the passion of First Brethren pastor and people is North Riverdale. The church buildings are almost 6 miles apart. First Brethren is 2 miles west from the center of town, and North Riverdale 4 miles north. The first pastoral visitation I did when I came to Dayton over 13 years ago was in the section of the city where the new church is located. It was a fertile field then, and it is even more fertile now. You can expect great things from North Riverdale. She **can** produce, she **will** produce, she **must** produce. We are expecting it of her.

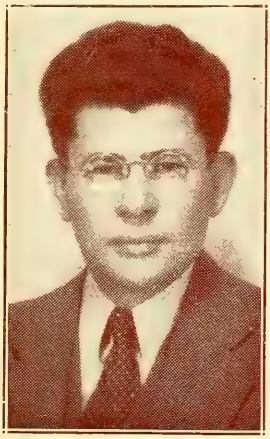
The new church plant is beautiful, commodious, and well-planned. I can say this because I did not have anything to do with its planning to any great extent. Others will probably describe the church for you, and tell of the events of the day. We shall not attempt this. Suffice it to say that there are so many ear-marks of our own plant here that it makes us feel at home. Of course, there are so many improvements and niceties, and why should there not be? So has there been in our homes and our automobiles since 1912. We thank God for his blessings, and praise Him for His goodness. We are so happy with a fellow-pastor and a fellow-congregation in the city of Dayton.

But the North Riverdale congregation and church plant, excellent as both are is not the final goal. This is only a step; there is now a Brethren congregation in the West and the North of this great city; the goal will not have been reached until there is a church in both East and South. There are open and inviting fields in both of these sections of Dayton. We wait almost impatiently until we can enter in. But our great challenge now is to help North Riverdale to be made strong and able; then we will be looking to the East and to the South.

The Zimmies Send Their Thanks

By ELIAS ZIMMERMAN

It is now some weeks since we returned to Los Angeles and to our work from our itinerary in the East. It was a long and hard trip of almost four months, constantly traveling and speaking night after night for weeks at a time. We were at the point of exhaustion when we returned home, but we rejoice and thank God for the many privileges and blessings which were ours in ministering to so many of the Brethren Churches in behalf of the lost sheep of the house of Israel. And we shall not soon forget the kindness, friendship, love, and the warm hospitality which were heaped upon us as we went from place to place. The sweet fellowship we enjoyed with so many of the brethren will long be remembered; and the wholehearted interest in the salvation of God's ancient people, Israel, on the part of so many of the churches will inspire and encourage our hearts to go on with the work that is before us.



Mr. Zimmerman

During our itinerary in the East, the work here in Los Angeles was carried on by our brother, Rev. Henry Neale, a consecrated and faithful worker. He sent us frequent reports of the activities and progress at the Mission. And it was with a good deal of joy and thanksgiving that he reported how three Jewish women made public confession of their faith in the Lord Jesus Christ as their Savior and Redeemer. Since our return to Los Angeles, our hearts were grieved and made heavy to find what havoc the war has caused among our Jewish boys. From fifty to seventy-five per cent of them are either in the army or navy, and a number of them have already been killed. Others are working in the defense plants during all hours of the day. This means that we will have to make a change in the nature of our work. We will have to deal with the older folks and children.

We covet the earnest prayers of all our friends and the friends of Israel for God's continued guidance and blessing upon our labors among God's ancient people, and especially upon our efforts in finding and securing the right kind of a building for the work that is before us.

Today Is Day of Good Tidings

By R. PAUL MILLER

There are some very potent things for true Brethren people to keep seriously in mind in relation to our Home Mission work and the approaching Thanksgiving Offering.

FIRST—The most remarkable opportunities for advancing the gospel here in America have been laid at our door today. We can prove ourselves unworthy of them and lose them through failure to rise up and seize them. We can refuse the sacrifices that are the life blood of all progress of the gospel.

SECOND—Today there is placed in the hands of God's people the greatest financial ability to prosper His work that we have ever experienced. Shall we turn it to account for God and glorify Him with it, or waste it on our own desires? **"We do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light some mischief will come upon us: now therefore come, that we may go and tell the King's household." 11 Kings 7:9.**

Brethren, today is a day of good tidings for us, and it is a day for us to take those tidings to lost men. We stand before God in trying and tragic days that test the metal of God's people and the measure of their devotion to Him.

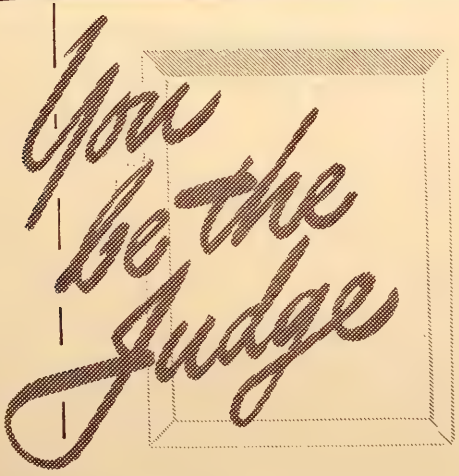
THIRD—We do not know how soon our present opportunities may be taken from us. Unforeseen disasters, pyramiding taxes, and a thousand other unknown factors may soon cause thousands of Christians to lament the funds that they **could** have given for saving men, but which were swept away through the misfortunes of war. **Funds given for spreading the gospel are the only real and eternal savings account you have.** This is your golden opportunity to increase it, and Glorify God. The godless are using their prosperity to increase the wickedness of this world and serve the ends of Satan.

God help our Brethren people to use their blessings to save the lost. It will be a good thing to remember after you reach the other shore. Think it over!

Do Brethren Home Missions Really Pay?

Financially Or Spiritually?





In April, 1934, R. Paul Miller, secretary of Brethren home missions, made his first survey of Covington, Va., as a field for a new Brethren Church. In October, 1934, Herman Koontz was secured to start weekly Bible classes in that city. In May, 1935, Bernard Schneider, just graduated from seminary, arrived on the field to hold regular services. In June, 1936, their new building was dedicated and the first revival was held with 43 decisions. In May, 1938, they held their second revival with 102 decisions. In April, 1940, they held their third revival and had 130 decisions. In 1939, with 183 members and a Sunday School of 195, they became a completely self-supporting congregation. **Just 4 years after regular services began Covington was able to stand alone!**

In early 1937, Paul Bauman started a Bible Class in San Diego, California. The class met in a private home until the fall of 1937, when a store room was rented. In March, 1937, the present lots were bought. In July, 1938, Albert Flory was secured as regular pastor. The group kept meeting in the store room until June 15th, 1940, when their new building was dedicated. In October, 1942, with a church membership of 140 and a Sunday school of 153 the San Diego church became self-supporting. In just 4 years! Think of it!

For years the Fort Wayne congregation was a struggling handful of people who seemed unable to make progress. Location, building, vision, and many other things seemed against them. In September, 1935, Leo Polman and his wife were secured to lead this little group. After two years of hard work things began to happen. A new spirit developed; new members were added; finances improved, and growth really began. In 1938 their present building was purchased. In 1940 Brother Polman was called to be Secretary of Publications, and John Aeby became pastor. In 1941 Fort Wayne, with 147 members and a S. S. of 123, became a self-supporting church. This congregation already stands among the leading churches in giving to home and foreign missions.

This list could be multiplied on and on, but these few cases are sufficient for Brethren laymen to see how home missions are the field in which to invest—for time and eternity.

There are many new Brethren mission fields today just as promising as Fort Wayne, Covington and San Diego.

Will you help them this year? Next year may be too late!

Home Missions Lead Way to Greater Things for Christ

By ROY A. PATTERSON, Layman, Dayton, Ohio

We would not have you conclude that it is our belief that Home Missions alone lead the way to greater things for Christ; but we are firmly convinced the Brethren Home Missions Council, along with The Foreign Missionary Society of The Brethren Church; Grace Theological Seminary; Women's Missionary Council of the Brethren Church; The Sisterhood of Mary and Martha, and other fine aggressive organizations, is leading the way to greater things for Christ. These statements are not opinions but are facts, substantiated by reports given at our Conference at Winona.

Your offerings to Foreign Missions totaled nearly seventy thousand dollars; the special offering to Grace Theological Seminary, taken at Conference, exceeded eleven thousand dollars; the total income through The Brethren Home Missions Council was more than forty-one thousand dollars. The other organizations mentioned presented similar reports. In all, this has been the greatest year in the history of The Brethren Church.

Becoming more specific and restricting our further remarks to the work of The Brethren Home Missions Council, we want to recall that less than five years ago The Brethren Home Missions Council came into existence and with no more material possessions than a new born babe but exceedingly rich in His abundant grace. Today we enjoy the most prosperous and most blessed time of all our home mission experience. We just rejoice in seeing the work grow and souls being led to Christ; we also rejoice with and pray for all other home mission endeavors, by whomsoever carried on, if those endeavors also lead men and women to Christ. Will you rejoice with us and pray for our work?

The Brethren Home Missions Council leads the way to Christ in the dedication of means. During the year 1940-1941, the mission churches in their local work contributed the sum of $67,944.00, and in the year 1941-1942 the sum of $77,956.00; thereby reduced their building indebtedness by $21,417.00. Of the five churches giving the larger amounts per capita to home missions, four are now home mission churches, the other became self supporting just last year. These per capita ratings running between $9.75 and $7.08 per person. In the year 1940-1941 these mission churches gave $11,488.00 to benevolences; in 1941-42 these same churches gave $17,462.00 to the same cause. Your "mission dollars" are not going into "sponge" mission churches but into churches that are leading the way to greater things for Christ by proper use of their possessions.

Let us look at our mission churches in another way and we will discover that they lead the way to Christ in spiritual things. In the year 1940-1941 these churches had 150 decisions for Christ, last year 200 accepted Christ at their altars. If we will examine the records a little more we will find all of them having prayer meetings during the past year with an average attendance that would put some of our larger churches to shame. Their church and Sunday school attendance averaging seventy-five per cent of the enrollment. If we had the time, we would like to take you into the class rooms of Grace Seminary and let you see those from our mission churches who are training for more definite Christian work.

May we now ask you to spend a few moments in going over the list of our fine consecrated pastors who occupy the pulpits of our mission churches? Fine examples of consecrated Christian leaders, are they not? We love every one of them.

Need we say more? When a people are ready to give sacrificingly of their possessions; to expend their personal talents and offer their prayers to bring sinners to Christ and do bring them to Him, when these same persons are ready to further devote themselves to the cause they love, we can but say, "Brethren Home Missions Lead the Way to Greater Things for Christ."

Friends of home missions, if this feeble article has inspired you and challenged you, we pray you will give expression to that inspiration in helping to make this Thanksgiving offering to home missions such that a greater record can be written as we seek to lead the way to greater things in Christ. We thank you from the bottom of our hearts for your loyal support in the past, and pledge our best administration as we look into the future.

Just Think

60,000 churches last year reported not one soul saved! There were also 30,000 churches closed down, says Rev. John Zoller of Detroit. Listen, reader, what will you do about this matter? (Los Angeles, 3rd, Bulletin) May we make a suggestion? Don't forget the Home Mission offering at Thanksgiving.

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Why Should Home Missions Interest a Foreign Missions Secretary?

By LOUIS S. BAUMAN, Long Beach, Calif.

I have been asked to answer this question: "Why Should a Foreign Missions Secretary Be Interested In Home Missions?" My answer to that question is simple. A foreign missionary secretary should first of all be a Christian interested in carrying forward the work of our Lord and Saviour Jesus Christ until He shall come. The early church knew little about the many divisions that exist in the structure of the modern Christian church. The cause of Christ was one in that day. It should be one today.



Dr. Bauman

A foreign missionary secretary should be interested in home missions because the Great Commission calls for the carrying of the gospel first to Jerusalem, and then into Judea, and then into Samaria, and then to the uttermost parts of the earth.

Again, it is evident that the Great Commission itself bases foreign missions upon home missions. The Master, in His infinite wisdom, gave the plan in the Great Commission itself: "Beginning at Jerusalem." That simply means that a home base must be established for the carrying of the gospel into the regions beyond. Missions in Judea, Samaria, and in the uttermost parts of the earth rest upon the success of the work first in Jerusalem.

A goodly part of our foreign missionary offering last Easter came from churches that are still home missions. We are ready to risk making an estimate offhand that 80% of our foreign missionary offering came from churches that were built under the direction of home missionary work. Need we say more?

It's Those V's That Bring

✳

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✳

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Yes, . . . Your $5.00 along with many others will send forth that blessed gospel through the printed page. Become a Sustaining Member of the Brethren Missionary Herald Co. A gift of $5.00 or more will make you a missionary with us! Some could give more—give as the Lords leads.

Across the Nation



WITH OUR SECRETARY

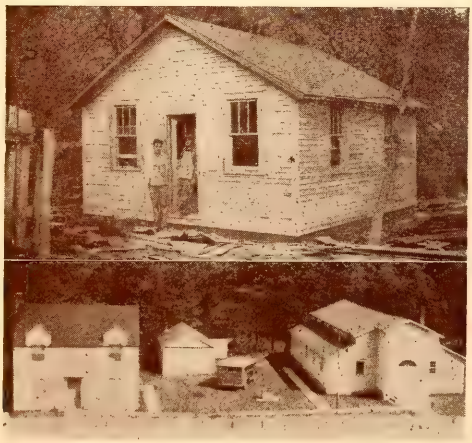
Clothing Room Is Completed—

Ever since the Clayhole work was started Mrs. Landrum has had to carry on the distribution of the clothing sent by the churches in part of the garage. It has been a most inconvenient arrangement all around. The Central District W.M.C. discovered the need and underwrote the cost, so that the building could be supplied at once. The next problem was to get an efficient builder to erect it. We thought we had Wesley Miller lined up for the job, but when the time came, he was busy installing a basement under the Osceola Church.

The Lord has ways of getting all His work done. A delay came in the Osceola operation and at once Brother Miller telephoned us that he could go to Clayhole and put up the clothing room. On a few hours notice we went down together. He, Sewell Landrum, and the Secretary did the work. Had it not been for this opportunity the building would likely have had to wait until next year, due to lack of builders. We had to rustle up material after we were on the job and this delayed us a day or so. But as soon as things got started they happened mighty fast. In nine days from the day we left Berne, we were back. The building had to be painted, a side walk laid, and the clothing racks put up. Wesley Miller had to return by then, so these items were left for Sewell Landrum to finish. He obtained some local help and the building is now completed.

As we left Hazel said, "Now we are ready for the clothing." They had received very little this fall up to the time of our leaving.

Brother Wesley Miller seems to have found a ministry of church building in the Brethren Church. He built the Osceola Church, the Clayhole parsonage, and is now working on the basement at Osceola and expects to erect the Fremont Church soon. We appreciate the fine spirit he shows in helping us out in these difficult days.



ABOVE—The new clothing room at Clayhole, with "Architect" Wesley Miller and Rev. Landrum on the job. **BELOW**—A new view of the Clayhole Church and parsonage. Note the Sunday School bus.

North Riverdale Dedication—

Just one year ago last May, the little group of about 30 members of the First Brethren Church of Dayton made their final decision on establishing the North Riverdale Church. They agreed to sever all connection with the mother church at once. They elected their first officers, and began to raise money for their new enterprise. Lots were purchased at once at the present location.

In July 1941, a tent meeting was held on the lots and the first real impact on the community was made for the Brethren faith. The First Brethren Church congregation attended the tent meetings freely and supported them most liberally. In fact they have been loyal in helping to pay for the cost of the new building. Brother Russell Barnard, the pastor, has shown the finest spirit in fostering the new work through all these months of hard work in establishing the new church.

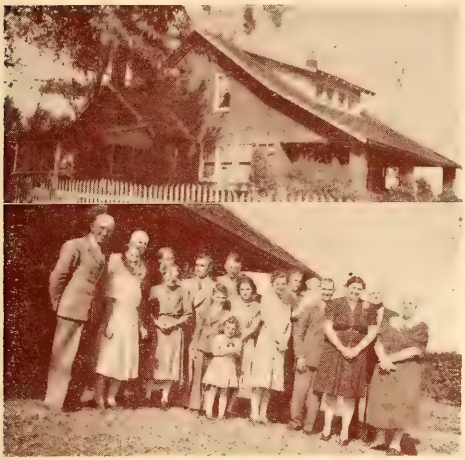
For months after the tent meeting this new group was kicked around from one meeting place to another. First they met in a school building, then an auto display room, and finally in a store room, from which they moved into their present beautiful structure.

In spite of all the setbacks, under the able leadership of Pastor Norman Uphouse, the church and Sunday School grew steadily. Today the prospects were never brighter. People in that section have awakened to the faith that the Brethren church believes. The work has a high standing in the community.

The building is one of the finest in our Brotherhood today. But for the splendid assistance of Brother Lee Burkett at the start, materials could not have been secured with which to erect it. His counsel and assistance have been invaluable. Then there was the timely aid of Brother Kinsey in arranging finances for the parsonage. The list of outstanding acts of devotion to the work from among the members would include almost every one! No finer group of people could have been found to start a new congregation.

Brother Uphouse has been proven to be God's man for this work. He has won the hearts and full cooperation of his own people and the high esteem of the entire community. We were sure that we made no mistake when he was appointed pastor. He is a hard worker at God's task, a strong preacher, and a real pastor of the flock.

Beginning with Sunday School in the morning, with an attendance of 146, it was a triumphant day all the way through; a real dedication in every way. Brother Uphouse gave the morning message in his characteristic and effective way. Outstanding musical talent was presented by Prof and Mrs. Moyer with their Solovox and Mary Catherine Hoffman singing. A bountiful dinner was served, free to all, in the basement of the church at noon. At 2:30 the dedication service proper was held with the Secretary doing the



ABOVE—Home of Brother and Sister C. E. Baker at Roann, Ind., where the first meeting of new Brethren group was held in October. **BELOW**—The group who attended the meeting.

preaching. Brother Roy Patterson gave a most fitting message previous to taking the dedication offering. Not only is he president of The Home Missions Council, but he has also been very close to the local work since it was begun. With no pressing whatever, the offering totaled $1502.00, being more than half cash. A most unusual thing. The aim was to increase the offering to $2000.00 at the evening service. This no doubt was done.

Brother Charles Mayes of Ashland, Ohio opened the first of a series of evangelistic services at the evening hour. All told it was a most wonderful time and a happy one for all those who have prayed and sacrificed for this work. There is little doubt but that God is laying the foundation for a great work in North Riverdale for His own glory. We are glad to have had even a small part in contributing to the remarkable growth that has come even thus far.

WHEN GOD HAS WORK TO BE DONE, HE CALLS ON A BUSY MAN—

P. S.—The other kind dresn't have time.

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flock at Horeb.

Gideon was busy threshing wheat by the wine-press.

Saul was busy searching for his father's lost beasts.

David was caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.

—Unknown.

HE REMAINS

Jesus, Thou all unchanging One,
 Hope of thy church in this dread hour;
Victor o'er death, Eternal Son—
 Draw near; we seek Thy grace and power.

The darkness deepens all around
 While ruin yet o'er ruin heaps.
Lord, in this hour may we be found
 Trusting in Him Who knows and keeps.

Midst cannons roar and fiery darts
 On all around—land, sea, and sky—
We upward look with longing hearts
 And for Thy quick return we cry.

—Frederick C. Glass.

Lest We Forget



Pray Daily for a

BOUNTIFUL THANKSGIVING OFFERING FOR HOME MISSIONS

Our Thanksgiving Offering In the Light of Our Opportunities

"WAR MELTS HEARTS FOR THE GOSPEL"

By L. L. GRUBB, Hagerstown, Md.

By declaration and practice the Brethren church is a firm believer in the prophetic Word. If that Word means anything at present, it means that the rapture of Christ's body is near at hand. The challenge of an apostate, unbelieving, indifferent world and church was never greater than it is today. The present mighty conflict of steel has melted the hearts of millions and made them receptive to the gospel, especially among Israel. In short, this current opportunity for service is the **greatest** ever laid at the door of The Brethren Church by the Holy Spirit of God!

God is a dealer in practicalities. He expects His people to show their love for Him in overt spiritual fruit. By our own statement we claim to have the message this dying world needs. What greater impetus should be necessary to cause us to loose our purse strings and make this the greatest home mission offering in Brethren history? **our gifts** are the answer to these God-given challenges. By those gifts you have reached hundreds in Hagerstown who may not have heard the gospel otherwise. Thanksgiving time is **soul-winning time!** As a home mission pastor let me say, from experience—**Home Missions Pay!**

"LET'S GIVE WHILE THERE IS YET TIME"

By ARTHUR CASHMAN, Mansfield, Ohio

Scriptural signs of Christ's return, according to Dr. L. S. Bauman and other prophetic scholars, indicate that all of the ambassadors of grace may soon be caught away from the lost of the earth, unable to continue the gospel of reconciliation which has been entrusted to us. Then it will be too late to give to missions, or to even spend for other purposes what we failed to give.

Enmity toward the preaching of the fundamentals of the Bible is becoming so evident that we may suddenly find it impossible to propagate the faith we love so dearly. The present wave of prosperity cannot endure long. Should the war come to a sudden end, multitudes would be unemployed and even internal revolutions may be expected. Should the war be a long one, compulsory investments and increased taxation to help meet the war costs will affect the ability of all of us to give abundantly to Christian work in the future. Many expect a new social order, affecting the medium of exchange, causing many thousands of Christians to wish they had given liberally to spread the gospel when they could have done so.

Do we really believe that the preaching of the gospel is the greatest privilege of the redeemed? If so, let us arouse ourselves and give voluntarily **now** for our Thanksgiving Home Mission Offering while there is yet time. An investment in bonds and stamps, as important as it is, will never pay future dividends equal to the salvation of souls.

"EVERY CHRISTIAN IS GOD'S STEWARD

By ALBERT FLORY, San Diego, Calif.

"What!" shouted the dissatisfied customer, "Sixty-five cents for just a hair-cut!" "Yes," said the barber quietly, "Money is flowing freely now, and the barbers have decided that they might just as well have some of it."

The barber certainly struck one truth, money is flowing freely now. We can be sure of another thing—others beside the barber are out to get it; and the child of God is still a steward of the money God has given him. It is for him as never before to consider how he invests it; that it shall be invested wisely. It is no doubt wise to invest some of it where it will bring dividends here after the war, if our Lord should tarry. The investment that counts, however, will be that investment that will bring dividends throughout eternity. While money is flowing freely, let us invest it in something that will bring a dividend a thousand years from now as well as next year.

The home mission offering offers this opportunity of investment. As a home mission pastor of a church where several thousand dollars of this money has been invested for the glory of the Lord, we feel that we know whereof we speak when we say that such money is invested for eternity. We have seen scores of lives, young and old, given to Christ. The first person to some to Christ from the money invested in San Diego was a man 77 years old who, at 81, says he is "Happy on the homeward way." The latest baptism in the church was a little girl of nine, brought in the Sunday school bus. We have seen practically all of these children give their hearts to the Lord. How many lives will be touched directly and indirectly from these lives won as a result of money invested in one home mission church, only eternity will reveal.

Realizing the value of a soul, and realizing that each life won for Christ can represent many more, it is easy to see how the dividends will multiply for eternity. In home missions, we are building for eternity, let us continue to build for eternity though the horrors of a war be upon us.

"BATTLE FOR SOULS" IS OFFENSIVE WAR

By THOMAS HAMMERS, Tracy, Calif.

A man who saw service in France during the last war recently said in a prayer meeting, "Within the next six months there will not be an able-bodied young man left in our community. Having seen men die without Christ on the field of battle, I feel that as never before we must pray that in some manner many of these young men will find Christ as Saviour before it is too late."

Never has the Brethren Church been faced with a greater challenge. Time is short! These men must be won for Christ **now!** Tomorrow may be **too late!**

Honestly, brethren, are we awake to the fact that we are "in a war," that is, "a war with Satan." Now is the time for us to gird ourselves for battle. Let us "put on the whole armour of God." Let us take up

the weapons of our warfare as provided by God. Let us go forth into this "battle for souls" in the spirit of Victory. Hasten, Brethren, souls are precious! time is valuable! We dare not devote our time, our resources, our energies to anything which does not contribute to the Winning of Souls.

Ours must be an **Offensive Warfare.** Defensive action is not enough. To be content with merely barricading ourselves behind the four walls of our churches will bring defeat, and souls will not be saved. Today the church at best can be little more than a "field headquarters." But the army of the Lord itself, must be "fluid" in its movements, in order to keep up with the ever-shifting scene of battle.

Mass movements in our population have taken place, which means that our battle fields have shifted overnight to positions and areas where **we have no churches.** But—**to the people** we must go with the gospel. We must carry the battle into the enemy's territory.

To effectually wage this warfare we need men and equipment. But we also need **money!** How dare we **invest less** in the "Battle For Souls" than we will be called upon to invest in the present "Battle For Freedom?" This Thanksgiving, invest in the greatest liberty known to man, namely, "the liberty of souls in Christ Jesus!"

"AWAKE OUT OF SLEEP" WARNING TO CHRISTIANS

By ROBERT D. CULVER, Fremont, Ohio

"And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed."

This thought must have always prompted Apostle Paul to do his best in the work of missions. He looked for the Lord to come momentarily, and even in his day the indications seemed to be that the church age might end before he saw death. So, he worked the harder that the gospel might go out without restriction till the coming of the Lord. If Paul thought it necessary to "awake out of sleep" because of the nearness of completed salvation at Christ's coming, how much more should we, living 1,900 years later. Certainly, the indications of the imminence of the coming of our Lord which we see all about us are reason enough to be concerned that this year's offering for home missions be the largest—for, before another year rolls along the time of harvest in the age of Grace may be forever.

One need not look beyond his own community to see opportunity for expanding the work of Christ. We live in a world of opportunity as far as the gospel is concerned, for there isn't a place in the world where the message of grace is not still news. The field is still white, ready for the harvest, as when Jesus looked at it centuries ago. Laborers in the harvest are still the need for which we must pray. We can supply this need in part, by enlarging our giving for home missions.

SEES 300% INCREASE IN NEW TROY OFFERING

By RUSSELL WILLIAMS, New Troy, Mich.

We have two kinds of time here in the west corner of southern Michigan. We have fast time and we have—extra—fast time. Our church clock is set on extra fast time. Underneath is this slogan:

"This clock is set on the fastest time possible to cooperate with our government in speeding war work. Let's use this same speed in working for our Lord!"

Paul, in a vision, saw a man praying for him to come over into Macedonia and help them. The Brethren Church faces a similar appeal in the United States today. People are hungry for the simple gospel story. The door of opportunity is swinging open. If we wait we will lose the vision and the door will close. The hearts that are open and responsive now will grow cold and hard and Satan will sow the seed of false doctrine. Tomorrow is too late.

Necessity is laid on us to give ourselves and our money. If we cannot win a physical conflict with "too little and too late," we certainly cannot win souls for Christ that way. Then our money must go so that it will do the greatest amount with the greatest speed. We do this when we give our offering for home missions at Thanksgiving.

The Thanksgiving offering for home missions is our answer to the plea of the unsaved here in America. How will the Brethren church respond to this plea? How will I respond?

The New Troy church is going to answer by giving a home mission offering at least three times as large as last year's offering—first of all giving our own selves. Will you join us? Redeeming the time for the days are evil.

CLAYHOLE TRYING TO DOUBLE THEIR GIFTS

By SEWELL LANDRUM, Clayhole, Ky.

Opportunities for advancement in The Brethren church are being presented to the Brethren people as never before. The question before us is, what will we do with the opportunities God has given us?

Here in our Kentucky field we have opportunities we are not able to meet. There is a community that has been looking to us for a Sunday school for the past two years. Quite often we meet some of the folks. They ask: "When are you coming to our community to hold Sunday school?" All I can say is: "I hope I can come or send some one soon." Two years have passed and they are still waiting.

We also have the opportunity to teach the Bible in the public schools. Four schools have opened their doors to us. They are wondering when we will be there. Our other duties around the mission prevent us from taking advantage of these opportunities. Help us to reach the neglected places for Christ, here and elsewhere by giving the largest home mission offering in the history of The Brethren church.

The people at Clayhole hope to more than double their offering of last year. We have been blessed by the offerings of the Brethren people, so we want to have a part in helping some one else.

"SOMEBODY SACRIFICED TO GIVE US THE GOSPEL"

By J. RUSKIN GARBER, Spokane, Wash.

The approaching Thanksgiving offering for home missions is of unusual importance in view of world conditions and our present opportunities. In one of

What Would the People of Europe Give for Our Opportunities to Give?

history's darkest hours the world is crying for a little light to guide the way through the maze of darkness and sorrow.

A world eager for a little love amidst the ravages of hate peers into the uncertain future for a ray of hope. False doctrines and creeds are thriving on the hungry hearts of these people. A great door is open to those with a vision of the possibilities of this hour. God's stamp of approval upon building new Brethren churches is evidenced by His blessing upon these works of faith in our denomination in the past.

To meet this challenge we should launch out on a bigger home mission program than ever before. Somebody sacrificed to bring the gospel message to you and me. Are we thankful? Let's express it in our Thanksgiving offering.

"THERE'S NO SHORTAGE OF MATERIALS WITH GOD"

By NORMAN UPHOUSE, North Riverdale

A friend said, "The golden hour of opportunity is now. Now is always honest and upright. It is the aristocrat of adverbs."

From the standpoint of opportunity, we can truthfully say to the Brotherhood, now is the time to enlarge our borders. In spite of the curtailment in building materials and the dwindling supply of skilled labor, it is still urgent that we become better established where we are and to stake off new territory in other places. **There is no shortage of things with God.** He can supply where things are needed. Further, it will not interfere with the war effort to go into new communities and to lay the foundation for new work.

In some places we have found entire sections without a clear testimony for God. It's pitiable, but true. Modernism has raised its head and we must move in with a sound Biblical program. If we do not, God may raise up others to do it and they will receive the blessing.

Since there is a rising cost of those things necessary to bring about the establishment of more Brethren churches, our home mission offering ought to be greater to make all things come out even. Then it ought to be greater still to permit advance all along the line. Men are making big money in most places, and we dare say **now** is the golden hour of opportunity to be a part in making our Thanksgiving offering really great.

Here at North Riverdale, we are appreciative of all that the Home Mission council has been able to do for us. Brother R. Paul Miller has ably assisted from the start. These things make us feel that our Brethren church at large has a great future in Home Missions, but let's prove it **now.**

"LET'S MAKE OBSTACLES AN IMPETUS FOR CHRIST"

By RALPH COLBURN, Compton, Calif.

The apostle Paul, in writing to the Corinthians, said, **"For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).**

Immediately upon the suggestion of an expanded program for home missions, the present reaction is that it can't be done. You cannot build, there is a shortage of trained workers, conditions are too unstable, etc. These are the adversaries. Paul did not say **"but** there are many adversaries." He took the attitude that we must take—wherever you will find an open door, you will find many adversaries. They do not constitute a valid excuse for forsaking the field, or turning aside. They only add to the challenge.

Today, as never before, there are open doors before the Brethren church. Today as never before, there are adversaries, obstacles. If we as a denomination allow these obstacles to act as a stop sign, we will lose ground we will never regain. It may be hard and costly to advance for Christ in these times, but the gains are worth it. Let's make the obstacles and impetus for Christ's sake!

SACRIFICIAL GIVING NEEDED TO COMBAT PERILS OF WAR

By PAUL E. DICK, Winchester, Va.

Home Mission Offering time is here again. Never have we had such an opportunity before us as we have today. God has been blessing us most wonderfully and the best part of it is, He is going to bless us even more in the future. If ever there were a time in which more pure gospel was needed, now is the time. Men are grouped together in defense plants and in other work as never before. They have more and more opportunity to blaspheme Jesus Christ and His blessed church. Sin is running higher and higher because of the perils of war.

To meet the tempo of this sin and wickedness we need more Brethren churches which will carry the gospel to these men and communities. Our home mission offering is but a few weeks away and our opportunities to meet these great needs are greater than ever. Are we going to let our country go hungry for the Bread of Life because of an unwillingness on our part to sacrifice for Him who gave all for us? God Forbid!

We plead with you to give of your best to the Master. Your sacrificial offering may be the means of winning many precious souls.

"IF WE ALL GIVE A TENTH FOR THANKSGIVING"

By RALPH RAMBO, Modesto, aClif.

How important are the souls of men and women, boys and girls? Maybe not so important in the eyes of the world at war but they are all-important in the mind of our Heavenly Father. In fact, so important that He was willing to give up His greatest possession, "His only begotten Son," that they might be redeemed. I wonder if we, as Christians, have not ceased to realize the seriousness of a lost soul. The Bible, the "Word of God," records the fact that if a man dies without Christ he will spend eternity in hell. **Do we believe this?** Then we have a great responsibility to tell it to the world, and to also tell the glad news that Christ died to save men from hell.

But, you ask, why is this particular offering so important? What have world conditions to do with it? If we believe the Word of God we cannot help seeing that we are living in the very last days of this dispensation. The time left to give is short. We are looking, yes, and longing for His coming; and He tells us we are to comfort one another with these words: but He also tells us to **"occupy till He comes."** Never have Christian people been blessed with greater prosperity. Farmers are receiving higher prices for their products, wages and salaries are greater, and even our boys and girls are receiving compensation unheard of a few years ago.

Now, if we will all honor God with His "tenth," what an offering we will have this fall; and if the Lord tarries, think of the new Brethren churches we will be able to establish. Churches where the gospel of the the grace of God is preached, churches where Christ is held up as the only Savior from sin, and not as an "ideal for Christian living." **Friends let us take advantage of our opportunities today!**

"BRETHREN MUST SHARE THEIR HERITAGE WITH OTHERS"

By WALTER A. LEPP, Cleveland, Ohio

"You are giving people assurance. You are dogmatic. Because people today are jittery they come to hear you."

A modernistic pastor of a large Cleveland church was speaking to the Cleveland Brethren pastor about the type of sermons people want to hear today.

Asked why he didn't preach the same "assurance," he replied:

"I can't, because it isn't mine to give."

Right there is the great challenge to Brethren churches today. They have the gospel. They have the "assurance." What are they going to do with it? Keep it for themselves, or "go tell" others?

Thanksgiving time is the test. With employment running at peak, wages and salaries high, now is the time to prove our gratitude.

When we as Americans pause to consider our fate, compared to other countries, our giving to home missions this year should be **hilarious** as well as **liberal.**

"CONSCRIPTION OF WEALTH NO REMOTE POSSIBILITY"

By JESSE HALL, Bellflower, Calif.

"The King's Business Requireth Haste" (1 Sam. 21:8).

Present world conditions bring home to us the need for immediate action. Precious souls for whom Christ died are eternity bound—but where? The need for reaching them with the gospel **now** has become increasingly urgent. It is our responsibility as believers to take the message of salvation to them without delay.

In this connection we need to hear again the words of our Lord Jesus Christ as He says, "Lay not up for yourselves treasures upon earth but lay up for yourselves treasure in Heaven." How useless to engage in the folly of piling up this world's goods only to have them swept away in a moment of time! Would it not be better to invest those funds **for Christ** and the salvation of men **now** than to be one of those who **one day wish you had?**

The Thanksgiving offering for Brethren home missions gives us an opportunity of investing for eternity, to be "rich toward God." Who knows but what this may be the last opportunity we shall have to give **freely** of our means for the Lord's work. The conscription of wealth is no longer just a remote possibility. Child of God, you had better make your money count for Christ. It is still within your power to say where it shall go.

Yea, verily, "The King's Business Requireth Haste."

"IF THIS WERE OUR LAST CHANCE, WHAT WOULD WE GIVE?

By DR. J. C. BEAL, Waterloo, Ia.

Opportunities missed will never return. There never again will be a time so favorable for soul-winning as the present. Reaching men for the Lord grows increasingly difficult. New heresies are being promulgated. More and more the minds of folks are engrossed with the exacting demands of the war. Taxes to meet the staggering costs of this war take more and more of our incomes.

Indications point to the soon return of our Lord. Days of service grow fewer. The time nears when we must give an accounting of our stewardship. It seems "now or never" in the work which so much concerns us all. As we face the Thanksgiving offering for our home missions work, there should come a seriousness never yet experienced. This may be our last opportunity to give before the Lord calls His church away. With the opportunity still ours, let's do the best job we have ever done. Let's make at least some sacrifices for the work of soul-saving. God's work should take place over all else. Fine as was the offering last year, this year's giving should surpass that of last year. Let's please **Him** in our Thanksgiving offering.

"THE HARVEST IS GREAT; OUR OPPORTUNITY IS PLAIN"

By DON BARTLETT, Flora, Ind.

Never in the history of the world has there been such a state of universal chaos as there is today. Men utterly confused and nations in distress; and yet, the very condition itself is but the outward manifestation of an inner disease. Never has our nation been so spiritually empty, so far from God. Never has the need of the gospel been so great, and never has there been a greater opportunity to present it.

Men and women everywhere, because the realities of war are being brought home to them, are, in their sorrow and distress of mind and heart, becoming conscious of their need for a spiritual life that can bring comfort and sustain them when material things fail. Men and women are tired of "religion," but they are hungry for the simple gospel which is still the power of God unto salvation.

We are prone in times like these to say "wait" until there is some order restored, or that there are too many problems, priorities on building materials, tire shortages, gasoline rationing, etc. Now these are real problems **for us,** but **not** for the **Lord.** How the Lord has rebuked us in the past few months for such thinking! How many of us thought that our national conference could not be up to par because war conditions would keep folks from attending? The Lord rebuked us by giving us one of the best conferences in recent years. How many communities have been able to complete their buildings in spite of the war! Many of us were a little fearful that the seminary offering would not measure up to last year's, but the Lord rebuked such faith with an offering that came dangerously near doubling that of last year!

God is still on the throne, and no war or combinations of wars can shorten the arm of Our Lord!

The **need** is **great.** The most difficult fields are white to harvest. Our job is to apply the sickle and

Up-to-Date Or Ont-of-Date

The case rests with you. It is our desire to supply you with the best, most current magazine possible, but we need your help in doing so. This can be accomplished if you will send us information regarding your meetings and conferences at least two weeks before they are to be held. What is the verdict?

reap. The fields are ready. Are the labourers? Let us give as we have never given before that the gospl may go out to a hungry, and dying nation.

"OCCUPY TILL I COME" DOES NOT MEAN "TAKE IT EASY"

By HAROLD O. MAYER, Juniata, Pa.

"Occupy till I come," were the words of our Lord to those who thought that the kingdom of God should immediately appear. No doubt there were those in that day who thought that the best thing for them to do was to sit back and await the ushering in of the kingdom.

Surely we can see a deadly parallel in the existing condition of today. On every hand we hear the cry, "surely we are in the last days," or "surely the Lord must soon come." This is and should be the blessed hope of every born again believer. Yet on the other hand we hear some saying, "if the Lord is coming soon, why should we expand and open up new points, why not hold that which we already have."

Our Lord said "occupy till I come." A more literal translation would be, "do business till I come." Never did He say, "sit back and take it easy till I come." These are days when we should buy up opportunities, days when opportunity for doing business for Him is greater than ever before.

These are days when men and women are open to the gospel. They are seeking the very thing that we have. They are awakened to their need as they have never been before. Even unregenerate politicians have a certain "God consciousness" that was unknown or unheard of six months ago.

Again these are days when the spirit of patriotism is mounting higher and higher, and as the records clearly show, the morals of this great nation are dripping lower and lower. In the light of what we know of the conditions brought about by World War I, can you picture the post war world of today, should the Lord Jesus tarry? This fact alone should cause us to do all in our power to further the gospel of Jesus Christ.

It is good business to invest our money in that which is profitable. Saving souls is profitable. "He that winneth souls is wise." Be wise! Lay up for yourselves treasures in heaven. Give to home missions as you have never given before that when he comes He may find us doing businss for Him till he comes.

"SAMPLE OUR COMMUNITY WITH GOSPEL OF CHRIST"

By CONARD SANDY, Los Angeles, Calif.

A man just left the door. He said he was "sampling the community with cigarettes;" by which, he meant he was giving out free samples of his particular brand to those who would receive them. This is just one method the enemy is using in these last days of the age.

Then I thought if the enemy is that desirous of getting new customers for one of his products, ought not Christians be doubly busy "sampling the community"—every community in the United States—with the glorious gospel of the Lord Jesus Christ?

On the day of His ascension the Lord Jesus placed home missions first in the Christian's activity. He gave the orders to begin at the home base. America —our home base—needs this message today, because:

1. There are more people here now than ever before.
2. There are more non-christians here than at any previous time.
3. There are more Americans going to Christless graves per day, because of the war, war-work and war-nerves.

Here, Brethren is our field, our opportunity, our challenge. Let us "sample it with the gospel."

"THE MESSAGE, THE DESIRE AND THE OPPORTUNITY"

By ROBERT W. HILL, Osceola, Ind.

I think that I can give you three good reasons why we should back up our home missions offering as never before. The Apostle Paul was the most successful of home mission preachers. As a Roman citizen, he founded more churches in the Roman Empire than any other man.

He had the message. The message was new and spread much faster than today. Yes, times have changed but not the gospel. It is the only message that can soothe a broken heart. God has entrusted us with this saving gospel and we must pass it on now.

He had a desire to tell that message. Paul was so thrilled with this message that he told it to all. Can we say that we are not interested in the saving of souls? Surely we have a desire to get that message to hungry hearts, now is the time.

He had the opportunity to tell the message. Whether in bonds, or on the sea, or before kings, Paul was faithful in telling the story. God gave him these opportunities and He has also given us opportunities as never before. We must do something **now.**

How About It?

The following, asserted to be a true incident, carries its own point:

A man who had ruined his health by liquor, looked sadly at his wife, whom he had promised repeatedly that he would reform.

"Jessie," he said, "you are a clever woman—a courageous, good woman. You should have married a better man than I am."

The prematurely aged wife looked at him sadly. "I did, James," she said, quietly.

Brother, are you really the man that your good wife married?

An Important Suggestion

"WAR LOADS COME FIRST"

Rationing of gasoline is merely a mild forerunner of controls over retail and high way transport which will inevitably include priorities on freight space and ratings.—From Business Week.

May we urge you to order early, your Christmas needs of books—Bibles—Plaques etc. Assuring you we will appreciate your cooperation to the utmost of your abiliy, we are, In His Service,

The Brethren Missionary Herald Co., Inc.

Leo Polman, Secreary.

News from Brethren CHURCHES

THE FIRST CHURCH, JOHNSTOWN, PA.

We enjoy reading the many fine articles and the heartening news of the many victories taking place in the various churches. However, we have been very neglectful and derelict in sharing ours. Therefore, we are giving the highlights of the last six years. We hope to write more frequently in the future.

March 7, 1936 marks the second great flood in the Johnstown area. We know something about this flood. We were here when it happened! We had just begun an evangelistic meeting in the First Church on the previous Sunday. Suffice it to say that the flood put a stop to the services.

The first meeting of the church following the flood on April 5, was held in the Sunday School section of the church. 252 crowded into this section, for the rest of the church was covered with mud. The writer had the nerve to preach a Foreign Missionary sermon to the people whose homes had been flooded —whose church was so badly damaged that it required about $5000.00 to rehabilitate. Nevertheless, the people responded and gave $800.00 for Foreign Missions, even before they raised a cent to put their homes and the church back in order. I said, "Brethren, God will honor you for this Christian act."

The following figures are the evidence:

October 14th, 1941	$2748.00
January 13th, 1942	500.00
April 7th, 1942	752.00
May 19th, 1942	250.00
July 14, 1942	450.00
October 11th, 1942	2500.00
Total for last 15 months	$7200.00

Without drives, suppers, bazaars, etc. Just generous giving on the part of the members has made this record possible. During the last six years we have paid on the church debt over $21,000.00. Moreover, this has not been accomplished at the expense of our benevolent and Missionary needs of the fellowship. Our gifts to Missions have increased steadily. Last year the First Church gave the biggest Home Missionary offering and the biggest Foreign Mission offering in the history of the local church. We preach, teach and practice tithing. A Christian should be ashamed to pay less than 10 per cent of his income into the Lord's Work.

During the last six years 300 members have been added to the First Church. 242 by baptism, 33 by letter, 25 by relation. In addition to these 61 confessions and 28 reconsecrations to other churches. Total 389. For all of these blessings we praise Him. We ask an interest in your prayers for a great awakening in the First Church. We have invited Dr. V. C. Kelford to be our next Evangelist.

Yours in His Service,

—Archie L. Lynn, Pastor.

CAMDEN, OHIO

It has been a good year for our work; some disappointments, sure, but we try to remember that every cloud has a silver lining.

We have a very fine group of young folks, and we don't use any claptrap methods to hold them, either, for they love the Bible and old fashioned preaching.

Now just a word about our revival with Brother Bob Ashman from Peru, Ind. He came to us on October 12, and for two weeks he taught the children and preached every night. People were busy, but they responded very well during the entire time.

Bob's preaching was fundamental and inspiring and as a visible result, we have baptized eight, one of these a man 76 years old, who had never belonged to any church. There were also eight or ten rededications. People of other churches spoke well of Bob Ashman. Come again, Bob.

We closed our meetings with a communion service on Monday evening, not many were present but it was a spiritual feast.

Within the last year we have redecorated the interior and basement of the church. We are now considering holding a week's Bible study conference the week after Easter, if the Lord tarries.

I think it is time for the Brethren Church to carry on and preach as never before. I feel that the world is bleeding to death, and that it needs our message, —The Whole Bible, nothing more, nothing less—just Christ.

Pray for us that we may be in the center of God's will.

—S. Lowman, Pastor.

LA VERNE, CALIF.

At the La Verne Church business meeting, Oct. 13, it was decided to repair the church roof and finish painting the church, the latter being started by volunteer labor in the summer. Provision was also made to investigate about installing hearing aids. We decided to call Harry VonBruch and Johnny Hallet to help us in another revival starting Nov. 1.

Our pastor's resignation was read and accepted with much regret, he having been called to North Long Beach to begin there Jan. 1943. We are very sorry to lose Bro. Carter, for he has been faithful, and is worthy and able for a larger field of service, which he will have in his new pastorate.

La Verne seems to be over churched, but not over Christianized, there being four churches within a radius of two blocks. A Mexican Protestant and a Catholic are also established here.

Our communion, Oct. 9, was not very well attended, 83 being present, but was spiritual and enjoyed by all.

Tire rationing, defense work, and scarcity of laborers are all contributing factors for lessening attendance. Yet, we know that indifference and lack of faith are the big causes. Lord increase our faith.

Yours in Him.

—Mrs. L. H. Frantz.

COMPTON, CALIF.

The compton Church played host to the Second Annual Brethren Young People's Convention, Oct. 16, 17, 18. The crowds were good, and the messages excellent. There was much spiritual profit, eight public decisions being made. The speakers included two Presbyterians, Rev. Robert Munger and Dr. J. Vernon McGee, one Methodist (the old-fashioned variety), Dr. Don Householder, and two of our Brethren men, Dr. Kenneth Monroe, and Rev. Don Carter.

A B.S.L.V. dinner was held during the convention, with 60 present. The peak attendance at the convention was about 340, although there were only 202 registered delegates. Some came from as far as Modesto (about 350 miles), and San Diego (about 120 miles). Those who came from any distance were lodged by the host church, with the aid of neighboring Brethren churches. The convention was judged a success by all who attended.

—Ralph J. Colburn.

ISN'T IT TRUE ?

Yes, sir, we can expect it —Disagreement is certain. "I'm afraid I'll disagree with you," remarked Jonah as the whale swallowed him. "Perhaps," replied the whale, "but it won't be a circumstance to the way the theologians disagree when they come to discuss this incident."

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How to get rid of Satan—A little Christian was once asked if Satan did not tempt her, and how she kept from doing wrong. Her answer was, "Yes, I know that Satan wants to get me; but when he knocks at the door of my heart, I just say, 'Jesus, won't You go to the door?' And when Satan sees Jesus he runs away." —Heidelberg Tea.

GREATER THAN GARIBALDI

During the dark days of the struggle for liberty in Italy, most of the people looked upon Garibaldi as their great deliverer. Prisoners, hurried away to loathsome dungeons, would be cheered as they passed along the streets by friends whispering in their ears: "Courage! Garibaldi is coming!" Men would steal out at night and chalk on the walls and pavements, "Garibaldi is coming." And when the news of his approach to a city was announced, they would shout, "Garibaldi is coming." He came, and when he came they regained their freedom, never to be enslaved again. But, Someone far greater than Garibaldi is coming to God's soldiers to rescue them. The Lord Jesus Christ is coming, and then there will be such happiness as we can scarcely even imagine. Do you belong to the Lord Jesus?—Selected.

A SERVICE FOR ALL

" . . . From whom all the body fitly framed and knit together through that which every joint supplieth."—Ephsians 4:16.

When people do not seem to fit into the organization of the church, they often give up trying to find a place because they think they cannot be used. But Paul says that the body of Christ is built up by "that which every joint supplieth." He undoubtedly means that every Christian has a work to do, just as each part of a physical body has a function to perform. The spiritual body of Christ, the church is a whole, a unit; but, it is measured off into many parts. So if some parts are not operating properly, the efficience of the whole will suffer.

God "gave some to be apostles; and some prophets; and some evangelists, and some pastors and teachers," but He never intended to limit Himself by working only through these. There is a "working in . . . each several part." When the laymen realize that God wants and can use every single Christian for some outstanding work, then the church will begin to function with her full power. Let us therefore put our hope in this assurance of God; and then trust Him to fit us for the service He has created us to perform—that service which is as peculiarly ours as walking is the service of the feet, or seeing the service of the eves. For God hath "set the members each one of them in the body, even as it pleased Him."—La Verne, Calif. Bulletin.

The Apostle Paul said—"And no marvel; for Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works."—II Cor. 11: 14-15. Brethren be mighty careful. Satan is a slick buyer. Before you know it, he will buy your spirituality for but a few cents and do it in the name of the church. Don't sell out at any price!

The Brethren Missionary Herald

4-6-43
Blaine Snyder
Freeport Mich.

Volume 4 - No. 44 FOREIGN MISSIONS NUMBER November 28, 1942



EDITORIALLY SPEAKING

By LOUIS S. BAUMAN, Editor

THE HELPLESS HEATHEN AND THE LAMB!

Recently, your missionary editor saw a picture which appealed at once to his fancy as a good picture to grace the cover of a missionary magazine; therefore, behold the front cover of this issue Isn't that a good picture of an utterly helpless little heathen? And isn't that a beautiful Lamb, "without spot or blemish?" A helpless little heathen and a Lamb that loves it—yes, that's the story that must be told!

"It must be told! It must be told!
That story must be told!
That sweet and tender story,
O Christian, must be told!"

THIS ISSUE

Ye readers, be thankful this day that you are not editors of foreign missionary numbers of weekly church magazines! When the time came that we must get off copy for this magazine to the printers, we did not have a single line of recent material from any missionary on either field. What would a missionary magazine look like without some word from at least one missionary? We waited, and we waited—we waited overtime. Telegrams began to arrive from the anxious offices where the work of publication is carried on. They called for copy. We had none.

Therefore, in desperation, and far away from our office and study, we sat down to do some writing ourselves. So we prepared the material herein regarding the "Congress on Prophecy," which we thought might be of interest. Then, we did what we have never done before, filled up some valuable space with the story of our eastern sojourn here and there among the churches, knowing that it would be of interest to **some** of our readers, at least. You will find that in our editorial columns.

Then, just as all was ready to forward to the publishers in Cleveland, O., here came a big package of mail, forwarded immediately by air mail from the Long Beach office, containing a lot of letters, articles, etc., from our African missionaries. It was written during three months of time, according to dates. Mail seems to accumulate somewhere between here and Africa, and is forwarded only when no soldiers are calling for the space. Well, blame the war! (What will be blame for our failures when this war is over? Maybe we won't have any then! No?) Anyhow, we are now sure of having plenty of good things from the fields for our next (January) issue. And, we are managing to slip into this issue one letter, and a few quotations from the letters. This will help to explain this issue—somewhat different from the usual.

READ! READ!

There is a private in the United States army, who is praying for his release that he may enter into Grace Theological Seminary, and complete his training for our African mission field. Being in the army was no choice of his. He has an article in this issue. In this article, he quotes his fiancee. Now, we wonder just who this "fiancee" may be? Well, we know. But it is such fun to guess. So we will let our readers guess. If you guess right, we may tell—next issue! But, we assure you meantime that the members of our Society are interested!

QUININE

Yes, quinine! We are hearing a lot about rubber these days. But even "Uncle Samuel" will tell you that if you are to win battles in the heated jungles of equatorial countries, there is something still more necessary than rubber. And the problem of obtaining it just now is even more difficult. That article, so vital to life itself in those countries is quinine. We spend hundreds of good missionary dollars for it. **We must.** God has graciously provided thus far. Foresight on the part of our missionaries has helped. We thought that an article we read recently in The Chicago Tribune would be of great interest to our readers at home and our missionaries abroad. You will find it on another page.

THE NEW YORK CONGRESS ON PROPHECY

On November 1st, there met in the famous old Calvary Baptist Church, in New York City, a gathering of more than ordinary importance in the Christian world. We believe that it deserves the attention that we are giving to it in this issue. Especially should the "Manifesto" that is going forth from that gathering be given to the Churches of the world, in a time of deepening apostacy. In this present hour, what hope has this despairing world of men apart from the hope of the return of the Lord of heaven and earth, to take over the reins of human government?

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1831 Sheldon St., East Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879

It was refreshing indeed to find so goodly a number of men, gathered from practically all the Protestant Churches, agreeing to attend such a Conference, and then agreeing with such sweet unanimity in the issuance of a statement of faith such as this "Manifesto" carries. It shows that the hope of our Lord's personal, bodily, visible return from heaven is a hope that throbs in the bosom of true believers throughout evangelical Christendom. In the "Call" that went forth for this Conference, the reason for it was stated in these words:

"Because confusion is increasing among the Lord's people with regard to trustworthy teaching on Prophecy, the time has come when a clear Biblical expression is desperately needed. To render a needed service to members of the Church of Christ, a group of believers, assisted and counseled by well-known and trusted Bible teachers, have called a 'Congress on Prophecy' in New York City, November 1-8, 1942, in Calvary Baptist Church, under the auspices of the American Board of Missions to the Jews."

Six sessions, in which six addresses were delivered during each day, saw this great Church, crowded at almost every session, to its capacity. Usually, the late comer was without a seat. They say that "They do not go to Church any more in New York." However, they went to **this** Church. The interest was intense. Popular demand is putting the addresses there given into book form. Just what the price of the volume will be when published has not yet been fully determined, but a pre-publication price was made at the Conference of $1.50. It will be issued by the Fleming H. Revell Co., of New York.

Upon the invitation of the Conference managers, the Editor journeyed from his California home to deliver two of the addresses that were given at this Conference. On Thursday morning, at 11:00 A.M. he spoke on the subject: "Is The Battle of Armageddon in John's Vision on the Isle of Patmos the Same as The Battle of Ezekiel 38 and 29?" On Saturday evening, the subject he discussed was: "Gog and Gomer Identified. What Will Be The Outcome of The Present War?"

"IS WAR SIN?"

On September 29, 1942, Lieutenant General Brehon B. Somervell, commanding general of the Service of Supply, spoke before the Grand Lodge of Missouri Masons in St. Louis. This high military official said:

"The Japanese and Nazis hate us and it is high time Americans start throwing some of that hate back in their faces. You can't kill a man you don't hate and fear and our number one job now is to kill Nazis and Japs."

Lieutenant General Somervell thus reveals the most horrible thing about war. The most horrible thing about war is not killing a man when a terrible necessity seems to demand it and the ancient law of God justifies it. The most terrible thing about war is that it instills into the hearts of men a hate that is utterly incompatable with the Spirit of Christ. We are not sure that "you can't kill a man you don't hate and fear." We are sure that many a sheriff has sprung the trap or pushed the button that killed without hating the person he killed. We do not believe that it is necessary to instill hatred into the hearts of the boys who are in the army in order to make them successful soldiers. Perhaps God has something to do with this thing we call "success;" and if America would only turn back to God she might learn that the pathway to victory is not necessarily the pathway whereon men "hate and fear."

ISN'T IT TRUE ?

Someone has said: "If more Christian mothers had given their sons as missionaries, they would not have to give them now as soldiers." Also, "Had we used the sword of the Spirit, we would not need the sword of the flesh."

A question that is being debated in religious circles today and upon which there is much disagreement, is, whether or not one can be a born-again Christian, dwelling within the perfect will of God, and yet enter combatant service in the army or even to enlist in the army at all. In the humble opinion of the editor, if ever a war was fought, the issues of which would justify a Christian entering into the combat, it is this war. **However,** we believe that in this war the born-again child of God is needed desperately to do that which there are no others to do—to maintain the high moral and spiritual values without which the war itself would not be worth winning.

Once upon a time the Lord called to "a certain man" and said "follow me," but he (the man) said, "Lord, suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead: but go thou and preach the kingdom of God" (Luke 9:59,60).

Now, assuredly, no one would say that burying the dead is not a necessary work; or, that a man would step out of the will of God by burying the dead. Nevertheless, there are so many of the unregenerate who can do a perfect job of burying the dead. There are so few who are able to "go and preach the kingdom of God." Therefore, Jesus laid down the rule that in such a case, we should turn some essential work over to the unregenerate; while other essential work calls for all the resources of the regenerate. It would seem to us that the lesson is plain; and, this is the editor's view on this much debated question as to the duty of a true Christian in time of war. We have no criticism whatever of the unregenerate who have been ordained of God as "the ministers of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). In other words, the editor is not a pacifist, declaring, as some Christians do, that "war is sin" no matter who may wage it. If war is ever and **always** sin, then what must we think of the Scriptural statement that one of these days our Lord with all His Saints is going to return from the heaven "and in righteousness, judge and **make war**" (Rev. 19:11). Whether or not those who wage war sin, it would appear to us **depends.**

However, we do not hesitate to say that **if** General Somervell's statement—"you can't kill a man you don't hate and fear"—is true, then we are compelled to say without hesitation that no born-again child of God in whose bosom dwells the Spirit of Christ, can take the sword.

"PACIFIST" and "NON-COMBATANT"

It seems to us that a great deal of confusion exists these days as to the terms, "pacifist" and "non-combatant." A "pacifist," according to Webster (late Unabriged Dictionary) is one who is "opposed to war or to the use of military force for any purpose; esp., an attitude of mind opposing all war, emphasizing the defects of military training and the cost of war, and advocating the settlement of international disputes by arbitration." A "non-combatant," according to this same Dictionary, is "A person whose mili-

tary or naval duties do not include fighting, as a chaplain, a member of the medical or pay corps, etc.; also, any civilian."

After a study of those terms, we are very happy that our churches in our various Conferences have declared that they are not "pacifist," but "non-combatant." "An attitude of mind opposing all war" seems to us to be an "attitude of mind" that is opposed to the "ordinance of God" (Rom. 13:2). "Nebuchadnezzar the king of Babylon," said the God of Israel is "My servant." (Jer. 9:25). Even so, unregenerate nations are declared to be "God's ministers" (Rom. 13:6), who "bear not the sword in vain" (v. 4).

We take the position that, while Nebuchardnezzar may be the "servant of God" and unregenerate nations may become in that sense "ministers of God," yet **their work is their own. It is not ours.** Our mission, as the born-again "ministers of God," is to save men's lives for time and eternity, not to destroy them. If they are to be destroyed, let those that God has ordained for that work of judgment, destroy them. We have been ordained unto another task. And, in this, we refuse to believe that it is wrong to be sympathetic with those who have the other mission, since they are in another sense, also "ministers of God." But, Christian, keep your head in these trying days, and likewise keep to your God-given tasks. **You, even more than they, are needed!** The world has enough men to make wounds—even the **necessary** wounds. They who bind them up, in comparison, are few indeed.

THE EDITOR "ON THE WING"

"On the wing" we have indeed been! On Sunday morning, Oct. 2th, we preached to the usual great throng that gathers each Sunday at the Church of The Open Door, in Los Angeles.

That afternoon, an overflow crowd gathered for the dedication of the beautiful new First Brethren Church of Los Angeles (Bro. Ogden, pastor), and it was our privilege to deliver the address on that occasion. The First Church is to be congratulated, not only because they built this new Church with a very small amount of debt remaining thereon, but because for location and for the ground plot, it is second to none in the brotherhood. We predict great things for that Church since it has entered a more strategic territory.

That night, accompanied by Mrs. Bauman, we boarded a plane in Los Angeles, and at noon next day, our good brother and printer, Foye B. Miller, met us in Cleveland, O., and took us to his home. We were informed that an appointment had been made for us at the Tenth St., Church in Ashland. Not being our own boss any more, we meekly went along and had a fine time with the Northeast Ohio boys, all of whom were gathered there in some sort of a reunion. All we need to say about that Tenth Street Church is, if Mayes continues to spread it out much more, it will be spread all over Ashland! He just keeps **adding to!** Well, should he encompass the entire city one of these days, it would be a great victory for the Lord. Go ahead, Brother Mayes! We are for you!

Tuesday evening, Oct. 27th, we found ourselves in Ellet, Ohio, which happens to be a suburb of the city of Akron. Bro. Ray Gingrich is, as ever, wide awake. The Church, newly decorated and carpeted, we believe, was very inviting. Fine crowds, and great interest. One fine bunch of loyal brethren, if ever there were any!

From Akron, we proceeded to New York City, where we spent from Monday to Saturday night at the New York Congress on Prophecy.

Boarding a midnight train, we found ourselves in Buffalo, New York, for the Conference work programmed for us there by Dr. J. Palmer Muntz and The American Board of Missions to the Jews. Dr. Muntz, as you will recall, is the director of the great Winona Bible Conference. He is also the pastor of Cazenovia Park Baptist Church of Buffalo. We delivered four addresses in his Church, and darted out from Buffalo "between-times" to deliver three evening messages in other cities—one in the Philpott Tabernacle at Hamilton, Ont., and one at the First Baptist Church in Corning, N. Y., and the final message in "those parts" at the Brighton Comunity Church, in Rochester, Rev. Dean S. Bradford, pastor. Great Conferences in all these places, under the direction of Dr. Jos. H. Cohn, of the American Board of Missions to The Jews. Never have we been so royally received anywhere as we were by these New Yorkers.

On the eve of our birthday (Which one? Now! Never mind!), in Dr. Muntz' Church, we were presented with a great basket of beautiful roses, as we walked upon the pulpit platform, with the familiar "Happy Birthday to you!" That night—and how it did snow!—We proceeded to Dr. Muntz' home, where Mrs. Muntz had everything ready,—the birthday cake and all the trimmings—and with some of their fine friends, we continued to celebrate. A box containing three gorgeous neckties came to us from Dr. and Mrs. Muntz. They almost outshine—if that were possible—those given to me by Mrs. B. W. Coon, our chorister, in Long Beach. And everybody who knows, knows that "thats' sumpin'!" As if that were not enough, Dr. and Mrs. Muntz also gave us a box of fine handkerchiefs, thinking that a Californian would be needing them in that kind of weather. And, as if **that** were not enough, the next day, twenty-eight pastors from Buffalo and from out-of-town, gave us a reception at a noon-day lunch in the rooms of the Y.M.C.A. Again, the cake and the candles. But, in this case, those preachers ate all the cake! We gave a message there.

Well, now, folks, that fine birthday treatment about knocked all the previous superstitions that we had accumulated about the No. 13 out of us. For, 'was that birthday not on Friday, the 13th, and just 13 days before Thanksgiving, on which date the two figures necessary to state our age, added together made just 13? Dr. and Mrs. Muntz, in kindness, even placed three different numbers on that box of neckties in beautiful lettering, namely, "49," "58," and "67!" Oh, well, they forgot that 7 & 6, as well as 8 & 5 also make 13! But who says 13 is an unlucky number? Not we—**no more!**

Sunday morning, November 15th, found us ready for the great day in the "City of Brotherly Love." And "brotherly love" it was, so far as the kindness of the folks in that Church proved to be—then, and as always through the years. We had a unique privilege. It was cornerstone laying at the new church there. Did not we lay the cornerstone at the building of the Church there at Tenth and Dauphin—38 years ago? Did not our own little three year old son, Glenn, with

those tiny hands that soon were to be folded "pale o'er his breast," take the various articles and lay them in that stone Tears thus mingled with joy in the privilege that was ours. We shall never forget the kindness of Brother A. V. Kimmell in bringing us to his Church on that day for the occasion. Of it, Bro. Kimmell probably will be writing, so we shall not say more here.

We delivered two messages, morning and evening, besides speaking at the cornerstone laying in the afternoon. The change of location for the First Church there is a wise undertaking. Sentiment might have decreed otherwise, but not wisdom. We predict great things for this Church, at its new location. A wonderful site, with plenty of room for spreading the tent. A great, fast-growing, beautiful neighborhood in a great city, and a real and needed message for it—The First Brethren Church of Philadelphia will always spell "opportunity" for any pastor. Not forgetting that it costs money to travel, and that preachers still eat bread and butter, they sent us on our way rejoicing.

We opened up a week of prophetic Conference on Tuesday evening, Nov. 17th, at Hagerstown, Maryland —in the beautiful new Grace Brethren Church, Rev. L. L. Grubb, pastor. And what a week! That Church holds a lot of folks. The builders had a vision. We could scarcely believe that it is still a mere infant—one of our Mission Churches. On the last night, it was filled to the full. Brother Grubb told us that we had the honor of preaching to the first congregation that filled the entire auditorium space. Well, we esteemed it an honor. Great things are ahead for that Church, unless we are exceedingly poor in visualizing the future. Brother Grubb and his good wife, who, by the way was formerly one of our Long Beach (Calif.) girls, are greatly loved, and are thoroughly alive (radio et al.) to the tasks and opportunities that are theirs.

We just had to think, as we viewed the work here, that if all our Churches could view this and other of our Home Mission churches, the success of the Thanksgiving Day Offering would be assured. These home missions boys are live wires. Everywhere we have been, and have learned of their work, we have been made to rejoice. If the work goes on as it is doing, a great future is ahead in these apostate days for the Church that continues to be faithful until the Lord comes and for the old-time Gospel of salvation by grace that He commanded us to proclaim. Though but a Mission Church as yet, yet that crowd on the last evening presented us with the largest "love offering" we have ever received from a Brethren Church for a like period of service. Sure we say—"God bless 'em!" Who said that the 13 days following Friday the 13th at which time we were 49, or maybe 58, or maybe 67, or maybe 76, or maybe 85 years old, would be unlucky?

O, by the way, we ought to mention here that while we were at Hagerstown, we were royally entertained in the country home of sister Elizabeth Miller. A write-up of that home would be worth reading, but we are already taking up too much space with this story of itinerating in the east. Sufficient it is to say that in this home. Mrs. Bauman and I had the unique experience of sleeping with our heads in Pennsylvania, and our feet in Maryland!! (Too bad for Maryland!) But, it is a fact, the Mason-Dixon line, famous in American history, ran right through the middle of our anatomies as we slept in that bed. Wonder what a Pennsylvania "cop" would have done had he come there to arrest us and take us before the judge? How could a Pennsylvania "cop" legally take us, when our feet were in Maryland ground? Huh? It may surprise even Ripley, but everytime we went up stairs or down, we crossed the Mason-Dixon—Maryland-Pennsylvania state line!

Well, Monday night, the 23rd, being "rest night," and since we are growing so old and so fast, we rested by driving through a rain, down to Winchester, Va., forty-five miles away, where we preached to a goodly crowd for two and a half hours—minus ten minutes of opening service. We are sorry we could not continue longer, but we had to get some sleep before our good brother, the pastor there, Rev. Paul Dick, another live home missions' pastor, returned us to the place of our next engagement,—at Waynesboro, Pa.

As we write, we are preaching in the church of Bro. Robert Crees. Again, memories come flocking in upon us. Was not "Eddie" Crees, the father of this successful young pastor, who has done a great work here in Waynesboro, our chorister for nine long (no, **short**) years in the old Tenth and Dauphin St., Church in Philadelphia Did we not perform the marriage ceremony for which Brother Robert Crees ought to be thankful on this Thanksgiving Day as we write in his home? If he doesn't thank us for that today, he lacks the Christian virtue of gratitude! Especially so, since most folks back in those days in Philadelphia had about given up hopes that "Eddie" Crees ever would fall in love and take unto himself a wife. Don't you remember—you old Philadelphians? Sure you do! Seems to us now that that figure "49" must not be **it!**

Well, we are starting out as if for a fine week here in Waynesboro, to which point we were sent more years ago than we like to tell, by the Pennsylvania District Mission Board to conduct an evangelistic campaign in a hall, and thus to start a new mission. We are happy that we could thus have a part in this splendid Church.

From this place, we expect to go to a famous old Presbyterian Church in New Concord, Ohio, for a three-day Conference—our second Conference with them. This place has given birth to several great names. It is the old home of Dr. W. G. Moorehead, founder of Xenia Seminary.

Then, we are rather expecting to answer a call from Berne, Indiana—the best country Church we have ever known,—not the largest, but the best. "Bill" Schaffer is one of those fellows who will not take "No" for an answer. That's how he got that good wife of his!

Then, we must answer a call to duty, as the Secretary-Treasurer of The Foreign Missionary Society of The Brethren Church, and assist in the defense of a will out in Indiana, where a goodly sum of money was left to "The Foreign Missionary Society of The Brethren Church" by one of the most loyal "Grace Brethren" men that ever lived; and, it seems there are those dishonest enough to attempt to thwart his will Brother Johansen would "turn over in his grave," as they say, were this will to be broken. Everybody who knew Brother Johansen must know that he meant his money to go to our foreign missionary society; but, that does not seem to make any difference with some folks. Honor is running at low ebb in some quarters of the religious world these days. Perhaps it is just the spirit of the times. Well, God still lives and reigns. The Churches will be informed fully as to the outcome of this will case. We shall see whether or not "justice has fled the earth."

From Indiana, we shall be returning back to the dear old Church in Long Beach—"Home, Sweet Home." And, thank you, all you good folks here in the east, who have been so kind to me and Retta Virginia!

—Louis S. Bauman.

New York Congress On Prophecy

(Meeting on November 1 to 8, 1942, in the Calvary Baptist Church, 123 W. 57th St., New York City)

AFFIRMATION

Alarming catastrophe has overtaken the world. Nations are in confusion. The age-old hatred against the Jews has again been revived, and has shocked civilization with its revolting manifestations overseas; even in our own land of historic freedom and tolerance it has been given encouragement to the extent that some elements of the Christian Church have been disturbed thereby. Within the Church of the Lord Jesus Christ there has seemed an indifference to God's prophetic Word for these days; and in places where such prophetic Word is being presented to the people, it is often used ignorantly, or for exploitation.

It has seemed good, therefore, and indeed imperative, in this critical world situation, that a gathering of trusted Bible teachers, pastors and other Christian workers should be called together to consider these matters. Accordingly, in the Lord's providence, the American Board of Missions to the Jews undertook to assemble a national Congress on Prophecy, which met in Calvary Baptist Church in New York City, from November 1st to 8th, 1942.

As a result of these days of heart searching and the earnest seeking of God's mind, we are led now humbly to affirm and declare to the Church of God, and to all the saints before whom these writings will come, the following solemn convictions:—

1. AS TO THE CHURCH. We believe that the Scriptures of the Old and New Testaments are the Word of God, verbally inspired, infallible and inerrant in the original writings; that God's final and complete revelation of Himself is in His Son, our Lord Jesus Christ, Who by His substitutionary death on Calvary, purchased our redemption, as attested by His bodily resurrection; that the Church is the elect body of all regenerated believers, and is the herald of divine Truth. We re-affirm our belief that the true hope of the Church is to meet the Lord in the air at His coming for the saints, and that this coming is imminent, and will occur before the beginning of the 70th week of Daniel's prophecy of the Seventy weeks; that the return of the Lord Jesus Christ (Israel's Messiah) with His saints, to establish His Kingdom on the earth, will occur immediately after the fulfillment of the events included in the above-mentioned 70th week. We believe that this 70th week is identical with the seven years known as The Tribulation. Concerning anti-Christ, we believe that he will not be revealed until after the rapture of the Church.

2. AS TO THE WORLD: We believe that the Kingdom reign of Christ on earth will be a period of a thousand years of righteous government, during which period Jerusalem will be the governmental center of the earth. After the Rapture of the Church there will arise, within the 70th week of Daniel, the ten-kingdom confederation of Gentile powers, that this confederacy will gain control of Palestine in a combined political and ecclesiastical domination; and that this Confederacy will then be destroyed by the return of the Lord Jesus Christ to establish the Kingdom reign. We believe that the invasion of Palestine by Gog and Magog (Ezkiel 38 and 39) which is commonly designated as the great Northern Confederacy, will take place BEFORE the millennium; and that the Gog and Magog battle of Revelation 20 is distinctly an event following the millennial age. The Gog and Magog of Ezekiel 38 and 39, being names of territories and peoples, are limited by geographical boundaries: while the Gog and Magog of Revelation 20 are descriptive names which designate the world-wide extent of Satan's final rebellion against God, and warfare against His Chosen people.

3. AS TO ISRAEL: We believe, as stated by the sainted Bishop Ryle, "that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ." We believe that God has used Israel as His channel of revelation, and that He purposes that in the age to come redeemed Israel shall be His agency through whom will flow plenary blessings of the Messiah's reign to the nations of the world. We believe that even though Israel nationally rejected the Lord Jesus Christ as Messiah, she is still bound to God nationally by covenant ties, but that individually, any Jew has the same right and privilege now as does any Gentile, to salvation through faith in the Lord Jesus Christ, and that the Church has a supreme obligation to press upon the hearts of individual Jews the message of the Gospel. We regard the need for such ministry as imperative because of Israel's special suffering.

4. AS TO ANTI-SEMITISM: We believe that anti-Semitism in its present vicious world-wide manifestation, is incompatible with both the letter and the spirit of the Gospel, and is to be shunned and guarded against by all who sincerely love our Lord Jesus Christ: that to do kindness and to show mercy to the seed of Abraham is a direct Christian obligation.

NOW, THEREFORE, we, in solemn gathering assembled, express our united adoration for the Saviour whose testimony is the spirit of Prophecy. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." We also exhort our fellow believers in Christ to holy living and consecrated Christian service, holding both to be obligatory to the faith we here affirm, and believing that the teaching of prophetic truth is valueless unless it produces in the lives of the Lord's people new and increasing devotion to Him and to His cause.

> "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

RESOLVED: That this Affirmation be the reasoned statement of this group, and that it be read to the Congress on Prophecy in session Friday night, November 6, 1942.

Speakers and Sponsors

Of New York Congress On Prophecy

REV. WILLIAM WARD AYER, D.D.—Pastor, Calvary Baptist Church, New York, New York.

REV. LOUIS S. BAUMAN, D.D.—Pastor, First Brethren Church, Long Beach, California.

REV. R. S. BEAL, D.D.—Pastor, First Baptist Church, Tuscon, Arizona.

REV. ARTHUR I. BROWN, D.D.—Bible Teacher, Vancouver, B. C., Canada.

REV. KEITH L. BROOKS—Editor "Prophecy," Los Angeles, California

REV. DEAN S. BEDFORD—Pastor, Brighton Community Church, Rochester, New York.

REV. JOHN W. BRADBURY, D.D.—Editor, "Watchman Examiner," New York, New York.

REV. C. GORDON BROWNVILLE, D.D.—Pastor, Tremont Temple, Boston, Massachusetts.

REV. HENRY E. BURKE, D.D.MPastor, Melrose Baptist Church, Oakland, California.

REV. HERMAN B. CENTZ—Bible Teacher, Philadelphia, Pennsylvania.

REV. LEWIS SPERRY CHAFER, D.D., Litt.D.—President, Dallas Theological Seminary, Dallas, Texas.

REV. JOSEPH HOFFMAN COHN, D.D.—American Board of Missions to the Jews, Brooklyn, New York.

REV. PETER ERICKSON, D.D.—Pastor, University Presbyterian Church, Seattle, Washington.

REV. V. RAYMOND EDMAN, Ph.D., LL.D.—President, Wheaton College, Wheaton, Illinois.

REV. CHARLES LEE FEINBERG, Th.D.—Dallas Theological Seminary, Dallas, Texas.

REV. HOWARD H. FERRIN, D.D.—President, Providence Bible Institute, Providence, Rhode Island.

REV. DAVID OTIS FULLER, D.D.—Pastor, Wealthy Street Baptist Temple, Grand Rapids, Michigan.

REV. HARRIS H. GREGG, D.D.—Bible Teacher, Lookout Mountain, Tennessee.

REV. JOSEPH W. HAKES, D.D.—Pastor, 20th Street Baptist Church, Huntington, West Virginia.

REV. HARRY J. HAGAR, D.D.—Pastor, Bethany Reformed Church, Chicago, Illinois.

REV. ADAM B. HUNTER—Pastor, Independent Bible Church, Tacoma, Washington.

REV. HARRY A. IRONSIDE, Litt.D., D.D.—Pastor, Moody Memorial Church, Chicago, Illinois

REV. PAUL S. JAMES—Pastor, The Baptist Tabernacle, Atlanta, Georgia.

REV. MILLARD A. JENKINS, D.D.—Pastor, First Baptist Church, Abilene, Texas.

REV. HARRY E. JESSOP, D.D.—Dean, Chicago Evangelistic Institute, Chicago, Illinois.

REV. ALBERT G. JOHNSON, D.D.—Pastor, Hinson Memorial Baptist Church, Portland, Oregon.

REV. ALBERT J. LINDSEY, JR.—Pastor, Immanuel Presbyterian Church, Detroit, Michigan.

REV. HERBERT J. LOCKYER, D.D.—Editor, "Christian Digest," Philadelphia, Pennsylvania

REV. A. B. MACHLIN—Buffalo Branch, American Board of Missions to the Jews, Buffalo, New York.

REV. DONALD J. MACKAY—Pastor, Philpott Tabernacle, Hamilton, Ont., Canada.

REV. J. PALMER MUNTZ, D.D.—Pastor, Cazenovia Park Baptist Church, Buffalo, New York.

REV. CLARENCE E. MASON, JR., D.D.—Pastor, Chelsea Baptist Church, Atlantic City, New Jersey.

REV. HAROLD JOHN OCKENGA, D.D.—Pastor, Park Street Church, Boston, Massachusetts.

REV. W. E. PIETSCH, D.D.—Bible Teacher and Evangelist, Des Moines, Iowa.

REV. R. L. POWELL, D.D.—Pastor, Temple Baptist Church, Tacoma, Washington.

REV. W. M. ROBERTSON—Pastor, Metropolitan Tabernacle, Vancouver, B. C., Canada.

REV. W. H. ROGERS, D.D.—Author and Bible Teacher, New York, New York

REV. L. SALE-HARRISON, D.D.—Bible Teacher, Philadelphia, Pennsylvania.

REV. CHARLES H. STEVENS—Pastor, Salem Baptist Church, Winston-Salem, North Carolina.

REV. B. B. SUTCLIFFE, D.D.—President, Multnomah School of the Bible, Portland, Oregon.

REV. COULSON SHEPHERD—Pastor, First Baptist Church, Atlantic City, New Jersey.

REV. H. FRAMER SMITH, Ph.D., D.D.—President, Pennsylvania Bible Institute, Philadelphia, Pennsylvania

REV. JOHN BUNYAN SMITH, D.D.—Pastor, The White Temple, San Diego, California.

REV. FRANK H. THROOP, D.D.—Pastor, Central Presbyterian Church, Columbus, Ohio.

REV. W. THEODORE TAYLOR, Th.D.—Pastor, Central Baptist Church, New York, New York.

REV. LOUIS T. TALBOT, D.D.—President, Bible Institute of Los Angeles, Los Angeles, California.

REV. JOHN F. WALVOORD, Th D.—Dallas Theological Seminary, Dallas, Texas.

REV. I. L. YEARBY, D.D.—Pastor, First Baptist Church, El Paso, Texas.

A Chinese applied for the position of cook in an American family which belonged to a fashionable church.

The lady asked him: "Do you drink whisky?"

"No, I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was engaged, and was found honest and capable. By and by the lady gave a party, during which the wine flowed in abundance, and cards were played for high stakes. John did his part acceptably, but the next morning he appeared before his mistress.

"I want to go."

"Why, what is the matter?"

"I Clistian man—I told you so before. No heathen. No workee for heathen!"

Speakers At N. Y. Congress On Prophecy



THE MEN WHO BROUGHT THE MESSAGES

The above men were all on the program of The New York Congress on Prophecy. However, Dr. Cregg and Dr. Talbot were unable at the last minute to be there. Of the speakers whose pictures do not appear above, were Dr. W. E. Pietsch, Dr. Herbert J. Lockyer.

The Quinine Cartel

(From THE CHICAGO TRIBUNE, September 6, 1942)

After the war, when the future of colonial areas is being reviewed from the perspective of past experience, the quinine cartel will deserve fully as much attention as is given the rubber cartel. Rep. Bertrand Gearhart of California recently discussed the subject in the house. He said that the story of quinine parallels the story of rubber almost word for word. "It is the story," he said, "of the transfer of a great natural monopoly from the western to the eastern hemisphere, and its transformation from a monopoly based entirely on geography to a monopoly based upon agricultural science and economic control."

Quinine is the specific for malaria. In our own country 4 million people annually are prostrated by malaria. Malaria is particularly a disease of hot countries. Some 800 million of the earth's inhabitants are stricken each year, 100 million of them in India, and the world mortality rate is almost 10 per cent. Without the protection of quinine, armies cannot fight in the malarial regions.

Malarial fever has been responsible for the breakdown of many military campaigns. Napoleon I. failed to reconquer the republic of Haiti when his army of 8,000 French veterans became so riddled with malaria in a few weeks that they were easily overcome by the ill armed and unorganized Haitians. During the Spanish-American war in Cuba and Puerto Rico and in the Philippine insurrection malaria incapacitated about four American soldiers to every one incapacitated by enemy action. In the battle of Bataan there were disturbing reports that our quinine reserves either were lost or ran out and that this was a factor in Japan's victory.

* * *

Quinine is made from the bark of the cinchona tree, originally found in the Andes mountains section of Peru and Bolivia. How it found its way to the East Indies is almost the same story as the transplanting of rubber, which originally grew in the rain forests of the Amazon basin. In 1876, instigated by the government of British India, a British subject succeeded in smuggling seeds of the hevea tree out of Brazil. The great rubber plantations of Malaya and the Dutch islands eventually supplanted South American production, and since 1934 a cartel of producers representing 98 per cent of the world's rubber has decided who should have it and at what price.

Dutch and British horticulturists also succeeded in transferring the cinchona tree to far eastern colonies, again supplanting the original producing areas in this hemisphere. Rep. Gearhart asserts that the forerunners of the cartel that existed up to the Japanese seizure of Java, which produces 95 per cent of the world's quinine, was a group of British-French-Dutch-German quinine factories whose "aims were the epitome of commercial selfishness, nothing less than the exploitation of the colonial producers."

With the end of the first World war, the Dutch interests, by their neutrality, seized the opportunity to control both the source of raw materials and the means of manufacure. The quinine trust, known as the Kina Bureau, was established about 1920 under 100 per cent Dutch control. Rep. Gearhart describes it as a vertical corporation, controlling every phase of the production and marketing of quinine from the ground up to the corner drug store.

"Quinine," he states, "has never been cheap under the Kina Bureau control. Prices were rigidly maintained and slowly raised. Incipient competition, based upon the gathering of wild South American bark or the development of Latin American cinchona plantations, was ruthlessly stifled by preclusive purchasing, subterranean political activity, and indirect economic pressure upon independent dealers. These actions were accomplished by a flood of propaganda purporting to show the immense humanitarian and economic benefits produced by the activities of the monopoly."

* * *

A department of justice consent decree obtained in 1928 against the quinine cartel failed, according to Rep. Gearhart, to end these abuses. Altho our government was more foresighted in piling up stocks of quinine than of rubber, Rep. Gearhrat asserts that our supply is inadequate for both civilian and military needs, and we are compelled to depend on the synthetic antimalarial medicines, atabrine and plasmochin, patents for which were seized by the government earlier this year from the German chemical trust, I. G. Farben. Both synthetics are made from benzine.

Farben, Rep. Gearhart said, deliberately stifled advance or improvements in the materials or processes covered by the patents, realizing that control of the antimalarial medicines was of enormous strategic significance involving as it does the ability to cure and control one of the great destroyers of the race. Possessions of this control conveys to the owner an economic power out of all proportion to the money involved, and, if it were complete, would mean that hostile armies could not even enter certain areas of the globe.

Rep. Gearhart's analysis of the dangerous power wielded by the quinine cartel is a reminder that these world monopolies of strategic natural products constantly threaten American interests and, in fact, have done them irremediable damage. Secretary of Commerce Jesse Jones flatly charged that the rubber cartel failed to ship the rubber America wanted in 1940 and 1941 because it did not want to build up a stockpile that would depress prices after the war. The resultant shortage has left us with a grave problem that we are now frantically trying to solve.

We were not sufficiently mindful before the war of the instability of supply or the capricious distribution of monopoly products to attempt to build up synthetic replacements to safeguard ourselves against shortages or complete deprivation. It appears that the interests of the Malayan and East Indian rubber barons, if they are not still holding up synthetic production, are to be given weight in future decisions as to whether we are to retain our self-sufficiency by preserving our synthetic rubber industry after the war. The possibility cannot be ruled out that similar considerations are hampering the development of synthetic antimalarial medicines on a scale sufficient to make us independent of the cartel.

Missionary Training via the Army

By PVT. BENJAMIN A. HAMILTON, JR.

Quite often the Lord visits us at times and in places seemingly inconsistent with our life aims. He came to Daniel in the furnace, to David while tending sheep, to Paul while en route to Damascus, and . . . even to the writer while in the army.

There is nothing unique about the Lord visiting young soldiers. Thousands, through the spiritual guidance of chaplains, have become His followers while in the army. But, at first, it might seem incompatible for the Lord to send a young man planning on serving Christ in Africa, to the army to receive instructions for such service. For should not the would-be missionary receive his training in a seminary?

Sometimes the Lord's servants must learn His will the hard way. Jonah didn't want to go to Nineveh; and, Paul wanted to go to Asia, when the urgent call for help in Macedonia came. Similarly, the writer, having been convinced it was the Lord's wish to have him someday go to Africa, was bound and determined to take care of preliminary preparations hurriedly and . . . in his way. But the Lord wanted the preparation for service in the Dark Continent done His way!

The first few days we were in the army, it was difficult to see just how this would play any role in preparing for serving Him overseas. One day in our company at San Francisco, we met a staunch young Christian who found great joy in reading his Bible faithfully each day. As our acquaintance became firmer, we found great joy in sharing our morning devotionals together. Watching him in his daily tasks, we found the secret of what made him a buoyant Christian.

He seemed to be putting into effect the encouraging advice contained in Ecclesiastes 3:1, 10-14. Right here was our first piece of missionary training. For the successful servant of Christ must early learn that to "everything there is a season." No matter what the missionary believes must be done at the moment, he must be sure that his work is being done at the time correctly chosen by God.

Army life is not romantic. It is too often drably discouraging. Yet, Ecclesiastes says: "He hath made everything beautiful in his time . . . " Frequently we become encrusted with the grimy boredom of daily drilling, the monotony of obeying orders seemingly unreasonable at times, and maybe we wonder if indeed the Lord is with us.

Here is another instance, then, of the way the army can be a school for the would-be missionary. Time in and time out on the mission field, the servant of the Lord will become fatigued from the rugged duties that are his. Crisis will arise which may disturb his customary pattern of existence and make him wonder if a mist is separating him from the Lord.

Oswald Chambers once wrote: "Jesus says there are times when your Father will appear as if He were an unnatural father, as if He were callous and indifferent, but remember He is not; I have told you—'Everyone that asketh receiveth.' If there is a shadow on the face of the Father just now, hang onto it that He will ultimately give His clear revealing and justify Himself in all that He permitted." The missionary-to-be must not be foiled by such shadows!

The army has repeatedly taught us the necessity of clinging to Him in absolute faith even when selfish thoughtlessness, allowed His inspiring vision to become eclipsed by the humdrum of daily routine. We cannot be a true missionary until we can see Christ through the darkness of disappointing surroundings. When we become discouraged in our daily work, as was Habakkuk (Habakkuk 1:2,3), can we, like that prophet, still offer a prayer of thanksgiving unto our Father for His generosity with the same sincere spirit of gratitude that Habakkuk did? (cf. Habakkuk ch. 3).

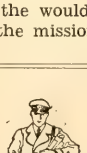
Sometimes our Lord appreciates our feeble efforts to serve Him so very much that He blesses us more abundantly than we deserve. That has been outstandingly true during our army sojourn. He has placed us in positions of trust and has allowed us to gain the respect of our superiors. But we must be careful that we do not misappropriate His blessings. They are not ours to retain, for such acts of divine graciousness are to be shared with others and are but the impetus to spur us unto our very best for Him.

Recall how the Lord had blessed David, during his reign, richly and lavishly. Remember how because of this, David, through a gradually developed egocentric selfishness, began to think he was so favored by the Lord that anything he did would be approved. We recall that in the end David was faced with a bitter experience so staggering that he had to pour out his heart in tragic remorse (Psalm 51) before being right with the Lord.

Very recently the writer had a similar type of experience. The Lord's constant generosity had caused us to become inwardly egotistical, believing that everything we did automatically received divine approbation. As our inner thoughts became centered on our complacency, our smugness revealed itself through the quality of the work. Often we had prayed that the Lord would put us to the test to see if we were really abiding with His will. At last He answered our prayer and provided the requested test.

So enormous had our self-satisfaction become that our colleagues began making unpleasant inferences regarding our work and its quality. Pinned down to definite answers, they would evade the issue. Here at last the Lord was calling to me. Warning me that somewhere we had failed to learn a lesson vital to being a missionary.

Our fiancee had said: "We have to to face things as they are on the mission field. Discouragements, misunderstandings . . . all come on the field but we have to rise above them and use them as chariots to ride to victory." In our thinking, regarding our downfall ,came the query: What would the Lord's disciples

Found in  Our Mail

The Herald is a great enjoyment to me. I've never seen a paper to equal it. I'm sure the Lord has put His blessing on it—Mrs. F. Y.—Ohio.

NEWS BRIEFS From Our Workers

The churches of the **Southern California District** are already planning for a **midwinter conference** sometime in January or February. Pray that it might be well attended in spite of the disadvantages of these times, for we know that such fellowship adds much to our spiritual life.

Rev. Donald Carter, who has ministered to the **La-Verne, Calif. Church** for the past four years, has accepted the call to serve as pastor of the **Second Brethren Church of Long Beach.**

Word has just been received that after many disappointing delays the **Russell Williams** have arrived safely in **Africa.** We can truly thank God for this answer to prayer.

Isolated but not idle! This can be said of many of our brethren, but we want to tell you about one in particular, **R. F. Campbell,** who is conducting a Bible School every Sunday morning at **Talbot, Calif.** It seems that the Methodist Church terminated their work in that city, but turned their building over to Brother Campbell for his services.

The **Johnstown, Pa. Church, Archie L. Lynn,** pastor, is certainly future-minded. They are going to start a Bible study course; and probably by the time you read this they are well on their way. An evangelistic meeting has also been scheduled for **Jan. 31,, 1943** with **Dr. V. C. Kelford.**

or apostles do when faced with criticism? Then we recalled that when Isaiah realized he had failed the Lord he acknowledged his failure (Isaiah 6:5) and the Lord forgave and cleansed Isaiah (Isaiah 6:7). Thus once again our gracious heavenly Father gave us a practical lesson on how to be a missionary. Has taught us the absolute necessity of complete humility and that he who will be a loyal missionary must be strong in the face of critical persecution, for "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven" (Matthew 5:10).

The missionary who would bring the glad tidings of salvation through His shed blood to those untouched by His redeeming grace, must have a thorough understanding of Christ's great teachings and of the inspirational messages within the Bible. These and similarly necessary teachings, we will someday receive at Grace Seminary when peace is restored to the earth and current carnage ceases.

For the present, we most humbly thank the Lord that though we bide amide scenes that displease Him, still He can help us to use our day to day work and living as lessons in being a missionary. For though the army may be a paradoxical school for missionaries, yet, if while learning to be an American soldier we will be strong in the grace that is in Christ Jesus, as Paul admonished Timothy, then can he make us the kind of soldier of the Cross Paul described to the Ephesians.

The following is part of a letter from one of our brethren in our country's service:

Gentlemen and Brethren in Christ:—

As a recent addition to Uncle Sam's Navy I am endeavoring to let His light shine through me to the glory of His precious name. The absence of sound Christian fellowship makes it important that as much fundamental literature as possible be placed in the hands of those who would carry the banner of the cross into the sin and darkness that naturally pervades the armed forces, therefore, I would like to have copies of the Herald forwarded to me regularly. Believers are few and it becomes a visible effort to be mindful of His presence continually. I'm happy that I still feast on the LIVING WORD daily as well as the WRITTEN WORD—but I am trying to guard against the enemy by buckling the armor NOW.—(Eph. 6).



Should you know of any places or persons to whom or with whom I might fellowship—especially on my off week-ends—in the vicinity of Geneva, N. Y., I would be pleased to know of them. I still believe that it is essential to "forsake not the assembling of ourselves together."

My address is recorded below and please remember we "vessels" who are trying to lead "rudderless derelicts" to the Captain of our Salvation—even our Lord and Savior Jesus Christ—Hallelujah, what a Savior.

Looking for His Appearing,

—"Art" Collins.

His address is—Arthur F. Collins Phm. 3/c, US Naval Training Station, Bldg. F-26, Sampson N.Y., Via Geneva, N.Y.

Need we say more? We would like to receive more letters from our boys in service, parts of which will be published from time to time. Don't forget to pray for them continually.

SUPPOSE WE TALKED

— — — — LESS

If all that we say in a single day,
With never a word left out,
Were printed each night in clear black and white,
'Twould prove queer reading, no doubt.
And then just suppose, ere our eyes we could close,
We must read the whole record through;
Then wouldn't we sigh, and wouldn't we try
A great deal less talking to do?
And I more than half think, that many a kink
Would be smoother in life's tangled thread,
If half that we say in a single day
Were left forever unsaid!

PREACHERS TAKE NOTE

Sermons are mere tools; and the business you have in mind is not making sermons or preaching sermons—it is saving men.—Henry Ward Beecher.

A Letter From the Fosters

Bouca par Bangui, A.E.F.,

July 10, 1942.

Dear Friends in the Lord:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—Exo. 23:20.

This morning our hearts are singing the "Glory Song." We are overflowing with praise. Do you wonder **Why?** Because we have just received a wire from Bro. Jobson from Matadi, that they have arrived safely at that port.

How good the Lord has been to us as a Mission. Even though some of our co-laborers have been called upon to pass through severe trials and hardships in their efforts to reach Africa; yet the Lord has spared and protected them. So, that to date, i.e. since the beginning of the war, the Lord has brought eight of our number safely to the Field. Even though there have been many dangers in and on the deep, deep sea; yet the Lord has brought them through victoriously. We praise and praise Him again and again for these mercies and blessings.

Then, too, we have word from home that Bro. and Sister Williams are soon to be on their way here, and Bro. and Sister Hoyt are soon to follow. No one at home can possibly know how very, very much these workers are needed. Even when we tell you that Bekoro Station has been without resident missionaries for a year and a half; you cannot realize the tragedy of it. Of course the station remains, but the work and the workers have suffered.

Batangafo, with its large population, has never had a resident missionary. Even though the church has carried on, even after their leader fell into the snare of the devil; yet, the work has suffered.

Then when we consider Bassai and Bellevue that have been manned by our brave women missionaries for more than a year, and Bassai four times that long. We realize that even though these workers have been very efficient in their work, yet we know that our church is not advanced far enough to be left in the hands of the native pastors. The missionary pastor is still needed. We do not in any way discredit the work of those who have served so faithfully; but, the shortage of men on the field has brought difficulties to the church. We include Batangafo in this, for we have not been able to be with them enough to lead them to be the Indigenous Church that we want them to be. They cannot yet stand alone with only a native pastor. We do not want to infer that missionary pastors have not visited the stations mentioned, but we are speaking about resident pastors.

Perhaps it will help you to realize how the work suffers when there are only two people on a station, when we tell you that from the first of the year to the middle of May, we spent about six weeks at Bouca. We visited all the chapel points in our district as well as other villages. Even at that we were not able to visit the chapels in the Batangafo district. Though we had all the workers together for a conference and contacted most of the chiefs in whose villages the workers are located. Yet even that is not the same as actually visiting with the people in order to encourage the saved in the "New Way" and try to lead the sinners into It.

Through Dr. Gribble's "Home Going," Sister Kennedy was called from a very needy place at Bozoum in order to stay with and help Miss Bickel. We know that the Lord foresaw this need when He almost literally thrust her forth bodily, even before she should have returned. Though her body was not as strong as it should have been, yet she has already filled two very important gaps. The same is true of Miss Byron. Had these two not been able to come when they did, it would have left Miss Myers alone at Bassai and Miss Bickel at Bellevue.

With Bro. and Sister Jobson returning, it permits Bro. and Sister Kliever to return to Bekoro again.

In spite of all the handicaps; we believe that much has been accomplished. In every field Bible Conferences have been held, chapels and the workers have been visited, converts have been baptized, Love Feasts have been held, church palavers have been heard, and, at least in a measure solved, couples have been united in marriage, others reunited, babies have been dedicated, sinners won to the Lord, and in some cases believers laid into "Old Mother Earth" until the "Great Day." Sick bodies have been ministered to and healed, classes held for young and old, buildings have been kept in repair, others in the process of building, stations have been kept clean and plantations planted, and many other details taken care of that would fill a book to mention them all. In the midst of all this, one of our number was "Called away," and others have been laid aside for a season. But through it all, Jehovah-jireh has provided for every need; no matter whether it has been strength for the daily tasks or our material needs. He has been faithful!

We appreciate the prayers of all of you interested in the work of the Lord. They have strengthened and sustained us; therefore keep on praying. The forces of evil are working overtime on every hand. It is a real spiritual warfare that we are engaged in, and only prayer is the overcoming force that will give victory.

We pray the Lord's sustaining grace upon each one of you. For we realize that not all the warfare is in Africa. May He bless, sustain and keep you in all the difficulties that face day by day.

As ever yours for Africa,

—Joseph H. and Rose Foster.

LITTLE THINGS

Shamgar had an ox-goad,
Rahab had a string,
Gideon had a trumpet,
David had a sling,
Samson had a jaw bone,
Moses had a rod;
Dorcas had a needle—
All were used for God.

—Sunday School Times.

Foreign Missionary Editor's Mail Box



Superintendent Orville D. Jobson, Africa, under date of August 10th, 1942, writes:

"To say that we are happy to be back is putting it mildly. When up to Bassai the other day, I had a long walk around the Station, and felt like singing, "How dear to my heart are the scenes of my childhood." Here at Bozoum the little mud office building is still standing, and I am surrounded again by my books and files, ready for the responsibility of ministry and oversight as the Lord directs. It is a comfortable feeling to be settled after so many months of travel. Several months ago this place seemed a long way off, and I often wondered if we would see it again before the war ends. . . .

"We arrived at Bangui on the 17th, several days later than schedule. We had a visit with the Tabers, and cared for several business items before leaving for the Station. Jake was there to meet us in the Mission Truck. On the way to Bozoum we stopped at Yaloke a couple nights. From all reports there Harold is getting under the responsibility of the work in a very encouraging manner. We arrived Bozoum on the 23rd. The following day we went on to Bassai for two days. Immediately afterwards we visited Bellevue and Bouca. . . .

"The transfer of the Klievers to Bellevue is for the definite purpose of giving the Native Workers and the Church there the advantage of Bible Conferences and spiritual oversight. . . . The appointment is temporary. Definite plans for the workers will be made at the Field Council meeting, which we may hold during the Christmas season this year.

"The matter of furloughs is no longer a question among the missionaries, and even a rest in South Africa is not considered for the present. I am much encouraged by the desires of all to put the Lord's work first, even before the needs of the body."

Mrs. Joseph H. Foster, one of our faithful missionaries stationed at Bouca, F. E. Africa, under date of August 8, 1942, writes a personal letter to the editor, showing forth the fine missionary spirit of sacrifice and devotion that is so inherent in every true missionary's breast. We pray that missionaries now arriving and (we have faith to believe will ere long arrive on the field) will relieve these overtime missionaries for their much needed furloughs. Earnestly pray to this end!

"We feel, Brother Bauman, that four years is long enough for anyone to stay in the tropics at one time. After one has endured this climate with quinine and everything else included in the tropics, one is really ready physically for a change. But things and conditions are so abnormal that we believe the Lord is giving us 'special' strength to stay until we can leave without the work suffering.

"Were we to leave just now, Bouca would be left without a missionary, and the church is not yet ready for that. It would mean the closing down of everything. Though the church and chapels might go on functioning, yet the work would suffer. Therefore we believe the Lord has given us better health this year than we have had for some time. Even were Brother and Sister Williams to arrive right now, it would surely take until the end of the year to get the language and get accustomed to the work. So as long as the Lord continues to give us the needed strength, we will remain. But just as soon as the way opens that the work will be cared for properly, we will most assuredly 'hie' away.

"Our desire is to go home, because my father is very old and he longs to see us once more. Now we just received word that my sister's husband has gone to be with the Lord, and she too is most anxious to see us. Then too, I would like to have one more opportunity to try to win some of those that are so near to us to the Lord. If we go somewhere in Africa, we will most naturally be expected to stay at least several years longer on the field before we have furlough in America. We need not tell you that traveling in Africa is expensive. So, taking everything into consideration, we feel led to stay where we are for the present. But we need the prayers of the Lord's people to continue to sustain us."

Remember

"All the powers of evil seek to hinder us in prayer. Prayer is a conflict with opposing forces. It needs the whole heart and all our strength."

Mrs. Marguerite Gribble-Dunning, in a letter just received as we go to press, though dated June 6, 1942, writes things of interest to us all. We quote some:

"I have had a lovely letter from Mr. H. Wakelin Coxill. He said 'Your mother was one of the most outstanding missionaries of Africa, and her passing is a loss to us all. But if this is true, it is because her life was a help and a blessing to us all, and her sweet and gracious influence will live on. . . . !

"In going over her letters, I've been amazed at the number of 'famous' people who called her a dear friend and even asked her advice. The mission had some lovely letters from different French officials saying the most gracious things you can imagine about Mother. Indeed the Lord favored me!

"Another touching tribute just came to me this morning. Andre, her chauffeur, has a daughter two weeks old. He named her Florence. He dearly loved Mother, and she prayed for him nearly as much as for us. I believe that is the reason he has been so faithful despite the fact that he has a snip of a wife that no one else would have tolerated. I have tried to take over the burden of prayer concerning him and his wife, at least, that Mother laid down. He would make an A-1 evangelist, has a real zeal,—**but his wife!** He is well educated, can type English, speaks as good French, if not better than any of our natives, is an excellent mechanic, and does good translation of the

Word. Mother has left an example in him of what she said to me on her last visit here, when I was asking her advice about my 'boys.' 'Remember, Marguerite, training a boy is more than teaching him to do his work. It is building him up spiritually.' But Andre needs our prayers. He is one boy Satan is after hard. He is about our age. He could get a very well paying job in the world, but the Mission needs him —if they don't let him get away. The Lord can work in his wife's life, impossible as it seems to us all. She was really touched at Mother's death. . . .

"My last letter to you was April 17. How the time has flown! Since then I've been out on the road with Harold (Ruth, too) for three days, near here. It was my first taste of itineration. I am anxious to do more. On long trips, or where we do not know that the rest house has a good roof, we do not feel it is wise to take Ruth. Many places the helmet must be worn the whole time, in or out of the house.

"While the ladies have been gone (Misses Emmert and Tyson have been gone nearly a month now—one more week), Harold and I planned spending a week-end at Gazeli, since it has been a year since a missionary has been there. But I got fever, so that stopped that! The next week-end Ruth had malaria. This week has been Bible Conference, closing today, so we couldn't get away either. Next week-end will be the only chance to 'compare notes' before the station force changes again. However, staying here this Sunday will give us an opportunity to have Ruth dedicated at church. We've been seeking such a time for some while, but Harold was gone or Volongou was gone, or something else Everything is planned solid for a year, and are we busy!

"While I've been doing, this my wash boy has been canning soy bean hulls! No, I'm not quite crazy. You see, while we will be gone three weeks, my garden will just start really producing. T he cook goes with us, the house boy (who is also a fair cook) goes on a long trip at the same time to his relatives to collect enough goats and money to buy his wife. That leaves only the wash-boy here (whom I had originally tried to teach to be the cook, but he doesn't have it in him) to take care of things. So he is practicing canning in the spare time in order to save my precious tomatoes, beans, and corn while we are gone."

A letter has reached the editor from Mrs. Frank Larson, of Ripon, California, in which they send some money to be forwarded to their daughter, Mrs. Ricardo Wagner of Almafuerte, Argentina. We might say here that the father and mother of Mrs. Wagner furnish a very material part of the support of their daughter. Mrs. Larson writes:

"We just had a lovely letter from Laura the other day. Ricardo was going to have something special for Laura for her birthday on June 17. It was to have been a surprise, but he finally had to let her in on it. He invited the Dowdys and all the young people of Almafuerte and before they got through they had an adult group invited too to enjoy another meeting with Brother Dowdy. (Sister Dowdy was ill and couldn't come). The young people were invited for a meal and then a service, and they were so overjoyed because at the altar-call at the close of the service, nine young people came forward and accepted Christ as their Lord. They had expected a few of them to make the final decision, but so many at one time was such a surprise. Guess Laura won't soon forget that birthday surprise, nor will the young converts. I'm praying that the Lord will raise up workers and helpers of that group of young people."

The editor has only to say that anyone who knows how difficult it is to wrest young men and women from the grip of the paganized Roman Catholicism of South America, will realize what a tremendous victory—yes, what a wonderful birthday gift it was to our Sister Wagner. Thank God for a "birthday surprise" like that. It is indeed very unusual. We cannot see how the birthday could have been a happier one, knowing Mrs. Wagner as we do. May she have "many equally happy returns of the day."

News from Brethren CHURCHES

BUENA VISTA, VA.

We have just closed a two week revival meeting at Buena Vista, Va., with Brother William H. Clough of Uniontown, Pa., as our evangelist. The Lord abundantly poured out His blessing upon us in this effort to reach souls for Christ. The attendance was good from the very start, and increased as the meeting progressed. The closing Sunday night was a service that we shall never forget. The church was full and the Spirit of God was working in a mighty way in our midst. At the invitation, many souls, for whom we had been praying, accepted Christ as their Saviour. There were sixty-six public decisions for Christ. A great many of these were backsliders who had grown careless and indifferent. It was a great joy to see these dear souls find their way back into fellowship with the Lord.

It was a pleasure for the pastor and his wife to have Brother Clough in our home. Brother Clough is a mighty preacher and a man who loves souls, and his ministry among our people was a great blessing to the church.

Wednesday night, following the close of the revival meeting, there were one hundred out to the Mid-Week Bible Study and Prayer Meeting. We believe that the spirit of revival will continue in this church and more souls will yet be saved.

Edward Bowman,
Buena Vista, Virginia.

INDIANAPOLIS BIBLE CLASS

The Grace Bible Class of Indianapolis, Ind., sponsored by the Central District of Brethren Churches, met for its first meeting in the new and more permanent location Monday night, November 16th. The securing of the new room came as a result of much prayer and investigation since the class began last May. The faithful group of Brethren who have met in homes, and for a number of weeks in the young people's room of Cadle Tabernacle, are now rejoicing in the Lord for this new place of meeting at the busy corner of Central and 25th Street in the midst of a large residential section of the city. It is a place easily reached from any part of the city by busses which stop almost at the front door of the class room.

The room is an attractive white brick front room with large display window, the room being about 15 by 40 feet and just freshly painted, hot air furnace heat and in a district where no taverns are located, nor do the merchants there desire any.

A fine spirit was manifest in this first meeting and a number had come during the day to inquire of the ladies who were preparing the room for class, what was going to happen. Upon being informed two or three went away with the comment "Oh!" Others stated they were happy and expressed the fact that such was just what was needed in the community. So, of course, as in every place there will be all reactions, but the Lord willing we pray for power to witness and bring Christ in a real sense to the community.

We were happy at the class to have, in addition to the regular ones in attendance, some outsiders and other Brethren from out of the city. Mrs. J. M. Aeby of Winona Lake was present, also Miss Margaret Scott from Corinth, Indiana, in training at the Methodist Hospital, and William Urban, stationed at Fort Benjamin Harrison, from the First Church in Johnstown, Pa.

We call for the earnest prayers of the Brotherhood for God's will in Indianapolis and would appreciate any names and addresses of other Brethren in the city whom we may contact for the class. Plans for the future call for a Children's happy hour on Monday afternoon, and Sunday School. Please address all correspondence concerning new friends for the class to the secretary Mrs. Forrest Black, 1135 N. Lynhurst St., Indianapolis, Indiana.

In His Name,

Robert A. Ashman
Vern Stuber

NEW TROY, MICH.



Every three months the Young Married People's class has an open meeting and invites a missionary speaker. Bro. and Sister Sheldon were our speakers last Sunday.

Mrs. Sheldon spoke to the Sunday School and Bro. Sheldon brought the morning message. In response to the invitation at the close of the service, there were one first time confession, one renewal of faith, and two who came seeking membership in the church.

We had a full house to see Bro. Sheldon's pictures of Africa Sunday evening and closed the day by giving them a love offering of $30.00.

In Him,

—Russell L. Williams

THINK IT OVER



Be conscientious in fundamentals, not contentious over incidentals. —V. R. Erdman.

FROM THE *East Dist. Mission Board*

Dear Brethren in The Lord:

The Mission Board of the East District Fellowship of the Brethren Churches aspires to expand its activities into three new fields during the current year. Feeling that a complete knowledge of the field and a complete cataloguing of the possibilities therein are necessary to a successful carrying on of mission work, we endeavor to obtain, through these pages of the Herald, the assistance of Brethren all over the denomination. The three fields under consideration are:

Dubois, Penna., to be investigated by Rev. Wm. Clough, P.O. Box 1147, Uniontown, Pa.

Baltimore, Md., to be investigated by Rev. R. D. Crees, 17 W. Fourth St., Waynesboro, Pa. Baltimore field being investigated with the knowledge and approval of the South-East District Mission Board.

Pittsburgh, Pa., to be investigated by Rev. Kenneth Ashman, 230 Main Street, Meyersdale, Pa.

If you have information concerning any Brethren people, or other Christians who might be interested, in these three territories, please contact the particular brother mentioned above or write to the Secretary of the District Mission Board. We would appreciate the information you may be able to give at the earliest possible date. If you have such information send it in **today.**

Please use the following form:

1. Information concerning the field.
2. Name of Brethren
3. Address
4. Former Church
5. Number in Family
6. Name of one sending information
7. Address of one sending information

It will facilitate our efforts to further the interest of the Brethren Church in these territories if all information given be made as complete and as accurate as possible. May we thank you in advance for your cooperation in the spreading of Christ in our District.

In His Name,

REV. KENNETH ASHMAN, Secretary,
230 Main St.
Meyersdale, Pa.

Our Goal 5,000 **SUBSCRIBERS** *for*

The BRETHREN MISSIONARY HERALD

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Sallman's famous masterpieces, THE HEAD OF CHRIST and GETHSEMANE, are now available in miniature size on these medallions. Each picture is securely mounted in the face of the medallion. These pictures are in beautiful colors, and securely protected by the special hy-gloss surface. They will last indefinitely.

Beaded chain is furnished, making this item suitable for key chain or the chain may be removed and the piece carried in coin-purse or pocket.

Here is the ideal gift and award for Sunday-school children, or a very practical item for wide distribution as souvenirs. Size 1⅝ inches in diameter.



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SP1—HEAD OF CHRIST. This beautiful picture of Sallman's HEAD OF CHRIST is offered in colors on this attractive plastic medallion. The text "JESUS NEVER FAILS" is beautifully embossed on back with victory wreath; beaded chain included.

SP2—CHRIST IN GETHSEMANE. A lovely new painting of CHRIST IN GETHSEMANE, by Sallman, is offered on this piece. It is printed in colors, laminated and securely affixed. On the back is the text "JESUS NEVER FAILS" with victory wreath.

ORDER EARLY FROM

BRETHREN MISSIONARY HERALD

3326 S. Calhoun St., Fort Wayne, Ind.



A father was being disturbed by his little daughter and having trouble in reading his paper. To quiet her, he took a map of the world out of one of the papers, and then tore the map into pieces and asked her to go into another room and put the map together. Very soon she returned with delight, with the task completed. The father said: "How is it that you have done this so quickly when you do not know geography?" The little girl's reply was: "Well, Daddy, you see in Sunday School I learned about Jesus. His picture was on the other side of the page you gave me to put together. When I got him in place, the world came out all right."—Arkansas Methodist.

EARLY RETURNS SHOW GREAT THANKSgiving OFFERING

Among the early returns (at press time) in the THANKSgiving Home Missions offering, the Bethel Brethren church, Berne, Ind., reports a total of $2269.20 the first day, with prospects of reaching the $2500 mark. This is indeed a fine offering for a "little White church in the country." But, then, not every Brethren church can boast of both the secretary and treasurer of the Home Missions council among its members.

Another "early return" came from Cleveland, where the Brethren Mission church reported a $550 offering, with prospects of reaching $600.

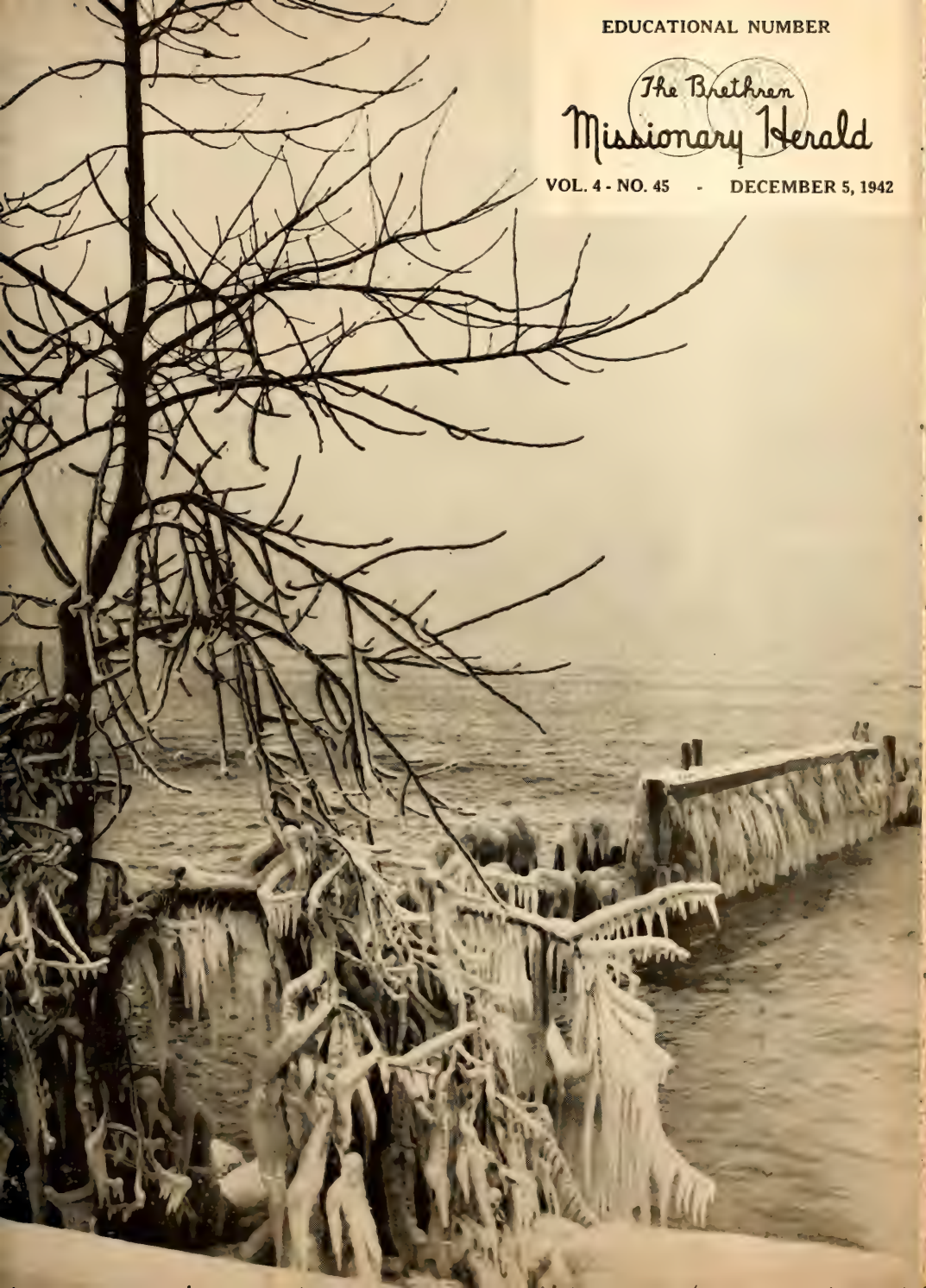
The youngest Brethren church—North Riverdale at Dayton—reports an offering of $600.

May these "early returns" continue to the Glory of His Name!

EDUCATIONAL NUMBER

The Brethren Missionary Herald

VOL. 4 - NO. 45 - DECEMBER 5, 1942



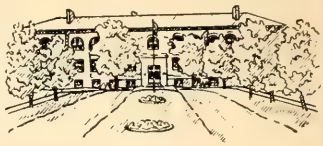
Grace Theological Seminary

EDITORIALS BY

Professor

HERMAN A. HOYT

Winona Lake, Ind.



CHRISTMAS AND WARRING WORLD

The words Christmas and war sound paradoxical when we see them joined together in the same sentence. And indeed they are. For war is the unnatural orgies of humanity endeavoring to exterminate itself, while Christmas is the supernatural effort of God to save perishing humanity through a Heaven-sent Savior. Sin is the root of war. And sin, while it is first of all against God, always buries its fangs in those who carry it in their bosoms. But the SON is the very center of Christmas. And the SON gave himself to remove sin finally from the breasts of men and to restore humanity to its right mind. This Christmas season both War and Christmas fall simultaneously upon our ears. But they are locked in mortal combat in the earth, with war attempting to obliterate the last vestige of Christmas from the minds of men, and Chrismas cancelling the efforts of war for those "among men in whom he is well pleased" (Luke 2:14 RV).



Prof. Hoyt

WAR INTRODUCES INTELLECTUAL CONFUSION

But war has taken high toll among Christian people, for it has introduced confusion into their thinking. And thus a false sense of values has emerged. While it is not to be denied that there may be at the bottom certain spiritual and moral values that men seek to preserve by means of war such as freedom, it is also very obvious that these are lost in the maze of material issues that grow out of war. Men and women are caught in the frenzy of victory propaganda, the atrocities of war, the incomprehensible billions, and the accelerated program of work and wealth till they lose the ability to see the several issues of life in their proper perspective. And Christian people, who must live day after day in this atmosphere and breathe the same atmosphere, begin to speak the same language and follow the same course as those about them

SOME MINISTERIAL STUDENTS SEE CLEARLY

Especially has this war mania crept into the ranks of those preparing for the ministry. It has sometimes been due to pressure brought to bear upon them from without. They have been ridiculed for remaining in preparation or seeking preparation when the army needs able bodied men so badly, when defense industries are almost crippled for need of men, when agricultural pursuits are suffering for the same reason. Sometimes the pressure has been wholly from within, and the lure of wealth, adventure, patriotism, has enticed the ministerial student into the army, navy, defense industry, or some other pursuit for the present. Because of these things, the government reports that there is a serious shortage of young men in training for the ministry in theological and pretheological schools. But The Brethren Church has reason to rejoice that in the midst of this intellectual and spiritual Maelstrom, there are more young men in training for the ministry than ever before. And the reason is that these young men see clearly that spiritual values are more important than anything else, that victory without the preservation and propagation of the spiritual truths of the Word of God will be no victory at all. This is doubtless one reason why the student body of Grace Seminary is larger this year than ever before.

BRETHREN PEOPLE ALSO SEE CLEARLY

What has been true of Brethren young people has also been true of Brethren people generally throughout the entire denomination. They see that there is not only a real need for the spread of the gospel of His grace now, but also, when this war is over, there will be even a greater need for the propagation of the gospel. That is the reason they have given so generously to foreign missions, to home missions, and to Grace Seminary.

As we look back over the months we marvel at the provisions of the Lord for the seminary through the generosity of His people. Up to the present moment

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1831 Sheldon Street, Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

every cent of current expense has been met, and these expenses have been heavier this year than in previous years. So we have faith to believe that as need arises the money will come in to meet those needs. Surely the offering for the seminary taken at the recent national Conference is a token of what we may expect from the Lord.

By common consent Christmas has been set aside for the lifting of the annual seminary offering in most of the churches, although there are some churches which feel that some other date is more convenient for them. Where this feeling prevails, let such churches feel perfectly free to select any date that will best fit into their program, being careful, however, not to imperil the offerings for Home and Foreign Missions, since these two projects are so vital to the progress of the work of the Lord in our denomination.

INCREASED EXPENSE THIS YEAR

From the very inception of the seminary in 1937, it has been the plan to employ four full-time faculty members to give the seminary full graduate standing among other like institutions. But the time for this was wholly dependent upon two factors, men and means. The Lord has been exceedingly good to us in that he has enabled the institution to employ three full-time professors and several part-time professors up until this year. And then to our dismay it became necessary through the illness of Dr. McClain to call in for this year another full-time professor. This has added to the budget for the year the extra expense of another professor, but God has magnificently supplied every need up to this present moment. And there are funds enough to care for at least a part of the financial burdens of December. We believe that the Lord will amply supply our needs through December and January by individual gifts until the offerings begin arriving from the churches. We are deeply grateful to all who have given so generously toward the work of the seminary through this past year, and to those who will be sharing in the work of the seminary during this Christmas season.

DR. McCLAIN HAS BEEN GREATLY MISSED

In the absence of Dr. McClain, Rev. John M. Aeby, recently the pastor of the First Brethren Church of Fort Wayne, Indiana, has assumed some of the teaching duties of our president. He has faithfully and efficiently filled in the breach. But in spite of this, we have all greatly missed the presence of our beloved Brother McClain. And you readers will all be interested to know that within recent weeks he has made great improvement. Your prayers, as well as ours, have been answered by the Lord. Enough improvement has been made that President McClain is able to send you a message from his own pen, which will follow immediately. I am sure that you will read it with interest. You will also read with interest the many expressions of deep concern for the seminary from friends of the institution, together with the testimonials from former and present students.

How About It?

The "Fifth Column" idea isn't so new after all. Read II Samuel Chapter 15 and especially verse 10.

President's Greetings

By DR. ALVA J. McCLAIN

To the many friends of Grace Seminary, Greeting in the Name of our Blessed Lord:

It seems a long time since I have attempted to write any message to you, but I would have you know that without ceasing I thank God for you all. Your faith and love have made possible the carrying on of this work of training men and women here at the Seminary thus far; and I am confident in the Lord that, as we come to the Christmas season once more when the churches have been remembering this work with special offerings, there will be no lack in your provision for this important ministry.



Dr. McClain

Surely, as we consider the things coming on the world, we must feel that the time is short. The Lord is at hand. May He pour out His special blessing upon all our churches and pastors, and keep you all in His perfect will. During these days of illness, I do not forget that my present relief from responsibility is made possible by your love and generosity.

"Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:11-13).

GOD'S BLESSING EQUALS 25 DOLLARS

By MRS. HULDA LOUISE JOHNSON

The Word tells us in the sixth chapter of Luke and the thirty-eighth verse, that if we give, it shall be given unto us, good measure, pressed down, and shaken together, and running over. Did you ever try it? It works.

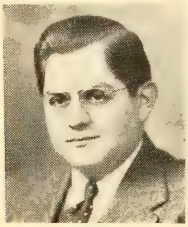
When Miss Tyson was in our Canton church telling us of the great need in Africa, she said, "I like to talk with the Lord the same as I like to talk with you." It occurred to me as a fine suggestion and I thought to myself, Why not? And so I said, as I opened my pocket-book, "Well, Lord, there's a dollar and ten cents; it all belongs to you; take what you want." I closed the pocket-book, and when the collection basket was passed my hand took the dollar bill and put it in, leaving me the ten cents.

Bus fare home was seven cents. So, you see, I had a balance of three cents. But would you believe it? Before I had gotten down the church steps on my way home a lady called to me and gave me twenty-five dollars that she had owed me. Surely God never forgets his own; he is faithful and will give to those gladly and sincerely! Truly it is more blessed to give than to receive.—Canton, Ohio.

"Grace Seminary and the New Year

By PROFESSOR JOHN M. AEBY

As we face the new year one thing is apparent. It will require more than the perennial "Season's Best Wishes" to make a happy and prosperous 1943. Our leaders in their statements, commentators in their columns and broadcasts are preparing us for the inevitable eventualities of the year ahead. They warn of at least three ways in which the lives of all Americans will be vitally affected.



Prof. Aeby

First of all, there is to be **an even greater demand for manpower,** both in our armed forces and in the essential industries, than there has thus far been. This will mean that out of every one of our churches many more young men will be called. Others of us will be forced to leave present positions and enter vocations more vital to the requirements of the war program. Every one of us will be affected by these changes. The war-time emergency requires all this.

So far Grace Theological Seminary is concerned, we have been facing "war-time emergency" ever since the Lord brought our institution into being. We believe that God has raised up this testimony to be a bulwark of defense against the increasing wave of infidelity which is overflowing our land, as well as a place of training for service for "good soldiers of Jesus Christ." With the succession of the years theological institutions and Christian testimonies have fallen victims to attack from or compromise with unbelieving liberalism. Because of this fact, many here at the school and many more throughout the land have prayed that God might increase the testimony of this school both in spiritual and numerical strength. God has answered these prayers beyond our fondest hopes and as a result we have the largest number of recruits for the service of the ministry in the history of this institution. In many instances they are those who, feeling the call of the Lord, have given up their former positions for preparation for full time ministry of the Word. We face 1943 with the greatest array of "manpower" in the six years of our existance. However, let us continue to recognize the shortage of help in the greatest field of all, "The harvest of the Lord."

We are informed, in the second place, that we must be willing to shoulder **an increasing debt of staggering proportions.** We are told that the price of liberty comes high, but we know that it is worth the price. We are reminded that this war is being waged, this army is being trained, and these implements of war are being manufactured for the preservation of individual liberties as well as for the safeguarding of our national freedom. Therefore, we must shoulder the cost!

However, we in Grace Seminary believe that the matter of spiritual freedom is vastly more important. The faculty and students of this institution as well as the host of friends who support it are individuals who through precept and experience believe that the greatest liberty in all the world is the liberty of the soul made free by the Son of God. We have been freed not only from the penalty but from the bondage of sin. Contrary to our national liberty our spiritual liberty has been purchased for us in the past and secured to us for the future by the death, burial, and resurrection of our Lord and Savior, Jesus Christ. The debt is paid in full! Nevertheless, we with the apostle Paul are debtors to all men everywhere to share with them this good news of deliverance from spiritual bondage that they too might enjoy the privilege of grace. As the dawn of 1943 approaches we recognize our debt since more than ever before more people need this message.

Finally, in view of thes two things, we are warned that the coming year will be one of **unequalled sacrifice.** It will means sacrifice of loved ones, of some practical necessities, of ease, of comfort, of luxuries, of wealth, of time, and of self. This is a pretty bitter pill for the average American citizen who for years has been encouraged through advertizing and competitive selling to demand and accept only the best in merchandise and service. But we will learn!

Sacrifice is nothing new to Grace Seminary or her constituency, for, both from the divine and human viewpoints, it was born out of sacrifice. First of all, our Lord died to make salvation possible. Without this sacrifice there would be no salvation, and without this salvation there would be no Grace Seminary. Then, from the human standpoint, many of you who are God's servants have sacrificed to bring this school into being in order to better train men and women to proclaim this wonderful salvation. The faculty who began the work sacrificed. Through the years the students who have come to the school have sacrificed in order to do so. Not a few have left homes and loved ones, business, professions, and relatives, financial security to walk by faith through their days of seminary training. Most of the students in the past and of those of the present know from experience what sacrifice means. But, instead of notes of complaint or discouragement, we find on every hand a testimony of joy and victory! And, as a rule, the greater the sacrifice, the greater the victory! Such sacrifice in training, we believe, precedes greater sacrifice in service. On the other hand, those of you who love this institution because of the things for which it stands and the message which she proclaims have sacrificed that its testimony might be maintained and enlarged. You, too, know the joy of giving sacrificially to the Lord and His work.

As Grace Theological Seminary faces the new year let us join in prayer that God will teach us all to rejoice in serving Him with our whole beings; that He will increase the ranks of our testimony as faculty, students, and constituency; that He will give us a new sense of our burden of debt to a lost world; and that He will strengthen us for the victory which can come alone through unequalled sacrifice!

Christmas and Grace Seminary

By PROFESSOR HOMER A. KENT

Grace Seminary is a Christ-centered institution. At this Christmas season its faculty and student body will be visiting in homes, churches, chapels, and various other places. As they go they will be bearing the Christ-centered message of Christmas. It is a message of LOVE. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). In a world so filled with hate what a privilege and what an opportunity to bear such a message! A certain captain said to his men as they were about to enter a fierce battle, "I want to see a little more hate in your eyes, a little more hate." God says to His soldiers, "I want to see a little more love in your eves, a little more love." Love brought Christ into this sinful world; love should constrain His followers to bear His message at this Christmas season.



Prof. Kent

It is also a message of LIGHT that we bear. Most significant it is that the first Christmas was introduced amidst scenes of light. As the shepherds were abiding in the field that first Christmas eve "the glory of the Lord **shone** round about them." In speaking of Christ's coming Luke says in the first chapter of his Gospel, "the **dayspring** from on high hath visited us." Then there is the familiar star which the wise men saw in the east and whose light directed them to the place where the Christ child was. Christ and His gospel are the light in this dark world. Every lighted Christmas tree, every illuminated star, every radiant candle bears witness to the glorious fact that Christ is the light in the midst of spiritual darkness. Let every Christian rejoice in this blessed truth at this Christmas time.

Moreover it is a message of PEACE we proclaim. Isaiah anticipating His coming spoke of Christ as the Prince of Peace. The angels on Bethlehem's field said to the wondering shepherds, "Glory to God in the highest, and on earth peace, good will to men." Paul the Apostle has said of Him, "He is our peace." In the Christmas message there is the assurance that one day this war torn world shall learn war no more, that swords shall be beaten into plowshares and spears into pruning hooks. Christ shall reign as King of kings and Lord of lords in a peaceful world. And now to those who yield themselves to Christ "He is our peace."

Finally, it is a message of JOY we have to declare. There was singing when Christ was born. Even before the birth of Christ the Virgin Mary sang the Magnificat in joyous anticipation of His birth. In announcement of His birth the angelic hosts broke forth in glad praise to God for the gifts of God's love. Ever since that time the incarnation of Christ has put a song into the human heart. The gospel is the gospel of song. It has prompted the writing of hundreds of thousands of holy hymns of praise. The greeting, **"Merry Christmas,"** has deep meaning for the Christian for he has the true basis of joy in his heart, even the fact of sins liberated by the cross of Christ and the experience of "Christ in you that hope of glory." May Grace Seminary ever remain true to the real message of Christmas!

Grace Seminary and Board of Trustees

By REV. A. V. KIMMELL, President of the Board

The Board of Trustees of Grace Theological Seminary is composed of representative men from churches in all parts of the brotherhood, who are deeply interested in the preparation of men and women for full time Christian service. This board labored many hours and days in establishing the institution upon a sound doctrinal basis which cannot be changed, and still much more time, with the faculty, in getting the recognition of which the Seminary is worthy. We are more than grateful to Him Who has made all this possible.



Rev. Kimmell

Now the Board of Trustees is just as much concerned that the good work, well begun, shall continue. The faculty has been enlarged, the student body is larger, and the gifts to date are sufficient; but in these rapidly moving days we cannot live in the past. Therefore, as a board we urge all the Brethren to continue faithful in prayer to our source of power, to call attention to the great work that is being accomplished in the preparation of preachers and missionaries and to continue with increased gifts, if at all possible.

In many churches Christmas stands for Grace Seminary, as Easter means Foreign Missions or Thanksgiving means Home Missions, so let the churches, Sunday schools, endeavor societies and all other organizations as well as individuals make substantial gifts to Grace Theological Seminary this Christmas time. Remember, He loved us and gave Himself for us and the rest of the world has the right to know also of this wonderful salvation. **To know Him and to make Him known,** is our slogan.

Grace Seminary and the Church

By ROY A. PATTERSON, Moderator of the National Fellowship of Brethren Churches

"Grace Seminary and The Brethren Church" is more than an expression suggesting a subject for discussion; it is an expression indicative of a relationship between two important organizations, co-ordinating and harmonizing in a unity of purpose to further the growth of The Brethren Church, as a denomination.



Mr. Patterson

Because of this co-ordination and harmonizing, Grace Seminary has found favor among members of The Brethren Church and has also found favor among others, because of that which is being taught in its classes.

The thought of co-ordination and unity of purpose suggests two things:

First, the closest of relationship between the Seminary and The Brethren Church, in calling and training for definite Christian leadership, those who will perpetuate the fundamental doctrines of the Bible.

Second, the fearless teaching of those fundamentals which have made The Brethren Church a distinctive denomination.

The commercial world recognizes the place for and necessity of labels on the many articles offered for public use and can quickly determine the relative merits of such articles because of its knowledge regarding what is beneath those labels.

The Brethren Church has ever been a church which declared that it stands upon "The Bible, The Whole Bible and Nothing But The Bible." The world has seen this label and recognizes it as the label of The Brethren Church, but those without the Church, and more particularly those within the Church, have been concerned about what is back of this label and wonder if the contents will remain, as in truth and fact it should be, or might or could be changed.

Grace Seminary in the furtherance of those fundamental doctrines of the Bible, the belief of The Brethren Church, has been willing to declare its belief in the holy scriptures as the very word of God; in the One Triune God; in the Lord Jesus Christ, the eternal Word and Only Begotten Son, who is the Second Person of the Triune God; in the Holy Spirit, who is the Third Person of the Triune God; in the creation and fall of man; in salvation by grace through faith; in righteous living and good works, not as the procuring cause of salvation, but as its proper evidence and fruit; in the existence of Satan; in the second coming of Christ as an imminent and visible event; in future life, bodily resurrection and eternal judgment; in the one true Church and in separation from the world.

The Brethren Church can ever know and those other than members of The Brethren Church can know that beneath the label is always to be found those things which have made The Brethren Church a distinctive denomination. To the teaching of these great fundamental truths, Grace Seminary stands committed, when the Bible is being taught.

These things being true, we need not fear if it will be Grace Seminary **or** The Brethren Church, but can be assured it will ever be Grace Seminary, The Brethren Church **and** "The Bible, The Whole Bible and Nothing But The Bible." This assurance warrants our prayers and giving in an all out support of Grace Seminary.

National Ministerium and Grace Seminary

By REV. R. D. BARNARD Chairman of The National Fellowship of Brethren Ministers

It's like saying "food and the farm," "water and the pump," "printing and the print-shop" to say, "The National Ministerium and Grace Seminary." They stand or fall together.



Rev. Barnard

The natural thing is that a fellowship of ministers should be related to a minister's training school. Brethren ministers are so related to Grace Theological Seminary as that graduate training school. Not one thing of which we know would disqualify Grace Seminary as that school, and there are numerous things that admirably qualify her. She fosters what we foster, teaches what we teach, believes what we believe. Her theological and doctrinal tenets and ordinance practices are the common heritage of us all.

"By their fruits ye shall know them" (Matt. 7:20). Grace Seminary is happy to be judged by her fruits. Our ranks are filled with pastors, missionaries, and teachers fresh from her class rooms. They are efficient and successful in the Lord's work.

After the war—such needs of trained workers in the cause of Christ as we have never known will face us. To meet the need then, we must meet it now! Let's give Grace Seminary our prayerful interest, our financial support, and our sons and daughters now, and she will give us trained workers, then.

IT IS STRANGE—but true that many folks think souls become "lost" because they live immoral lives. Facts are that all men are lost from the very moment they are born until they personally accept Christ as their very own Savior.—Berne, Ind., Bulletin.

Foreign Missions

AND GRACE SEMINARY

By REV. CHARLES H. ASHMAN, Member of Foreign Board

The two are vitally related! Not only because Dr. McClain is the Head of the Seminary and is vitally a part of our Foreign Mission work but in many other ways Foreign Missions and Grace Seminary are linked together.



Rev. Ashman

Preparation is most essential to the power and efficiency of a missionary. After all forms of preliminary preparation have been secured, there is a type of specialized preparation our missionaries need which Grace Seminary can supply. Our own Seminary can supply this in a way that no other can.

Re-preparation is also necessary, that is to renew, refresh, during the period of furlough. Grace Seminary affords a unique opportunity for such a renewing on the part of our missionaries during the period of furlough spent in the homeland.

The ties that bind Grace Seminary to our Foreign Mission interests are therefore vital. May they grow stronger! May each help the other more and more! Our aims are one! May the Lord Jesus Christ be glorified in both!

The W. M. C.

AND GRACE SEMINARY

By MRS. HOMER A. KENT, National President of W.M.C.

God's faithfulness has been evidenced over and over again at Grace Seminary. It is a joy and privilege to see young men and women fully yielded to the Lord and wholeheartedly devoted to serving Him in that portion of the vineyard He shall choose for them.



Mrs. Kent

The W.M.C. exists for no other purpose than to have a part in carrying the gospel to the uttermost part of the earth. And because Grace Seminary, likewise, is concerned with that same mission, the W.M.C. is eager to support the school in every way possible. From our homes our sons and daughters are recruited. Many a missionary-minded mother has dedicated her children unto Him and prayers have followed throughout the years. God's faithfulness has been witnessed when we see those children grown to adulthood, entering our beloved institution.

Intercession has not ended with our sons and daughters as individuals. Our women give a large portion of their ministry to prayer for the school as a whole. May His all-sufficient grace continue to prevail. May Christ be exalted in every policy of the institution.

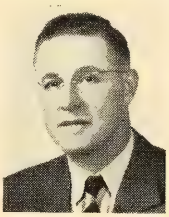
The material needs of Grace Seminary are not overlooked by the W.M.C. Commendable gifts of money are given each year and great enthusiasm has prompted the gifts. We trust that these gifts shall continue from year to year as we praise Him for the gracious "abundantly above."

Home Missions

AND GRACE SEMINARY

By R. PAUL MILLER, Secretary, Brethren Home Missions Council

I could write a small book on what experience has taught as to the things that enter into the making of a successful preacher of the gospel. There is no minister whose work necessitates proper qualifications more than the man who is building a new congregation. There is no man in whom the lack of any vital ability will be manifest quicker than in him. Therefore, the value of Grace Seminary to our home mission work is self evident.



Rev. Miller

We **must** have qualified leaders. To prevent the loss of opportunities on every side and the awful wastage that results from haphazard efforts, we must be efficient. We must have men who are **spiritually** qualified. They must be born again, separated from the world, committed to the preaching of the gospel and nothing else, and they must be submissive to the leading of the Holy Spirit. They must be naturally qualified. No matter how much a man may know about the Bible, if he cannot tell it to others effectively God cannot use him in such work. And he **must** have certain elements of **leadership.**

We **must** have a **trained** leadership. What the army would become as an effective force without West Point; what the navy would become without Annapolis, that is what the work of advancing the Brethren Church would become without Grace Seminary. No matter how much brains a fellow has, or how much spiritual experience he has, he must be especially trained to fill a successful place in the Brethren ministry. The directors of the Home Missions Council look mainly to the students of Grace Seminary as the men who are able to carry forward the work of establishing Brethren churches in the new fields that lie ahead till Our Lord returns.

That is what Grace Seminary **means** to our home missions program.

Found in  Our Mail

"We would rather miss some of our meals than miss a number of the Herald. Thank you for a wonderful paper; also, for the interesting catolog just received." O. & M.M.—Calif.

The Seminary Alumni Association

By REV. KENNETH B. ASHMAN, President of Alumni

The Grace Theological Seminary Alumni Association is now a little over two years of age. Its membership lists at present total well over 200 members. Accomplishments thus far include the presentation of a much needed adding machine, and 100 beautiful hymn books to the Seminary. Currently, the Alumni Association is completing arrangements to supply the Seminary with a full communion set and supplies. As funds come in during the year, as they have been so generously appearing, further efforts will be made to supply the various needs of our beloved school.



Rev. Ashman

One change has been made in the officiary of the Alumni since last year. Rev. Donald Carter asked to be relieved of the position of Treasurer; Rev. Norman Uphouse has been chosen to fill that vacancy. Rev. John Squires remains as Secretary and Rev. Ashman continues as President of the group. The following rules and regulations were adopted by the Seminary Group at their recent meeting at Winona Lake, Ind.:

1. All **regular members** must be graduates of Grace Theological Seminary or of Ashland Seminary during the years of 1930-1937.

2. All **associate members** must have taken work in classes either in or under the sponsorship of Ashland Seminary between the years 1925-1937, or have taken work in any of the classes of Grace Seminary.

3. All friends of Grace Seminary may become **honorary members** by making a contribution to the Alumni Association during the year and supporting the school in any way they can.

4. **Regular and associate members** shall be expected to contribute at least one dollar each year to the Alumni Association.

5. Upon request of any of the officers of the association each member must subscribe to the Covenant of Faith as adopted by the Seminary.

6. Voting privileges shall be confined to regular and associate members who have complied with rule number 4 during the year between meetings or at the time of the annual meeting.

7. The Association shall organize with the following officers: a. president, b. secretary, c. treasurer.

8. The duties of these officers shall be those which ordinarily fall to each.

10. The transaction of business shall be held according to the accepted parliamentary rules.

11. The Association shall pay all administrative expenses out of the contributions first. All projects or other disbursements shall be voted upon at the time of the annual meeting.

Of interest to all friends of Grace Seminary is the fact that Dr. V. C. Kelford, widely known Bible teacher, is the field representative of the Seminary. Dr. Kelford will conduct Grace Seminary rallies in all churches of his ministry where such rallies are possible. The proceeds of such rallies and the contributions of memberships received will be used through the channels of the Alumni Association. The Secretary, John Squires, is busily engaged mailing membership cards and Alumni information to these new friends of Grace Seminary.

The primary aim of the Alumni Association is to build up a large group of friends and supporters for our Seminary. The secondary function will be to raise funds for needed equipment and supplies at the school. The general aim will be the drawing together of all folks interested, in fellowship and annual gathering at Winona Lake, Ind., at the time of the national gathering of Brethren churches.

Feeling that we have in Grace Seminary and her teachers, and board, the very backbone of true Brethrenism and fundamental testimony, we want to bend every effort to make sure of the continued good will of the school among fundamental circles the nation over. We further purpose to guide all our Brethren young men and women for their final Christian training into her halls of learning. We trust that we shall be able, by the Grace of God, to keep the Seminary supplied with every needed thing. We covet your prayers, we covet your interest, we covet your presence among us as members in that class provided by the rules of Alumni Association.

Publications and

GRACE SEMINARY

By REV. BERNARD N. SCHNEIDER

Vice-President of The Brethren Missionary Herald Co.

We all recognize the vital importance of our Seminary to the existence and growth of The Brethren Church. As an army without a supply base must eventually retreat, so the church without a vigorous seminary will soon come to a standstill. Right alongside the seminary in our denomination stand our publications in almost equal importance. This is the day of the printed page. Satan is using the printed page as the vehicle for his propoganda and education in sin. Certainly the church must aim to produce the best there is in Christian propaganda and education through the printed page. This our church is striving to do through the publications of the Brethren Missionary Herald Company.



Rev. Schneider

Now, to have the best in publications we must have well trained writers. We need men and women who have the best spiritual and theological background as well as the ability and ambition to write. This background and training is most excellently provided at our Grace Theological Seminary. There they are receiving the best Bible teaching in America. There they live in the best spiritual environment that we know of. There our future leaders are taught and encouraged to write for publications. We have reason to expect a growing Brethren Church, and improved Brethren publications as long as we have a spirit-led institution such as our own Grace Seminary.

Student Body and Seminary

By KEITH ALTIG, President of the Student Body

Certainly a most important part of any school is the student body. The kind of men and women who compose it's student body will determine what kind of a school it will be, and because of this our seminary has great cause to thank the Lord.



J. Keith Altig

Every year we are burdened with prayer for the students who will be entering the next year and we ask God that He will send just the ones whom He would have to come. Then as school opens each year we await with interest to see just how the Lord has answered the prayer.

It takes men and women who are really convinced that God wants them in the ministry, to stay in school in times like these, especially the incoming students and the Middler class, those with a year or two ahead of them. Many a fine job or position has been turned down so that the student might enter the school. Many a nice home has been given up so that the student, and perhaps his family might come to Winona Lake and receive the training he needs for the ministry. No one regrets it, no one seriously considers turning back after "having once put his hand to the plough."

It is not counted a sacrifice but a glorious privilege and opportunity to prepare ourselves to better serve Him, who gave up the riches of heaven and "for our sakes became poor," who left the ivory palaces of heaven to come to earth to dwell in the humble home of a Palestinian carpenter, and who one day toiled up the slopes of Mount Calvary, there to die so that we might live.

The "morale" of the school has not suffered a mortal blow due to the absence of Dr. McClain. While we all miss him more than we can express, and eagerly await his return, yet our expectation is from God and our hope is in Him and we are happy in the knowledge that Dr. McClain would have it so.

Missionary Vision

By CLARENCE NIDA, Chairman of The Missionary Fellowship

Does attending seminary and delving deeply into theological problems have a tendency to dim the vision of those interested in the mission field? Not so at Grace Seminary. To the contrary, the interest in missionary activity is unusually keen. For after all whether we go or whether we stay, the vision of the need of those who have never once heard the glorious gospel should be constantly before us all.



Clarence Nida

We are thankful that fourteen out of an enrollment of fifty are definite volunteers for the foreign field, and others are waiting upon the Lord for a clearer impression of His will. There are four volunteers for South America, one for China, one for Mexico, and eight for Africa. Three of our students have already been faithful laborers in foreign fields and are spending furlough time here in further training in the WORD.

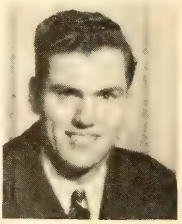
Each month one of the Friday chapel services is devoted to the centering of our attention upon certain aspects of missionary work. Recently we heard a message concerning linguistic problems and how a prospective missionary may be trained to meet these problems in any tribal language.

It is our prayer that, as a seminary and as individuals, we may never allow anything to dim the vision of the tremendous need of those who are without Jesus Christ. We desire that this vision may ever increase, that through our willingness to sacrifice all that it may cost, men who have never heard may soon hear the wonderful name of Jesus and desire Him as their Savior.

"Our Gospel Ministry"

By S. WAYNE BEAVER, Chairman of The Gospel Team

The Lord has given various opportunities for service to students of the Seminary this year. Apart from student pastors, the work has centered in three distinct fields. Throughout the summer our Brother Bury carried on the work in the Warsaw jail, and with the opening of the school year he found many capable and zealous helpers among the entering class. He reports that there have been eight first-time decisions at the jail since September. These were practically all young men.



S. Wayne Beaver

Secondly, as long as the weather permitted, street meetings were held in the city of Warsaw under the able leadership of Gordon Cook. Especially outstanding in this work was the large number of tracts that were passed out. Various speakers were presented at these meetings, among whom were Dr. Kelford, Professor Aeby, and students from the Seminary. More than once on returning from these meetings the remark was heard that the Lord's presence had been felt.

The third field is that of the gospel teams. It was on November 9th that a team journeyed to Sharpesville, Indiana, and spent a day, rich in blessing, with Brother Vern Stuber and his people. Plans for the immediate future for gospel teams include trips to Fort Wayne, Monon, and Osceola, all in Indiana.

ISN'T IT TRUE?

Launch out into the deep —Many Christians fail because they do not go forward. In Hebrews we are admonished to "go on to perfection." A little girl fell out of bed one night. The next morning her mother asked her how it happened that she fell out of the bed.

"I do not know, mamma," was the reply, "unless I stayed too near the place where I got in."

Two Years At Grace

By HAROLD O. MAYER, President of The Senior Class

Two years at Grace Seminary, can it be? It hardly seems possible. Yet such is the case, end even now the end is in sight. The completion of my work and graduation is not far off.



Rev. Mayer

After two years at Grace I am very sure my own spiritual life has been greatly affected. One could not frequent the halls of this institution without gaining a deep spiritual insight into His word and also come into a more intimate relationship with Him.

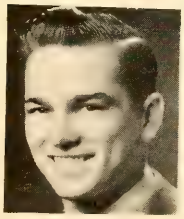
Now there is a great urge to be out in the field doing something, doing that task He has called me to do. Yet there is a feeling of inadequacy, which is caused not by a lack of training, for we have had the finest kind of training here that can be obtained anywhere, but a feeling of "the more I know, the more I know I don't know." How thankful I am, however, for the kind of training I have received here. Training that will enable me to continue the study of His word after leaving these halls.

Leave this place? The very thought brings regret, for Grace Seminary and Winona Lake have become very dear to me. New and lasting friendships have been made. Parting will be difficult. This is home now, but I am also ready to move at His command. Thank God for these years at Grace Seminary and for all who have made this knd of fellowship and training possible.

One Year At Grace

By JOHN G. BALYO, President of The Middler Class

When I first arrived in Winona Lake on a windy day in October, 1941, I possessed the firm determination to return to the warmer clime of Georgia if I was not completely satisfied with Grace Theological Seminary. I was a Presbyterian coming to a Brethren Seminary, and although wholly conscious of the Lord's leading, I still had some doubts concerning our ability to please one another. Admittedly those doubts existed in ignorance and soon disappeared in the face of knowledge. I was looking for a school that possessed a spiritual faculty and student-body, a school that maintained high academic standards, and a school that would fully equip me for the work of the ministry.



Rev. Balyo

WHAT HAVE YOU DONE?

A marble cutter with chisel and hammer was changing a stone into a statue, A preacher looking on said, "I wish I could deal such changing blows on human hearts!" The workman made answer, "Maybe you could if you worked like me, on your knees." If you would win souls, you must pray for them.—Mrs. E. A. W., Fla., Moody Monthly.

THINK IT OVER



"Blessed is the man who is too clever to be deceived by his own alibis." Some people grow with responsimility; others swell ! ! ! !

After one year in Grace Seminary, I can say emphatically that all of my desires have been fully realized. From the first day when I felt like a stranger (with an accent) in a strange and foreign land until this day when I feel like a native in his own land; I can witness first of all to the personal blessing I have received from an intensive study of God's Word, and to the high standard of scholarship which is required of all students. The latter almost exceeded my fondest expectations, and until the first examination week was past, I entertained doubts as to whether I would return to Georgia sooner than I had anticipated. My fears were never realized, however, and I'm still in school saying, "Praise God for Grace Seminary!"

First Impressions of Grace

By DONALD BARTLETT, President of The Junior Class

Often times first impressions are deceiving. This is especially true of persons and I think it may be said also of institutions. However, one of the things that impressed itself upon my mind at the very outset of the school year was the amount of work that was required of each student. It didn't seem possible to do all the work that was assigned that first week. I thought, surely, they will "ease up" a bit," but in that I was fooled. This was one "first" impression that was not deceiving. Hard work was, and is, one of the things that characterize Grace Theological Seminary.



Rev. Bartlett

Then, I was impressed very much by the earnestness of faculty and student body alike. Having spent fifteen years as a teacher in our public schools, I feel that I can better appreciate some of the things about the Seminary than can anyone who has not had such a background. The faculty and student body of Grace Seminary mean business and only time itself will reveal the far reaching and lasting benefits that this will bring to the Brethren Church.

As a teacher, I was impressed by the wholesome attitude that exists between faculty and students. This is a prime requisite for a successful school.

I praise and thank the Lord for the privilege of preparing for the ministry of His Word in a spiritual atmosphere such as I find at the Grace Theological Seminary.

News from Brethren CHURCHES

TRACY, CALIF.



Tracy Brethren are rejoicing over the victories won in the recent Victory Revival with C. H. Ashman of Whittier as the evangelist. For the souls that were saved, we praise the Lord, and for the many others who did not step out for the Lord during the meetings, we shall continue to pray and work. Four have already obeyed the Lord in Christian baptism and we expect others to follow soon.

Records kept during the revival show that 84% of the resident membership attended one or more services, while 39% of the members attended 50% or more of the series. Total attendance was 607. On an average, at least 60% of the audience were made up of non-members, with some pastors and members of other churches in attendance. Our average attendance over the entire period was 42 which is regarded as good in this community.

Many young people came in to the meetings, at times contributing special music. For this group we ask your earnest prayer, at the same time praying for "parents" who today are as much in need of the Lord as the young people.

On Monday night following the Revival we conducted our commnion service with twenty-two persons taking part, a number participating in the service for the first time. At this communion we used for the first time a beautiful new communion set recently obtained from our Publishing Company. Brother Ashman brought a very instructive message. During the communion we made use of Dr. McClain's booklet, "Bible Truths," using the three portions devoted to the three phases of our service as a responsive reading, a practice we have found especially helpful to those not so familiar with our communion.

Our Revival gave us an opportunity to really try out our new gas furnaces, installed last spring, but never used until recently when the restrictions on use of gas were lifted.

We are indebted to the Whittier Church for the services of their pastor, and to Brother Ashman himself for his faithful ministry in our midst. We wish also to express our appreciation to Mrs. Ashman for her work in conducting the young people's chorus.

We trust the fruit gathered for the Lord during this revival is but a token of greater things to come and urge your continued prayers, Brethren, for this most needy field.

—Thomas Hammers, Pastor

LIMESTONE, TENN.

Throughout this Thanksgiving season our hearts swell with praise to the God of all grace Who giveth us peace of heart. Through "wars and rumors of wars" God continues to bless His children. Our church here in Eastern Tennessee has been receiving many blessings, not the least of which is the fact that Bro. Henry Rempel, who is taking some studies at Bob Jones College, has graciously consented to do some pastoral work for our church. So that is the provision the Lord has seemed to make for us just now. Bro. Rempel's presence is a real benediction and his teaching and work is a great help to the church. He came in time to hold our fall communion services and a real feast it was.

Bro. Rempel was the promoter of another spiritual feast the week-end of Nov. 15th when he brought not only Mrs. Rempel with her helpfulness but also four "preacher boys" from Bob Jones College, a quartet of three Brethren and one Baptist. While Gerald Polman and Ward Miller are known as the sons of illustrious Brethren preachers, they with Lee Myers of Washington, D. C., and Virgil Rodgers of Spartanburg, S. C., can stand on their own merit. Bob Jones College is to be congratulated. They with the pastor held several different services.

A bountiful dinner was spread in the basement at the noon hour Sunday. Following the afternoon service the pastor and the quartet were welcome in the homes of four shut-ins.

We made every kind of a day of Nov. 15th. It was Rally Day, Home Coming, and marked the beginning of the Thanksgiving season and Home Missions offering. The day ended by the "preacher boys" giving inspiring personal testimonies and the rendering of gospel songs. Hands were raised for prayer and there was one reconsecration. We covet for these young men the highest place in Christian service, which we believe they will occupy because of their faith and tireless effort. Our prayers are with them and our latch strings hang on the outside for them.

While Bro. Rempel cannot be on the spot all the time our services are carried on including the midweek Bible study and prayer hour.

The draft has emptied two of the pews, some of the boys going into combatant services and others into non-combatant. But it is cause for praise that we yet have such a large percent of young people attending church.

We enjoy the inspiring news from other churches. You have our prayers and we feel the need of yours as we strive to do God's will, trusting that at His appearing the church here may be hoping, praying, working, and watching.

—Mary Pence

Our Goal 5,000 SUBSCRIBERS for The BRETHREN MISSIONARY HERALD

Paintings That Live



Sallman's **"Head of Christ"** is probably the most beloved painting of our Lord and Savior. Just as an acquaintance with the Author gives us a greater understanding and appreciation for the Bible, so an insight into the life of the painter will increase our admiration for this, and other, paintings.

Warner E. Sallman, who was born in Chicago, Ill., April 30, 1892, of Christian Swedish and Finnish parents, had from early youth shown artistic promise. He was the only one ever to receive a certificate from the Chicago Art Institute for attending their night classes. While attending a Bible School, a challenge was given him by the dean, who called him to his office. The conversation went something like this:

" 'They tell me you're an artist, Sallman.'

" 'Well—er I like to draw, anyway.'

" 'Good, keep right at it. We need Christian artists. And say, sometime I hope you give us your conception of Christ. And I hope it's a manly one. Most of our pictures today are too effeminate.'

" 'You mean to say you think Jesus was a more rugged type? More of a man's man?'

" 'Exactly. We know he preached in the desert, so he must have been tanned. More than that, the Word says he set his face "like a flint" to go down to Jerusalem. So he wasn't soft or flabby We need a picture of that kind of Christ, Sallman, and I hope you do it some day'."

He answered that challenge several years later when asked to produce a cover design for a religious magazine. His painting, however, went unnoticed until as a project the president of a theological seminary requested his senior class to find what appeared to be the most accurate representation of Christ. Of all those submitted, an unknown drawing on an early print was given first choice, because of the courage and manliness reflected—it was Sallman's **Head of Christ.**

Since then Mr. Sallman has painted **Christ in Gethsemane,** using the same expressive features, the same gentle face of the Savior as portrayed in his first masterpiece.

His latest painting is **Christ Knocking at the Door,** which we highly recommend. This painting, reproduced in six-color offset, pictures Christ in His spiritual robes knocking at your heart's door. The only light in the picture radiates from the figure of Christ, which reflected by the wall behind Him, and by the arched doorway, takes the shape of a heart. The unkept shrubs symbolizes the sin in a careless heart

These three paintings, ranging from 4x5 for 10 cents each to 20¾x24¾ for $15.00, may be purchased through The Brethren Missionary Herald Co.



From Bournemouth, England, comes this message:

1. We have been a pleasure loving people, dishonoring God's day. NOW Sunday pleasure is barred.

2. We have preferred motor travel to Church-going. NOW there is a shortage of tires and gasoline.

3. We have ignored the ringing of the church bells calling us to worship. NOW the bells can only ring warning us of invasion.

4. We have left the churches half-empty. NOW they are in ruins.

5. We have ignored the ways of peace. NOW we must learn the ways of war.

6. We refused to give our money for the Lord's work. NOW it is taken from us in taxes for the devil's work.

7. We forgot to give Him thanks for our food. NOW our food is rationed.

8. We refused to give our lives in loving sacrifice to Him. NOW we are conscripted for the country.

9. Nights we would not spend in prayer. NOW we must spend them in air-raid shelters.

10. The evils of modernism we would not fight. NOW we must fight Germany, the land from whence these false teachings have come.

Must we here in America learn the hard way as they did in England? Turn to Proverbs 14:34. **Read it.** America, you had better take heed to these words.

Christian Endeavor Department

A NOVEL C.E. INVITATION AND GREETING

The following is a facsimile of a folder used by the young people of the First Brethren Church of Dayton, O. Folded, it is about the size of a calling card; and the back, written in tract form, makes the folder serve a three-fold purpose: invitation to C.E., greeting to first-timers who attend, and a gospel tract.

Those interested in procuring these cards—they are very reasonable—write Rev. W. J. Barnhart, 1918 W. Riverview Ave., Dayton, Ohio.

GREEETINGS TO YOU . . .

As a member and representative of the young peoples' organizations of THE FIRST BRETHREN CHURCH, we cordially invite you to become associated with us in our group activities and all our church and Sunday School programs, adapted to young people. There is a place and a welcome for you in our

Sunday School Classes,
Christian Endeavor Society,
Young People's Prayer Meeting,
Social Programs, and
General Church Affairs.

Presented by

Christian Endeavor Society
First Brethren Church

HAVE YOU BEEN FOOLED?

Sunday School, church, Christian life — "SISSY STUFF?" OH, NO! BUT THE DEVIL IS A SISSY!

He exploits the weakness, ignorance, perversity, and egotism of old and young and reverses the charges.

He is the world's oldest cry-baby, thumb-sucker, Old Fogy, mollycoddle, parasite, knocker, double-cross-er and kill-joy.

He is the most cunning camouflage and sabotage artist, the most villainous racketeer, gangster and fifth-columnist of the ages. Too much of a SISSY to be a square shooter. HIS FOLLOWERS BECOME LIKE HIM.

JESUS CHRIST IS THE SUPER-DIVINE-MAN! The Square-shooter, the wide-open Player, Who cannot be bought off or sold out. The world's big heroes and heroines are on His "Who's Who" list of honor. You can't be and won't be a SISSY, if you fight with Him.

THE CHURCH AND SUNDAY SCHOOL ARE HIS ARMY. "ENLIST NOW"

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1900 West Third Street

REV. RUSSELL D. BARNARD, Pastor

Residence, 141 North Orchard Avenue
Phone AD-9243 . . . Church HE-3564

MR. PAUL COBLENTZ, Sunday School Supt.

Sunday School	9:30 A.M.
Worship and Sermon	10:30 A.M.
Young People's Groups	6:30 P.M.
Worship and Sermon	7:30 P.M.
Prayer Meeting, Wednesday Evening	7:30 P.M.

Are you looking for the truth? Come!
Are you willing to serve? Come!
Do you want a church home? Come!
Do you seek a Whole Gospel Church? Come!
Come enjoy genial Christian fellowship!

FACTS OF FAITH

GOD:—Our creator, an eternal and personal, loving heavenly, Father, omniscient, omnipotent, omnipresent.

JESUS CHRIST:—Eternal Son of God, incarnate, virgin-born, only Redeemer of men; crucified, risen, ascended, and will come again.

THE BIBLE:—The infallible, holy, inspired, authentic, imperishable word and revelation of God's will and work in creation and salvation.

THE HOLY SPIRIT:—The Wooer and the Winner of sinners; the personal Representative and Manifestation on earth of the living power and wisdom of God through Christ and unto and in the believer.

MANKIND:—The direct creation of God; created in innocence but by disobedience lost his holiness, brought sin into human experience, and estranged the race from God.

SALVATION BY GRACE:—The unmerited free gift of God to all repentant sinners through faith in Christ; by which they have assurance of life eternal, pardon, justification, God's indwelling, sanctification (not sinless perfection), victory over sin, resurrection from death, and an eternal home with God.

THE CHURCH:—God's whole family of all new-born believers in Christ, saved by grace, indwelt and led by His Spirit; universal, inter-racial, inter-national, the only divinely authorized administrator of the gospel of salvation.

IS THE BIBLE DULL AND DRY?

OH, NO! Wake yourself up, lubricate your mind by reading these:

Book of Ruth—World's best short story. Love, honor and destiny.

Genesis, 37-50:—Life of Joseph, the world's greatest historical romance.

Deuteronomy:—World's three oratorical masterpieces by Moses, a man who could not orate.

Proverbs:—Greatest thesis on common sense ever written. Follow it and you can't be a vamp, a sap, a soak or a sissy.

Psalms:—Poetical X-Ray of a great soul; the lad who started with a slingshot and won a scepter.

Esther:—World's greatest Cinderella saving a whole race from massacre.

Here's the real "make-up" of a real "Glamour Girl:" Proverbs 31:10-31.

I & II Timothy:—A child Bible student, boy preacher, church trouble-shooter and bishop.

Matthew 28:18-20:—The missionary's commission. History has no thrill like the missionary work built on this text.

Gospel by John:—The greatest piece of literature ever penned by man.

I Corinthians:—The finest poem ever written in the Greek tongue.

You will never be educated until you are familiar with the world's "best seller" for 300 years—THE BIBLE.

NON-SKID DEVICES

You won't slip if you use these. Start now while the starting is good (Ecclesiastes 12:1).

Youth and piety not enemies, but pals and a winning team (I John 2:13, 14).

A challenge youth can't afford to pass up (I Tim. 4:12).

The wisdom of common sense and the common sense of wisdom: read the first nine chapters of Proverbs.

You will never be smart enough till you verify II Tim. 3:14-17 in your own experience, and learn Psa. 111-10.

Your life will always be too short if you never learn John 17:3.

Real nerve and valor is not in our blunderings, any fool can do that. It takes a he-man to acknowledge his blundering (Luke 15:11-21).

You can't fight in another man's armor (I Samuel 17:20-51). Put on the armor God made for you. See Ephesians 6:10-18. None for the back!

A fine way to clean up: Psalms 119:9. He's "Gone With the Wind." Who? Well, don't let it be you. Read Psalm 1.

DANGEROUS DETOURS

The Way that seems right, Prov. 14:12.

The fool with bad sight, Prov. 12:15.

You can't get by very long on this road without a wreck, Judges 21:25.

Dangerous drive ahead, Matt. 7:13, 14.

Safe road nearby, watch, Matt. 7:13, 14.

DON'T MISS THE MAIN HIGHWAY, John 14:6.

C. E. Helps

By Arnold Kreigbaum

MONTHLY MEETINGS OF ALL OFFICERS AND MEMBERS

This is very important. At these meetings the month's work is planned, leaders for meetings are selected, and meetings themselves planned. This gives an opportunity for (1) more and better ideas and also puts the responsibility of good or poor meetings upon the whole society instead of upon one person or one committee, (2) for constructive criticism. Anything concerning the C.E. work, whether good or bad, may here be discussed in the open and all contribute to settling of problems. These meetings should not be neglected and all should be made to feel they "belong."

VISITATION

Here is an opportunity for soul winning. We usually have the Lookout chairman take care of this work, hence the necessity of careful selection of this officer. He or she must be one interested in the salvation of souls and also one who is faithful.

If once young people get a taste of the blessing received in visitation work they will "carry on" without urging. We have a regular night (Thursday) for this work and our young people meet at the church at 7:15-7:30, and then go out together. Whenever a new person comes to Sunday School or Christian Endeavor, he or she should be called upon the following week. Also new young people in the church service should be visited and invited to attend C.E. and Sunday School. Sometimes these calls are purely social but often there are opportunities to do real personal work. Regular members who have grown careless in attendance may be brought back by showing them we are interested in them. Calls and contacts made are tabulated and reported to our Workers Band, a church organization for visitation work.

SPECIAL PROJECTS SUGGESTED

(1). Nights at missions—Young people take charge of regular monthly meetings.
(2). Singing for shut-ins.
(3). Buying of radio—to be loaned to sick and shut-ins.

C.E. TESTIMONY

No one can estimate the power of a group of young people who really know Christ and are not afraid to testify to what salvation really means. A young unbeliever, claiming to be an agnostic, dropped into a C.E. and was so impressed that he attended regularly. After a couple of months, one of the young men led the young agnostic to Christ. The Lord called him into the ministry and he is a well known pastor in the Brethren Church today. He states that it was the lives of these young people which were so different from his worldly friends that first aroused his interest in Christ and the Bible.

WHY PEOPLE STAY AT HOME FROM CHURCH

"Some stay home because it's cold
And some because it's hot;
And some because they're getting old,
And some because they're not.
Some stay away because their hat
The milliner's not finished;
And some because their liking
For the preacher has diminished.
And some declare they don't enjoy
The singing of the choir;
And others say their fellow saint
Aroused their wrathful ire.
Alas! alas! excuses crow
To drive our thought from God.
And turn us from the house of prayer,
The place our fathers trod."

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"If I Wash Thee Not . . ."

WM. H. SCHAFFER, Pastor, Berne, Ind.

These words were spoken on a most solemn occasion, the night before our Lord's death. The very night of His betrayal and arrest. He had gathered with His disciples in an upper room for a fellowship supper on the Preparation Day, the day before the annual Passover. It was to be the Lord's last meal with all of His disciples. The apostle John records the incident in his record of the gospel as found in the thirteenth chapter, "Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own He loved them unto the end."



Rev. Schaffer

Last words of loved ones are always precious words. Last bequests of loved ones, if rational, are usually honored. While our Lord was sound of body and mind He did something very unusual. Something that those disciples had never seen before, nor was it ever recorded in the law and prophets that a master should gird himself with a towel and begin to wash his guests' feet! Was it any wonder that Peter remonstrated, "Thou shalt never wash my feet." Jesus had just told him, "What I do thou knowest not now; but thou shalt know hereafter." There are millions of Christians, who, like Peter, seriously object without waiting for the "hereafter." Are you acting like Peter Have you ever seriously considered the rest of verse eight? "If I wash thee not thou hast no part with Me."

Now just what did Jesus mean by "washing?" Did He mean baptism? No, for He makes that clear in verse ten. It is simply a matter of feet. These words, "If I wash thee not, thou hast no part with Me," must have struck deeply into the heart of Peter. Peter must have reflected a moment and in that moment there might have passed in quick review the experiences Peter had had with the Lord the past three years. Peter had had part in that marvelous ministry Had he not helped to distribute those loaves and fishes to hungry multitudes on several occasions? Had he not witnessed lame limbs gain full strength, blind eyes made to see, deaf ears to hear, and even the dead brought back to life? Why he had even walked upon the sea! Peter believed that Jesus was the Messiah and had hoped for a seat near His throne but now, now, "If I wash thee not thou hast no part with Me!" No part with Jesus? After these three exciting years, after leaving family ties and deserting his occupation all to follow this Jesus of Nazareth and just because Peter objected to having his feet washed by his Master, he hears striking to the very depths of his soul, "If I wash thee not . . . no part with Me." And then, with the impetuosity that was Peter's he implores his Lord, "Not my feet only, but also my hands and my head."

Why was it so important that Peter allow Jesus to wash his feet? Why did Jesus tell all of His disciples that night, "If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you If ye know these things happy are ye if ye do them. (John 13:14,15:17). He sought to impress upon them the working principles of certain truths relative to growth in grace which they were to afterwards understand.

God's saints are saved by faith in the atoning death of His Only Begotten Son, Jesus Christ. It is not God's will that the moment we are born in His household of faith we should be translated out of this present evil world. He has a ministry for us to perform. Each and every child of God has a specific task which no one else can do. In this ministry, no matter how careful a Christian may live, he is bound to see and hear things which defile. The Lord can have no fellowship with a defiled saint, but He can and will cleanse him. This we know He does by our confessing of sins and by His forgiveness (I John 1:9).

It is interesting to note that our Lord on several occasions referred to His Word as having cleansing power. "Now are ye clean through the word which I have spoken unto you" (John 15:3). "Sanctify them through Thy truth; Thy word is truth" (John 17:17). The apostle Paul in writing to the Ephesian Christians (Eph. 5:26) says, "That He might sanctify and cleanse it (that is, the church) with the washing of water by the word."

How did I know that I was sinner bound for eternal death? By the Word! How did I know that after my confession of Christ as Savior I ought to be baptized by water? By the Word! How do I know I ought to wash my fellow saints' feet? By the Word! Certainly there is no promise of salvation in the mere exercise of water baptism but we submit because it is the testimony to our willingness to yield in burying "the old nature" with all its failings and fruitlessness and to rise up in "the new creation" with all its eternal possibilities and fruitfulness. Even so, in obedience to the washing of the saints' feet, there is no salvation in the mere performance of it but it is our testimony to the present ministry of our Lord in His continual intercession on our behalf. The Word not only shows us how dirty and defiled we may get in our sojourn in this God-defying world order but by the exercise of His Word we may be kept cleansed and in unbroken fellowship.

God desires all His children to be fruitful. He has made it possible that it can be so and He has given these three conditions for fruit bearing: 1. Cleansing. 2. Abiding. 3. Obedience. And here are the Lord's own words: "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit He **purgeth** it, that it may bring forth more fruit. Now are ye clean through the word that I have spoken unto you. **Abide** in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. If ye **keep** My commandments, ye shall abide in My love This is My commandment, that ye love one another, as I have loved you" (John 15:2-12).

"Be ye doers of the word and not hearers only who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:22,25).

Blaine Snyder
Freeport Mich.

WHAT A CHRISTIAN HOME MEANS

Facts prove that in the homes where both parents are Christians and members of the church, 66% of the children become Christians, too. Where one parent only is Christian and a member of the church, 33% of the children become Christians. Where neither of the parents is a Christian, only 10% become Christians.—Ch. School Promoter.

"Through the thick darkness Thy kingdom is hastening; Thou wilt give peace in Thy time, O Lord."

LISTEN, SPLINTER HUNTING CH...

Did you ever read this? "Why beholdest the mote (Gr. SPLINTER) that is in thy brother's eye, but considerest not the beam (Gr. RAFTER) that is in thine own eye? Or how will thou say to thy brother, let me pull the splinter out of thine eye, and behold, a rafter is in thine own eye? Thou hypocrite, first cast the rafter out of thine own eye; and then thou shalt see clearly to cast the splinter out of thy brother's eye." (Matt. 7:3-5). Some things made even the Lord of glory grow bitterly sarcastic.—(Calendar Second Brethren Church, Los Angeles.)

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The Brethren
Missionary Herald

Vol. 4 - No. 46 - DECEMBER 12, 1942



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"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one." I Cor. 8:4.

1. I John 4:9. Praise God for His wonderful redeeming love which was manifest in the birth and death of His Son and our Savior, Jesus Christ.
2. John 1:14. Pray that at this Christmas time when men's thoughts turn to the birth of Christ, many will realize why He came and accept His great salvation.
3. Isaiah 43:1-3a. Claim this promise for the faithful missionaries in China who, in spite of the present war, are remaining at their posts and endeavoring to win more souls to Christ before He comes.
4. Isaiah 42:16. Uphold before the Throne of Grace the leaders and work of the China Inland Mission which has a wonderful testimony for Christ in China.
5. I Timothy 2:1-2. Pray that God will use the Christian testimony and influence of China's great leader Chiang Kai-Shek as a means of bringing many of his own people to a saving knowledge of Christ.

Remember

"We are not fighting to win a victory. We are celebrating the victory we have won."

"Don't 'T-R-Y'. That only takes three fingers of the hand, leaving the other two for the devil. But 'T-R-U-S-T', which takes all five fingers."



Program for January

"Senoras and Senoritas of Argentina"

Verse for month—Ezek. 12:2

MUSIC
PRAYER CIRCLE
BIBLE STUDY—Using Dr. McClain's "Bible Truths" as basis for study.
SPECIAL MUSIC
TOPIC—"Senoras and Senoritas of Argentina" by Mrs Loree Sickel.
HYMN
BENEDICTION

FOUR KINDS OF CHURCH MEMBERS

1. Those who are saved and know it.
2. Those who are saved and do not know it.
3. Those who are not saved but think they are.
4. Those who are not saved and do not care.

COOPERATION

A working church is one that utilizes all of its power instead of letting the work be accomplished by a mere fraction of its constituency.

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1831 Sheldon Street, Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.
Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

White Harvest Fields

Senoras and Senoritas

OF ARGENTINA

By Mrs. LOREE SICKEL

The women of South America, our continental Siamese twin, are as little understood as her country is unknown. Very little has been written about her and though a product like ourselves of the great European melting pot she is less known to us than many who are racially much more different from ourselves.

The Argentine woman is very like us in manner of life, customs and dress, and if a group of these women were to enter your church service you would probably see them only as strangers and not foreigners.

She is lovable, impulsive, a lover of home and children, eager, ardent, patriotic and courteous. I have never found more wonderful hospitality anywhere than in some very poor homes of this land. On the other hand we find a lack of depth of character, characteristic of a land without the light of the gospel, an aversion to honest toil and too much love for the glittering show of life. Many mothers center their entire thought on having the home and family appear well.

I would take you with me today for a glimpse of these Argentine women at home, with her problems, and at worship. We are so glad to be back with them and would that you might know them a bit better and see them as we do here on the field today, just as needy and precious in His sight as we found them when we first came to the field twenty-three years ago.

At Home

It is said, and rightly so, that to know a person one must meet him in his own home life and environment. Let us take a peep into the homes. In every city there are beautiful modern homes where the most expensive furnishings are not too good even for the families who can ill afford them. Many times the finery goes into the parlor where it will be seen while the rest of the house is shockingly meager in its furnishings and cleanliness. A few doors away may be another of quite a different appearance. There may be found dirt floors with mud walls covered with cobwebs, perhaps one or two chairs and just the barest necessities of furniture for the bedroom and kitchen if there be one. Very often only one room is occupied by a whole family. Probably it would be quite true to say that one third of the people in Argentina live in homes poorer than the huts of the mountaineers of the United States. The horses and cows in our own country have better living quarters than several thousand of the people right here in Rio Cuarto.

However, these can not be considered as average. There is a home between the extremes of poverty and wealth that very closely corresponds to our own middle class. These together with the poorer homes are those into which your missionaries have access. The houses are of one story and of brick, built for the most part flush with the sidewalk. Some are cemented on the outside or plastered and others have the rough brick exposed. Frequently these are built on the dividing line between properties and can not, therefore, legally have any windows in the wall on the neighbor's side. A high brick wall completely encloses the yard with bits of glass cemented into the top as a reminder to intruders. The rooms are generally built in a row without connecting doors but with doors opening on to a patio. The kitchen is frequently a small room built away from the rest of the house. The average home has but one or two rooms.

The patio is the family living-room in both summer and winter if it be protected from the wind in winter and the sun in summer. Generally the only other place for entertaining the guest is the bedroom. The homes are not heated and a bit of charcoal fire placed in an old washbasin or other utensil, must keep shivering folks warm in the colder weather.

Frequently the finest furniture in the home is the bedroom suite. Mattresses and comforters are made from the crude wool as it comes from the sheep. The springs are of the flat variety, hard enough to suit the Argentine's taste who does not like our coil springs. The homes are not screened so protection from mosquitos is provided by equipping each bed with a huge mosquito net suspended by a collapsible wire frame from the ceiling.

It is surprising to a North American woman accustomed to the many Kress and Woolworth kitchen conveniences how anyone can possibly cook with the meagerness of equipment in the average Argentine kitchen. A kettle or two, a butcher knife, a fork and tablespoons make up the sum total. A cloth serves for a colander, a fork for an egg beater, a kettle for mixing bowl, a bottle for rolling pin; knife for peeler, spatula, pancake turner, fork for potato masher, an empty kerosene can for an oven, etc.

Charcoal is the fuel most used though a few homes have the luxury of a wood or kerosene stove and oven. Electrical appliances are little used with the exception of the iron which is gradually replacing the old, heavy, charcoal iron.

The women are good cooks though there is not a great variety of dishes. The most common are the national dish, puchero (a boiled dinner) tallarines (a meat and noodle dish, seasoned with onion, tomato and garlic) ravioles, which you at home can buy in cans if you like, and empanadas, (a small meat pie, quite highly seasoned). A meal is not complete without fresh fruit and soup made with some form of macaroni. They are very fond of fresh bread and in many homes the bread man delivers twice daily.

Breakfast consists of coffee and bread with butter and some kind of jam. Dinner is served at 11:30 and the evening meal very late so it is customary to serve afternoon tea. Mate, the national drink, is ready for serving at any hour if guests arrive or the family desires it. Frequently one person is kept busy most of the day serving mate to the different members of the family at their respective tasks.

Her Problems

The Argentine woman's problems are many, therefore we cannot touch on more than a few of them. Some of them might seem to be outside the scope of missionary concern, but they are not in fact. The one who brings the Christian message can not remain blind and unsympathetic to his people's problems and must work in a practical way to solve them.

Educational—Though it is claimed that Argentina has the best system of schools to be found in South America, nevertheless, there are not enough free schools to meet the need and thousands of children are turned away annually because there is not enough room for them. There seems to be little opportunity for the children of the country communities to get an education of the simplest kind. Comparatively few children finish all of the common grades and the number of girls who reach even secondary schools is small indeed. Only a very small percentage finish what corresponds to our high school course. An education has not, in the past, been considered necessary

for a girl. As soon as she had reached the third or fourth grade it was considered more important that she be sent to sewing school. But that is changing and women are now demanding an education and leaders are realizing that opportunities for training that will fit the young woman to take her place in the world must be given. The influence of the gospel is shown in this field, especially where mission schools have been established. Parents who are not Protestant send their girls to missionary schools because of the kind of ideals that these schools are known to represent and many a girl has been reached for Christ. The great pity is that in many of these schools spiritual things have not always been given first place. We also are finding increasing interest in a better education for their children, among the converts, this is true for the girls as well as for the boys.

Social—Men rule supreme in the social life of Argentina. The world, including woman, was built for man if one were to judge from the customs. Men are the masters of all of life. Whenever a woman has ventured out from behind the hedges of convention to assert her rights she has had to face the ridicule and persecution of those who believe in the maintenance of a permanent male supremacy. We North American women can hardly realize just how difficult it has been for the Argentine woman to break through the walls that centuries of custom have built about her binding her to the home. But it has been accomplished and women are entering the teaching profession in large numbers. They are also going into other fields: medicine, law, pharmacy and science, in spite of prejudice and sentiment against it. Women clerks are replacing men in the stores, though a woman is still obliged in many places to buy such things as lingerie, hose, etc from a man.

Morals—The women of Argentina face a very serious problem. The womanhood of Argentine has her great realm within the home. The mother is expected to be the embodiment of all the high virtues associated with family life, but there are few, indeed, who dare question the man of the household regarding the virtues he embodies. Unfortunately there is widespread licentiousness and loose-living. Men who isolate their wives and daughters from all free contact with the world do not deny their own immorality nor do they consider their moral lapses as of any consequence.

The result of all of this has been accentuated by the fact, that in many places the Roman Catholic Church puts almost impossible economic barriers in the way of those among the poorer classes who would marry. Marriage by the priest is frequently made almost prohibitively expensive. Consequently many of those whose incomes are limited make no pretense about marriage at all. Under these conditions illegitimate children are born; little responsibility is felt for their care, the fundamental ideals of the home are shaken, and the social diseases take their toll of suffering and sorrow.

Religious—It would be impossible here to enter into this problem, the solution of which will affect all of her other problems. It is true that she has the symbols of the gospel. They are everywhere in evidence, along the roads, in the homes, in countless shrines and churches and cathedrals. But converts testify that they never caught the faintest ray of gospel light from the system to which they had adhered. The Bible is a closed book and Christ, the Life, the only hope for the women in any part of this world is unknown.

Only as the Argentine woman comes to know the truth as it is in Christ Jesus can she be free from her many ills—only as she knows the message of sin and redemption, of hope, joy, peace, victory and life abundant, eternal, triumphant.

At Worship

Go with me in thought today to a meeting held recently in the little branch mission here in Rio Cuarto. Here we find a group of women and girls to many of whom the gospel message is comparatively new, for work in this part of Rio Cuarto was opened only a short time ago. This is a special meeting; there are a number of women who have been attending the other services with great interest, and who have been contacted in their homes and the workers' wife felt that the time was ripe to gather them together as a group of women and girls and give them more of the gospel message. As usual a number of the children of the neighborhood came pouring in for they love to sing the gospel songs and choruses. With them came a group of twenty-seven women and girls. A few of them were women from the church here in the center but the majority were from the immediate neighborhood. It was the writer's privilege to give the message. What a privilege to stand with the Bible in hand before a group of mothers who have no conception of the meaning of a home with the Lord Jesus Christ in it (though saints they may have a-plenty) and girls so apt to go astray with nothing by which to steer their course, and have the high honor of interpreting the message of life, abundant-life, which comes with the possession of Christ! I wouldn't trade this great privilege with anyone or for anything that could be offered me. What a joy-surpassing all others with the knowledge that God has let me lead one of these dear ones to where He might be found. When the invitation was given five women responded—one little washerwoman, who just two weeks before had buried her little daughter, a victim of tuberculosis and two weeks before that the husband and father; two young girls from the neighborhood, one living in the house where the hall is located and who has never missed a service since its opening; a girl from a neighboring town and another mother.

The opportunity for testimonies is given and a dear Swiss lady whose growth in grace during the five years since she yielded to the Lord has been wonderful to see, testified in such a marvellous way to what the Lord had done for her. Would that you might have heard her grateful thanks for what the gospel has done in her life. There was scarcely a dry eye when she had finished. Another woman who had remained rather indifferent to the message asked that we come to her home and explain the gospel more fully, she was so impressed by the testimony that had been given. Another mother whose privilege it had been to know the Lord from her girlhood in another of our mission stations thanked God for what the coming of the gospel had meant in her life. And so one after another, freed from the darkness of superstition and ignorance they rejoice in the light as it is in Christ. Even as the little washlady testified a few days ago, "Praise God for the peace in my heart. I don't understand how it can be when I have just buried my loved ones but the Lord has taken the burden away and I am so happy in Him."

Many of these women, with such a small percentage of our privilege, would put us to shame by the length to which they go in Christian experience, devotion and sacrifice.

Surely you will agree with me that a blessed privilege is ours, not only for those who go, but for those who stay and make it possible for others to go, as we labor together fulfilling our Lord's command.

Don't forget that the present moment is the only one in which you have any promise from God that you may be saved.

Brethren Mission Station

By MRS. HERMAN KOONTZ

Introduction—Knocking at the Door of Oubangui-Chari

(Materials used found in "Undaunted Hope." Chapters 11-17.)

Flying two slogans, "First the pagans, then the Mohammedans," and "Oubangui-Chari for Christ," the pioneer missionary party of the Brethren Church reached Africa, determined to besiege the authorities until permission was given to take the gospel to this darkest section of a dark land.



Mrs. Koontz

Long before the leader of the party, James S. Gribble, had felt led to this section. He was fond of quoting a paragraph he had once read to the effect that Oubangui-Chari was of strategic importance in sending the gospel along its water ways and also in providing a barrier to the southward advance of Islam. He once said in a message to a church in the homeland, "To preach the gospel in Oubangui-Chari is a privilege angels would leave heaven to enter into—if they had a chance."

Many times this first party consisting of Mr. Gribble, Dr. Gribble, his wife, Miss Estella Myers, and Miss Myrtle Snyder, found the Lord able; in gathering equipment, in the long voyage in war infested waters, and finally across to Brazzaville.

In this city great kindness was shown them by the Swedish Mission. When Brother Gribble, who had remained behind solving baggage and other problems, reached them he found their first problem to be a housing one. After two places they pitched their tents on government camping ground. This so aroused public opinion that a house of sorts was found for them.

Then followed negotiations for permission to proceed into the interior, there to set up the Brethren Mission to the natives. They discovered they must apply to the Governor-General at Bangui. A time for the interview was arranged. The official made many inquiries into the business, plans and purposes of the missionaries. He finally said that he must write to Paris and endeavor to get them a special permission. In the meantime they could remain at Brazzaville although not allowed to do missionary work.

During the wait at Brazzaville Miss Snyder took up work with the Wescott Brothers' Mission, expecting to return to the Brethren work when the doors were opened. However, the Lord took her to Himself before the mission was opened.

At one time a wave of influenza engulfed Brazzaville and the nurse and doctor threw themselves into helping the sick and dying until they too contracted the disease.

With the coming of the year 1919 came news of reinforcements. The Rolliers, with their two little daughters, joined the waiting party. Mr. Rollier, with his knowledge of the French language, was invaluable in their communication with the French officials.

Here occurred another move to their tents because of the destruction of the house in which they had been living. Their time was taken up with studying the French language, with occasional nursing, with correspondence, and above all, with prayer.

At last the whole party received permission to take another step toward Oubangui-Chari, this time to Carnot, Moyen-Congo. They travelled on a little river boat called the Djah. While still travelling, Mrs. Rollier came down with fever, an attack which took her life, leaving two little girls motherless. She had offered up her life for Africa's evangelization. The remnant of the party, three of whom were children, went on still believing in the faithfulness of God.

Through a mistake they were delayed at Nola for six weeks; then they continued their journey to Carnot, passing through tribe after tribe who had never heard the gospel. Though they had difficulty in cashing checks they were provided with necessary things through the Lord's graciousness.

At Carnot they remained while the year 1920 was ushered in. Many were their difficulties. Funds were depleted; the house at their disposal was much too small; the new language was difficult to master, and they were surrounded by the two death bearing insects of the tropics, the mosquito and the tsetse fly. The general health of the party suffered much because of the climate; they were harrassed by maneating tigers; they had to live in tents with insufficient protection from the sun. They took as their verse, "It is good that a man both hope and quietly wait for the salvation of the Lord."

In the midst of trials there was one bright spot. Marguerite Gribble and the Rollier children were baptized.

On September 30, Mr. Rollier left for the states with his motherless children, leaving sorrow in the hearts that remained. It seemed that trial after trial was coming upon them for soon after Dr. Gribble became ill with an illness serious and long continued. Also for sixty-five days no mail was received. In the midst of all these testings came the long-desired permission to enter Oubangui-Chari with the gospel. In conversation the official mentioned the very place to which James Gribble's thoughts had so often strayed, the territory around Bozoum.

(This material is to be used as an outline for research in "Undaunted Hope.")

IS UNCLE SAM MORE LIBERAL THAN CHRISTIANS?

The government allows a deduction of 15% of one's gross income for gifts, yet how many of the Lord's people take advantage of that provision? It is estimated that the giving of the average Christian would be closer to 3%. Is it any wonder that the work of the Lord is suffering at this crisis time because necessary funds are lacking with which to prosecute the commission of our Risen Lord, to evangelize the world quickly in view of His coming soon. More is said in Paul's first Corinthian letter about giving than in any other book of the New Testament. He devotes two whole chapters of this letter to giving; as much space as he gives to the rapture of the church, and more than to many other subjects to which the Lord's people seem to attach great importance.

May We Introduce - - -

NEW VICE PRESIDENT

We are happy to present our new National Vice President, Mrs. Melvin Fisher of Flora, Indiana. She succeeds Mrs. W. A. Ogden of Los Angeles, whose ministry has been greatly appreciated by the Women's Missionary Council from its very beginning—Ed.

* * *

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ."



Mrs. Fisher

God has certainly opened doors unto "White Harvest Fields" to us. May we be faithful to our part of the great work He is giving us—trusting wholly in our Lord, who alone can give the needed strength, wisdom and grace for each new task.

Will you pray with us and for us, that we may be used mightily of Him in this coming year. Pray that great glory may come to His precious name through the work of the W.M.C.

Yours in His Name,

—Mrs. Melvin Fisher.

OUR FINANCIAL SECRETARY

Not by works of righteousness which I have done, but according to His mercy He saved me (Titus 3:5). How I do praise Him for His love that brought Him to the cross of Calvary to save me, even though I deserved the very opposite! "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.



Mrs. Nickel

The Lord has been very good to me. I was brought up in a Christian home, a minister's home, where I early learned to love God and His Bible. Since finishing high school, I have attended and graduated from a Bible school. At present, my husband and I are students at Grace Theological Seminary preparing for service in Africa, D.V.

He gives strength to do each duty, and I praise Him for His grace. I know He will continue to lead in each step of the way.

—Mrs. Arthur Nickel.

Mrs. Jobson Writes - - -

Bozoum, par Bangui

September 10de, 1942

W.M.C. members:

You, of course, have heard of our safe arrival on the field and how marvelously the Lord delivered over many miles of infested waters. To Him be all the glory.

We are now at Bozoum and the Central Bible school is again in session (or rather the Bozoum seminary as so many of our dear sisters call it). There are thirty of our Christian workers enrolled and it proves to be the largest class we have ever had. We know you are remembering these servants of the Lord at the Throne of Grace.

Mr. Dunning from Yaloke Station is doing the teaching in the Bible School this month, while Mr. Jobson is visiting the different chapels and villages in Karre and Kabba lands.

Classes are being held daily for the women also. Quite a number of our Christian wives of workers are not able to read. This is to be regretted. Our hope and desire is that all who marry Christian workers should at least be able to read the Bible and hold classes for the women and girls who have not had the privilege of being in a reading class on the different stations. Won't you please remember the women and girls in prayer that they too, may have a desire and determination to learn to read God's Word. In that way they will not only be a real helpmeet to their husbands but a great blessing in His service.

Alice, one of our faithful women who learned to read when just a young girl, and who married one of our Christian workers has been a real blessing to many other women at one of our posts. Her husband is now in the Seminary, and she is one of the teachers in the women's classes here and proves to be a real servant of the Lord. May the Holy Spirit put in each woman's heart a real hunger to know His Word and hide it in her heart. (Col. 3:16) "Let the Word of Christ dwell in you richly." Continue to pray for your black sisters across the sea. I am so glad to have Marguerite Dunning with us for the month. She, too, is helping in our women's classes.

Mr. Jobson has taken our typewriter along with him, I trust you will be able to read my writing. Am sending same via air, so it will arrive a bit sooner. At least we hope so.

We just received air letters from our dear children and do praise the Lord for the good news from them.

Sunday a large cement bridge that covers the Ouham river near here, and that we always must cross to go to Bassai Station, will be inaugurated. We expect the Governor and other officials to be here. It surely will make Bassai seem a bit nearer when we won't need to cross on the barge.

May you all have a most blessed Christmas and New Year is our prayer.

Lovingly in Him,

Isaiah 26:3 and Luke 2.

—Charlotte Jobson.

"He who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet;
He shall prepare thy way."

The Sisterhood of Mary and Martha

Officiary

PRESIDENT—Loraine Sickel, 6542 Paramount, Long Beach, California.
VICE PRESIDENT—Dorothy Wolf, Winona Lake, Indiana.
GENERAL SECRETARY—Lorraine Dyer, 540 14th Street, S.E., Washington, D. C.
FINANCIAL SECRETARY—Evelyn Fuqua, 2500 E. 113th St., Los Angeles, California.
TREASURER—Louise Kimmel, Berne, Indiana.
ASSISTANT TREASURER—Elaine Polman, Box 814, 558 So. Hope St., Los Angeles, California.
LITERATURE SECRETARY—Eloise Christy, R.R. No. 2, Box 194, Geneva, Indiana.
SENIOR PATRONESS—Mrs. Leo Polman, 4007 Tacoma Ave., Fort Wayne, Indiana.
JUNIOR PATRONESS—Miss Mabel Donaldson, 4328 Garrison Street, N.W., Washington, D. C.

SENIOR GOALS:

1. Twelve devotional meetings using **ALL** material in the Herald.
2. 50% of membership completing Bible reading: Genesis, Psalms and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl to the society.
5. Cabinet meetings in fall and spring.
6. One box, at least, of bandages sent to the Bandage Secretary by July 31.
7. Statistical report returned to General Secretary by August 10.
8. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
9. 75% of membership filling dime calendars. Send money to Financial Secretary before July 31 for the higher education of missionaries' children.
10. **HONOR GOAL**—The offering for the general fund, goal number 8, should average at least one dollar per member per year.

JUNIOR GOALS:

1. Twelve devotional meetings using **ALL** material in the Herald.
2. 50% of membership completing Bible reading: Genesis and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl.
5. One box, at least, of bandages sent to the Bandage Secretary by July 31.
6. Statistical report returned to General Secretary by August 10.
7. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
8. One dime calendar filled. Send money to Financial Secretary before July 31 for the higher education of missionaries' children.
9. **HONOR GOAL**—The offering for the General Fund, goal number 7 should average fifty cents per member per year.

SOME THINGS TO REMEMBER!

1. Send all news from your societies to the General Secretary.
2. Send all offerings to the Financial Secretary.
3. Order all supplies—stationery, programs, covenant cards, etc.—from the Literature Secretay.
4. Send news from Junior societies to the Junior Patroness.

INTRODUCING OUR NATIONAL OFFICERS

This month we introduce to you three very important officers, those who care for the finances of the Sisterhood—Miss Evelyn Fuqua, our Financial Secretary; Louise Kimmel, our Treasurer; and Elaine Polman, our Assistant Treasurer.

PRAYER BOX

1. Praise the Lord for the privilege of serving Him in Sisterhood.
2. Pray that more girls in our denomination may become interested in Sisterhood.
3. Pray for the new Sisterhood societies.
4. Pray for our work at Clayhole, Kentucky.

A REQUEST FROM YOUR SECRETARY. We feel sure that your society is doing something interesting in Sisterhood. Won't you share your news with the other girls? Let us have some news from your society for the next issue of the Herald ! ! !

Devotional Topic for January

Christ the Victory In Temptation

HYMN—"Yield Not to Temptation."

PRAYER

HYMN—"I Need Thee Every Hour."

SCRIPTURE—Matt. 4:1-11.

PRAYER CIRCLE

TOPIC—"Christ the Victory in Temptation," by Mrs. Phillip J. Simmons.

BUSINESS SESSION

BENEDICTION

Christ the Victory In Temptation

"I dare not be defeated
Since Christ my conquering King,
Has called me to the battle
Which He did surely win.
Come, Lord, and give me courage,
Thy conquering Spirit give,
Make me an overcomer,
In power within me live.

I dare not be defeated,
Just at the set of sun,
When Jesus waits to whisper,
'Well done, beloved, well done'!
Come, Lord, bend from the Glory,
On me Thy Spirit cast,
Make me an overcomer,
A **victor** to the last.

—The Verses of a Pilgrim (Springs in the Valley).

Let us imagine that we are soldiers fighting in a fierce battle. The enemy is Satan and his hosts. He uses as his weapons "fiery darts" in the form of **temptations.** His purpose is to cause Christians to stumble, and falter, and fail to do the will of God. The battle is one that is life-long, but not eternal. Will he, Satan, be the victor in the battle? No! "Thanks be to God which giveth **us** the victory **through our Lord Jesus Christ."**

We desire to show how Christ is our victory in temptation by the use of the following questions and Scriptural answers.

1. **What is the source of the "fiery darts" of temptation?**

The "fiery darts" or temptations, do not come from God. James 1:13.

Temptations come from lusts (desires). James 1:14.
Satan is the author of temptation. I Thess. 3:5.
Evil associates are the instruments. Proverbs 1:10.

2. **Why does God permit our enemy to strike at us?**
Temptations are permitted as a trial of faith. I Pet. 1:7.
Temptations are permitted to purify us. James 1:2,3,4.

3. **What should Christians do in this battle?**
Resist in the faith. Eph. 6:16.
Watch against temptations. I Pet. 5:8.
Pray to be kept from temptation. Matt. 6:13.
Restore those overcome by temptation. Gal. 6:1.
Avoid the way of temptation. Prov. 4:14,15.

4. **How did our Captain meet the enemy?**
Resisted by the Word of God. Matt. 4:4,7,10.
Overcame. Matt. 4:11.

5. **How does our Captain give us the victory?**
Christ knows how to **deliver** saints out of temptation. 2 Pet. 2:19.

Christ **keeps** faithful saints from the hour of temptation. Rev. 3:10.

Christ is **able to succor** those under temptation. Heb. 2:18.

Christ **intercedes** for His people under temptation. John 17:15.

Christ will not suffer saints to be exposed to temptations beyond their powers to bear. I Cor. 10:13.

Christ **makes a way for saints to escape** out of temptation. I Cor. 10:13.

Christ **gives us grace** to help in time of need. Heb. 4:16.

The story is told of the American Indians who believed that every foe tomahawked sent fresh strength into the warrior's arm. It was but a mere belief, yet how true the lesson for us—for we know that **"temptation victoriously met increases our spiritual strength"** (from Springs in the Valley).

As the soldiers go to the battle front, their captain instills within each man a feeling that he will be a victor in the battle. The capain urges his men to be victorious, yet he cannot promise them victory. But our Captain not only **promises us victory,** but something more, for "in all these things we are more than conquerors through Him that loved us" (Romans 8:37). Yes, **even in temptation we can be more than conquerors through Jesus Christ** Who loved us and gave Himself for us.

—Mrs. Phillip J. Simmons,
Listie, Pennsylvania.

HAPPY NEW YEAR, JUNIORS

We rejoiced many times during 1942 over the progress the Junior work has made. Just last month we had word of a new Junior Sisterhood at South Gate, California, and a new group at Berne, Indiana, who realized they were big enough to tackle their own job without the Seniors. We praise the Lord for these new groups, and we are looking forward to many more in 1943, especially in our new Home Mission churches.

But, we who are older cannot afford to curl up and sleep this year. We must keep on our toes so these new societies will not pass us on the road of success for Sisterhood and our Master. Now is the time to check your goals and to get an offering in for general Sisterhood work. Ask your officers to take some time during the January meeting to very definitely name and check **all** goals.

Then we should make a few resolutions. It is the customary thing to do and we dare not be different. So here goes:—

1. We will strive to be a banner and honor society.
2. Each member of our group will win the award for the merit system.
3. We will strive to interest more girls in Sisterhood.
4. We will do all we can in benevolent work to make someone else happy.
5. We will send in some news of our society, and share our ideas with others.
6. We will each strive to live closer to the Lord and be more willing to be used of Him.

Now, with those six we can start the New Year and give attention to a different resolution each month. When Conference time comes we may check our record and determine whether or not we are very pleased with ourselves.

Remember, our New Year will be just as happy as we make it. Keep smiling; keep trusting; keep looking-up; keep sweet!

With love,

—Aunt Mabel.

Holy-Smoke

By R. I. HUMBERD, Martinsburg, Pa.

"Holy-Smoke"—

These words were flung into my ears from the radio. A short time before I had spoken on "The Tabernacle in the Wilderness" and was thinking of the marvelous types set forth in its construction and ceremonies.

There was the golden altar which speaks of prayer. And there was the incense that speaks of the merits of Christ. No prayer can reach heaven that is not sweetened by the incense of the merit of Christ—Whatsoever ye shall ask "in my name." It is the smoke of the incense that wafts our prayers into heaven and makes them acceptable to a holy God.

"Holy-Smoke"??? There is but one thing these words can refer to and that is the smoke of the incense, and that smoke means the merits of Christ. Thus the radio speaker was taking the most precious thing in all the world and dragging it in the very dust.

"Judah's-Priest"—

A few days later my ears were again greeted with a mysterious word, "Judah's-Priest." What could they mean? Judah had only one priest. The priesthood belonged to Levi, and it is evident that our Lord sprang out of Judah. However, there was a proclamation that made Him a "priest forever after the order of Melchisedec." Thus Judah had only one priest, and He was none other than our Lord Himself.

I was puzzled. How did people come to use those words? Why do they not say "Joseph's-Priest" or "Blue-Smoke" or "Black"? Why do they say something that refers to Christ? Probably not one person in five hundred thousand really knows what those words mean, and yet they are in constant use about us.

The Mystery Explained

It all remained a mystery until a few days ago when the answer flashed into my mind. "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of THE EVIL ONE" (Matt. 5:37 R.V.).

And so it is that just behind the scene there dwells an enemy of our Lord, an enemy in whose heart there burns an unrelenting hatred toward that Name which is above every name. It was Satanic hatred that invented those words; it is Satan himself who now whispers into the ears of those who are too "refined" to openly blaspheme our Lord.

Verily, let mortal man beware, for "every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Matt. 12:36).

Pondo Sees the Light

CHAPTER 13

A Continued Story Written for Our Boys and Girls By MISS MARY EMMERT, Missionary in Africa

SYNOPSIS

Pondo came home one day and told his father that he had found the girl he wanted for his wife. He courted her in the accustomed African style, and the dowery was discussed by their fathers. On the way home Pondo and his father considered the problem regarding which school, the bush or the white man's, Pondo should attend. Pondo preferred the white man's school.

PONDO GOES TO SCHOOL

Pondo found the mission school to be quite different than what he knew of the old men's school for boys. Six months had passed, and he felt that he had learned quite a bit. It had surprised him and his friends greatly to see that the school was not over in one month. The affair of learning the white man's writing was much more difficult than they had thought. In fact, many of the boys, who had come from distant villages, had run away and gone back home. The few girls who had ventured to come had all disappeared after the first week. In most cases their fiances, who were not of the fortunate number that had been selected for the school, had objected to their future wives knowing more than they did.



Pondo

"The 'road' to learning the white man's writing is a very long one," Pondo told his parents.

"What else do they show you?" asked Koly.

"They tell us that sickness and disease come from dirt for the most part, and not because of evil spirits."

"What?" ejaculated Koly. "Say that again."

"They showed us pictures of tiny, little animals that like to hide in dirt. They are seeds of different diseases. When we eat food with dirt in it we are swallowing those seeds," Pondo explained importantly.

"Did you ever see them with your own eyes?" Koly demanded.

"Yes, we looked in a machine and saw something queer. We were all scared to think of all those tiny things being in our blood."

"I should think so," agreed Koly. "It is much worse than evil spirits! What else do they teach you?"

"They talk a great deal about God," Pondo said. "It is a much bigger affair than we first thought. They say that God had a Son whom He sent to this earth to show people the way to heaven."

"Can people go to heaven?" asked Koly.

"When they die their spirits go there, if they are children of God."

"Our forefathers always taught us that the spirit leaves the body after death," remarked Koly. "That is why we build altars and offer sacrifices, in order to beseech our fathers' spirits to intercede for us with Bizon, the great spirit."

"They talk about Bizon, too," said Pondo. "They say that he is very bad and that we should not sacrifice to him."

"Yes, he is bad all right. But if one does not appease him, he will send great misfortune upon us. What is one to do?"

"I don't know," replied Pondo, as it was all very new to him. He knew that there were spirits everywhere. There might be one in the spring, another in the big tree, others roaming around loose. It took strong medicine to protect one from all these spirits and to keep on the good side of them.

"It will soon be hunting season," Koly was saying. "Did you see how they have prepared the village altar? They carried new ant hills to build the altar, and Gafo made new idols to put in front of them." The ant hills were a special kind of mushroom-shaped formation, hardened by a sort of cement excreted by the ants. They were about the size of a man's head and were substituted for rocks whenever possible. The white man, too, had found a use for them. He was making mortar from them for his new brick house, by pulverizing and sifting the dirt, then adding water to it.

"Yes, I saw the altar," said Pondo. "It is very good looking, indeed."

"Our people know how to make things nice," Koly said proudly. "I am going to arrange some sticks here today so we shall get good hunting this year." Koly had a small sacred grove of cactus trees by his house. A few bleaching bones hanging in the grove bore witness to his success as a hunter in past years.

That evening when Pondo returned from school, he noticed with satisfaction that his father had cut some short pieces of wood, about elbow length, and had stacked them up evenly, fastening them to several upright sticks. He was very proud of his work.

"See," he said to his son, "now we shall have good luck. We shall add this egg and some food, then pour out a drink offering to our fathers' spirits."

"What is the purpose of it?" asked Pondo.

"Why, the spirits of our ancestors will come and taste the beer and eat the food. They will be pleased that we remember them, and so they will speak to Bizon in our behalf, so we shall find many animals when we go hunting," explained Koly. "You saw the village altar yesterday," he continued. "You should have seen them add the sacrifice. In the old days it was death for any woman or child that dared to come out of the hut to look on during the ceremony. If a stranger came by that day they always caught him and killed him. His blood was then added to the sacrifice."

"That reminds me," said Pondo. "The missionaries say that God's Son gave His blood to wash our sins away."

"I don't understand," said Koly.

"They say our hearts are very black because of all the bad things we have done. I guess the blood is a sort of medicine to wash our hearts just like the white man's soap which washes his clothing," Pondo tried to explain.

"The white man has strong medicine," admitted Koly. "But I doubt if he could change the heart of a thief and keep him from stealing. Where is this medicine? Did you see it?"

"No," said Pondo, "I shall have to ask about it. Nearly all of us school children have taken the new affair, but we have not been put in the water yet."

"So you have taken the affair of the white man?" asked Koly.

"Yes, of course," answered Pondo. "Why not? They say that everyone who becomes a child of God goes to heaven when he dies, but everyone who remains a child of the devil goes to a very bad place where the devil will go, too, some day."

"But you went to the dance last night as usual," said Koly. "I heard that the children of God were not to go to the dance."

"The white man does not know what we do in the village at nights," said Pondo. "As long as he does not know, there is no affair."

"The ways of my fathers are good enough for me," decided Koly. "When I die I want to go where they have gone."

Questions

1. What are some difficulties of school work in Africa?
2. What did you learn about the religious beliefs of the Africans?
3. Did Pondo rightly understand the Christian religeon at this time?
4. Name several uses to which ant hills are put?

NEWS BRIEFS From Our Workers

Brother J. P. Hollopeter has started a Bible Class in **DuBois, Pa.,** which is not far from the **Kittanning Brethren Church,** and would greatly appreciate the cooperation of other Brethren in obtaining members. If you have any friends or relatives in that vicinity, please notify him at **Rockton, Pa.,** so that he can contact them. Remember this ministry in prayer; perhaps, out of it may come another Home Mission church.

The following article was found in the **Whittier, Calif.** bulletin, which will interest the entire brotherhood:

"The pastor, **Rev. Charles Ashman,** sends this article taken from the August Ladies' Home Journal. QUESTION TO MRS. ELEANOR ROOSEVELT. 'How do you think our boys who have gone to war, and risked their lives should treat conscientious objectors after the war?' ANSWER: 'I should think that the boys who go through the war, and who believe in what they are doing, would have a respect for a conscientious objector who had an equally strong belief that he should not kill other people.

We have put these conscientious objectors to work in this war. They are clamoring for more dangerous work which requires great courage, but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having had deep convictions himself, that other people have a right to equally deep convictions and that they should be respected'."

Please take notice of this important change of address. **Dr. V. C. Kelford** no longer resides in **Waterloo, Iowa.** Please address all correspondence to him at **165 E. Alvarado, Pomona, Calif. or Sunrise Gospel Hour, Calgary, Alberta, Canada.**

When thou hast thanked thy God for every blessing sent,
What time will then remain for murmurs or lament?—

Trench.

Houdini's Toes

EVERY SUNDAY SCHOOL TEACHER SHOULD READ THIS

Houdini, you may have heard, was a great magician; in fact, they say, about the best his profession ever turned out. It was never said of Houdini that he grabbed a set of "Rules for Budding Magicians," read them over and rushed before great audiences to do his stuff. Not Houdini. Take just one phase of his preparation for the stunts that made people catch their breath and marvel. Four hours he sat quietly at home training his toes (mind you) to tie and untie knots in a string or rope. Day after day of this and his feet could substitute for his hands, just in case his hands were tied up, as they were in many of his tricks; sometimes while he was in a straitjacket on the bottom of a frozen-over river.



Maybe it sounds beside the point to bring Houdini's toes into a lesson manual, but the story holds a tremendous moral for every Sunday School teacher; is it any less important that we as teachers properly prepare ourselves to stand before young lives whose eternal destiny transcends the amusement of many audiences? The answer unquestionably is "no."

HOW TO COMPARE!

Aunt Mary says—"It tickles me to see some old unbeliever pull out an old, lame, dwarfed member of the church, lay him down, measure by him, and say, 'Look here boys, I am as long, as broad, as thick, and as good as this church member.' Why doesn't the unbeliever pick out one of the grand and faithful believers? Because he would look like a rat terrier beside an elephant."—Sel.

When lepers touched other people, they became unclean. When Jesus touched lepers, even the lepers became clean.

An Ideal Christmas Gift

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

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"Let Us Go" - - -

By ARNOLD R. KRIEGBAUM, Pastor
FILLMORE, CALIF.



Rev. Kriegbaum

Certain of the Turks have been known to pluck out their eyes when once they have seen the Tomb of Mohammed, because they would not defile them by again regarding any common object. Does superstition move them to so admire the grave of a wicked imposter? Come now, let us hasten from the sight of mere vanity, foolishness, and turn to truth, which the ravages of time and the onslaught of men have not been able to conquer. Come now, let us turn from those who would steal from us the most precious thing in all the world, truth; let us turn from those who kill, merely to satisfy a passionate desire to slaughter that which is the ultimate victor, truth; and let us turn from those who would destroy, were it possible, the very faith that is as a fountain springing forth within us.

God help us to turn, and looking into God's word, read in Jn. 10:10, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

They were shepherds; industrious men; but so far as worldly goods were concerned, they were poor, and by the worldly populace they were forgotten; but God remembered them. We read in Lk. 2:8, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel (an angel) of the Lord came unto them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, **let us go even to Bethlehem,** and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste—."

Let us go to that spot, as recorded in the Word of God, and we read in our text where Jesus said, "I am come." In the Greek we have ego elthon, which reads, "I came," which is an aorist Greek tense implying an action completed at a definite time in the past. In Jn. 6:51, Jesus said, "I am the living Bread which came down from heaven—." The first thing we see is that the Word of God teaches the **diety of Christ.** Through the eyes of the Word of the living God, we can see, even as did the disciples, that for which we can glorify and praise God. We see Him Who, "being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:6-7).

We see the truth, that His mother, Mary, was the channel or the door which was chosen of God to reveal His Son to the world. He was "made" (ginomai) of woman (Gal. 4:4) and thus was "God manifest to the world. We read in I Tim. 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels,—."

Thus we see that the Jesus which the shepherds beheld in the manger in Bethlehem, was the manifestation of God in the flesh. From eternity past, he had been with the Father. "In the beginning was the Word, and the Word was with God, and the Word was **God.** The same was in the beginning with **God**" (Jn. 1:1-2). And that same Word, "came" and "was made flesh, and dwelt amongst us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (Jn. 1:14). And then there is that precious verse in Jn. 1:18, "No man hath seen God at any time; the only begotten **Son** (theos), which is in the bosom of the Father, He hath declared him."

God tabernacled with Israel, and revealed unto them the Word of His power, but they failed to comprehend. Not until that Word became flesh, and tabernacled in human form, did man begin to understand that which God had tried for centuries to teach His children. Believing that the Bible is the infallible Word of God, pure logic demands that one dare not confuse the diety of Christ and the incarnation of Christ. To divide them is impossible. One who accepts the incarnation of the eternal "Logos," must of necessity also accept the diety of that eternal "Logos." And too, one cannot claim the diety of Christ, and then question the manner in which that revelation of Him was given, for He declares openly His attitude toward the Word of God.

Praise God, for we see through the Word of the eternal God, a picture, which the shepherds saw in visible reality, the revelation of the Son of God, who being on an "equality with God," yet, humbled himself and came in the likeness of man.

God gives us revelation to put us into action for Him. Revealed to man that night was the Son of God, Who made for the turning point in the history of the world. O deep humiliation of the Son of God, the great Creator of the universe! And yet, behold the glory! When the shepherds were told of the event which had happened, and where it had taken place, they said, **"Let us go!"** Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold there were wise men, who seeing the star, said, **"Let us go!"** and they followed and came to the place where they found their Savior. Undoubtedly, we could say, as well, that the angelic host said, "Come, let us go," for suddenly "there was with the angel a multitude of heavenly host praising God."

Let us suppose that when the shepherds had heard of the birth of our Lord, they had said, "What at midnight! It is an unreasonable hour." If covetous, they would have said, "What would become of our flocks?" But no, these men who had left their beds to attend to flocks, left their flocks to inquire after the Savior. **"Let us go,"** and find Him Who is the source of our Hope and Faith. **"Let us go"** and find Him Who came to seek and to save them which are lost, and take Him as our Lord and Savior, rather than go after this amusement, or that public meeting or that celebration, or that business meeting, or that personal interest, and **let us go and see Him Who came and dwelt amongst us.**

SOULS ARE IN THE BALANCE!

Saints who "Travail" for souls will "Travel" far for souls. **Pray** for them on your knees. **Walk** to them on your feet. **Talk** to them with your tongue. **Show** them Christ by your life.

Christian Endeavor Department

Dear Rev. Uphouse:

We greet you in the name of Jesus, our Lord and Savior.

As you know we are almost ready to move to our new lot here at Modesto and we are praising the Lord for the way he has and is leading us in our building program. And now since we are about ready to move, the Young People's C.E. society has a great yearning to see young people especially come to know the Lord out in our new vicinity. With the Lord's help, our society is going to do its best to bring the young people in so that they might hear the gospel.

We have a fine group of young people here at Modesto, and although because of war conditions some of our boys have been taken away, there are others rising up who will take their places. Some of them are just young ones in the Lord, but the Lord is helping them in a very special way and it makes us so happy to see young folks grow in the Lord.

For our devotional program at our C.E. meetings we are beginning to study "Bible Truths" by Alva J. McClain and I know we are going to enjoy it very much. There is so much to learn in that book that we are going to find out we didn't know.

We truly praise the Lord for all He has done for us this far and we are praying that as we go into our new vicinity we may be a blessing to those who will come to hear God's Word. Pray for us, won't you?

Yours in His service,

—Louise Cover,
President of the Y.P.C.E. at Modesto, Calif.

"Prayer is a golden river at whose brink some die of thirst while others kneel and drink."

WAR DELAYS SOME SHIPMENTS

Dear Brethren In Christ:

Seasons Greetings!

We know that the delivery of many of your orders has been delayed, so we wish at this time to explain these circumstances which are beyond our control and earnestly pray that you will bear with us.

Because of the war, materials necessary for many of our supplies, especially Bibles, are limited, therefore many articles are now out of print, or temporarily out of stock until sometime next year. May we suggest that in ordering Bibles you also suggest a substitute or allow us to substitute one most nearly like the one ordered.

Also, please bear in mind that transportation facilities have been greatly curtailed, and that the mails are especially heavy now that the Christmas season is here, and that packages and letters are continually being sent to the boys in camp.

If after a reasonable time you do not receive your orders please notify this office.

Yours in His Service,

The Brethren Missionary Herald Co.

"Remember Jesus Christ as the center and circumference of your CHRISTMAS DAY!"

Celebrate Christmas Christian-like ! ! !



The Church and Revival

It has never been by learning, by philosophy, by science, by scholarship, that the church has been revived and saved in eras of great religious laxity and abounding infidelity. When Jesus introduced His religion into the world, He did not choose "scholars," but humble, simple-minded men, attached to Himself by a living faith, and endued with power from on high, to do it, as witnesses to His words, works, and resurrection.

So when we come to the later age of the Reformation, what brought the remedy for the unbelief and spiritual evils under which that age groaned? Not scholarship nor science, but the discovery in Scripture and faithful proclamation of the living gospel of the grace of God by Luther and his fellow reformers, men who had felt its power in their souls.

And once more, what rescued the church from the torpor and death of the negation of the eighteenth century? The deliverance came, not from philosophy nor learnings, not even from the works of able apologists, but from the tides of the spiritual revival that swept over Britain and were felt in other lands under the preaching of such men as Whitefield and the Wesleys. This it was which gave evangelism the victory once more over indifference and unbelief, and breathed the new breath of life into society which introduced the era of missions to the heathen, Bible diffusion, home evangelism, and the innumerable social reforms of the last century. It is to be like outpouring of the Spirit of God upon His church, and to the same divine energy manifesting itself in holy lives and practical work, far more than to learned confutations, however valuable these may be in their place, that we must look for the overthrow of the forms of unbelief that lift up their heads among us today.—James Orr.

ABSENT!

When a pane in a window is missing, you see, the window's forlorn as a window can be; And that is a picture remarkably true of our Bible School, C.E., and Church without you.—Glendale, Calif., Bulletin.

The Seventh Man

One of the most touching incidents ever written regarding the former Prince of Wales, appeared in the "Library" magazine.

Frazier Hunt, the famous foreign correspondent relates the incident. The gist of the story is that the Prince recently visited a small private hospital where 36 hopelessly injured and disfigured veterans of the World War were kept.

He stopped at each cot and shook hands with the veterans and spoke words of encouragement. After he had spent an hour in this manner, the head nurse led him to the exit. Before leaving he said to the nurse: "I understood you had 36 patients here—but I've seen only 29."

The nurse explained that the others were so hideously disfigured that he was not taken into their ward. The Prince learning that it was in consideration of his feelings that he was not taken into the ward, insisted on being taken in.

He was led into the room. He stopped long enough to thank each soldier for the sacrifice he had made and to assure each man that neither he nor England would ever forget it.

When he had finished, he again turned to the nurse and said: "But I've only seen six men. Where is the seventh?"

He was informed that no one was permitted to see him. Blind, maimed, the most hideously disfigured of all, he was alone in a room which he would never leave alive. "Please do not ask to see him, sir," she pleaded. But the Prince insisted on seeing him.

Reluctantly the nurse turned and led the way to the darkened room. The Prince walked firmly to the bed. His face was white and his lips were drawn. In the dim light he looked down on what had once been a man but was now a horror.

Tears came to his eyes. Then impulsively he bent down and kissed the cheeks of the broken hero.

It was this tribute not only to this individual but to the Empire's 900.000 dead and to her million disabled men. Never was he to forget his comrades in arms. Never was he to desert or betray them. What grace on the part of the Prince to stoop and kiss what had once been a man but was now a horror!

Yet how much greater was divine grace on the part of the Prince of princes. the Lord Jesus Christ to stoop so low as to die upon the Cross for man who had been made in the image and likeness of God. but who by his sin became a physical. moral and spiritual wreck. The Prince of Wales couldn't change the "horror's" condition. but the Lord Jesus can completely change the condition of the helpless sinner, for He forgives, cleanses and saves.

He imparts divine life with its new nature, desires and power. The believer becomes "a new creation" in Christ Jesus (II Corinthians 5:17).

—Tom M. Olson.

(Taken from "The Visitor")

Take your Bible to church with you. It identifies you, and always gives a testimony for Christ.

WHILE YOU ARE REMEMBERING PEARL HARBOR, DON'T FORGET JESUS CHRIST!

IF YOU KNEW — — ?

If you knew this was your last week on earth, how would you spend it? Where would you be on Sunday? How many people would you talk to about Christ? Would you want to spend your last week on earth as a tither? Do you know as much about the Bible as you would want to know, to go into His presence? Are there any "pet" sins you would want to be done with? Any envy or any jealousy?

How do you know this is **not** your last week? It will be the last to tens of thousands souls! And, you and I may be among that number!

ASLEEP IN THE LORD

MRS. FRANK A. (EMMA) GARBER passed away at her home near **LEON, IOWA, Nov. 19, 1942,** just two days after her 74th birthday. She and her husband celebrated their fiftieth wedding anniversary on Sept. 7 of this year.

She united with the Brethren church at Crown Chapel in the fall of 1894, and she remained an efficient, humble worker in the church until she became an invalid in March, 1933.

Merely to mention the names of her nine children impresses one with the great contribution she has made to the work of Christ, and especially to the Brethren Church. They are Mrs. George Cone, Belleville, Ohio; May Ruth who died in infancy; George, who was killed in an accident a few years ago; Elmer, and Mrs. Raymond Gingrich, twins, of Ohio; Samuel, of Grand Island, Nebr.; Mrs. Earl Peer, of Cleveland, Ohio; her twin sister, Angie, and Esther, at home.

Funeral services were conducted by the writer, Sunday afternoon, Nov. 22, 1942, in Leon, Iowa, and burial was in the Leon cemetery.

—Miles Taber.

COW WANTS DRINK; GOES AND PUMPS IT

From Conneaut, Ohio, comes the following via United Press:

"Ona, a practical minded Jersey, 'uses her head' when she's thirsty, by pumping her own drinking water.

"With expert nods of the head, Ona can supply water, not only for herself but enough for the herd, and can even flood the barn.

"Stationed next to the pump, Ona, with the blunt end of her nose, can raise the pump handle and bring it down under her throat. Using these motions she has filled her bucket and repeated the process until she was full."

The thirsty sinner has NO pumping to do to secure the water of life, for the Lord Himself says: "I will give unto him that is athrist of the fountain of the water of life freely," (Rev. 21:6).

Will you use your head and take advantage of this opportunity of drinking living water freely?—Now.

WARTIME PRAYER

While war its wounds on Time's sad brow is branding,
 And earth-born peace from earth departs;
Thy peace, O God, which passeth understanding,
 Alone can garrison our hearts.

Only in Thee, our Rock and our Salvation,
 Anxiety allays in rest;
Only in Thee our Hope and Consolation,
 The living and the dead are blest.

Then keep us, Father, in these days of sadness,
 Quiet and confident in Thee;
Save us from fear amid the awful madness
 Of ruthless war o'er land and sea.

—F. W. Pitt, in "The Life of Faith."

"FROM BALLROOM TO HELL"

A dancing master by the name of T. H. Faulkner, who ran a dancing school of his own for a time in Los Angeles a number of years ago, and who, through the death of his sister who had been blighted in the ballroom, was led to renounce his business and confess his faith in the Lord Jesus Christ, wrote a book on the subject "From Ballroom to Hell." The following are a few quotations from his book: "It is a startling fact, but a fact nevertheless, that two-thirds of the girls who enter dancing schools are ruined before the year is out! Mark my words: I know this to be true."

"The following 200 were cases of girls who are today inmates of houses of ill-repute, and whom I talked with personally. They were frank in answering my questions in regard to their downfall, and gathered that they were ruined by:

Dancing school and ballrooms	163
Drink given by parents	20
Willful choice	10
Poverty and abuse	7
	200

I know of a select dancing school where in a course of three months eleven of its victims were ruined." —Exchange.

ONE MORE CHANCE

A man named Peter stumbled bad,
Lost all the love he ever had,
Fouled his own soul's divinest spring,
Cursed, swore, and all that sort of thing.
He got another chance, and then
Reached the far goal of Godlike men.

Your boy goes wrong, the same as he
Who fed swine in the far country;
He seems beyond the utmost reach
Of hearts that pray, of lips that preach.
Give him another chance and see
How beautiful his life may be.

Far-fallen souls, rise up, advance:
Ours is the God of one more chance.

"This horse knows when I swear at him," said a driver to Henry Ward Beecher.

"So does your Maker," was the reply.

Think nothing too little, nothing too low, to do lovingly for the sake of God.



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ON HIS SIDE—

'Tis the surest way of winning,
'Tis the victory over sinning,
'Tis the way of conquest true,
'Tis the vision ever new,
'Tis the path of mighty power,
'Tis the precept of the hour,
'Tis the reckoning of the Host—
Father, Son, and Holy Ghost.

'Tis the yielding to His will,
'Tis the grace to trust Him still,
'Tis the call to stand and fight,
'Tis the battle for the right,
'Tis the deed of self-effacing,
'Tis the faith His purpose tracing,
'Tis the song, "Whatever betide."

ON HIS SIDE

God before us throws our shadows behind.

Christ came to save the unworthy, unrighteous, unclean, unlovely, unholy person. He came to save you, friend! Won't you let Him save you, today?

Just Think **If the roughness which is less than one-thousandth of an inch in height can increase measurably the drag of an airplane, how perfect should we be in spiritual smoothness if we are not to be a drag upon the purposes of our God!—Amy Carmichael.**

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A Christmas Message

This Christmas we know that in many homes there will be a touch of sadness because of the absence of so many sons and fathers who have been called into the service of our country. These men and boys have left their homes with all of its love and warmth and gone out to defend our country, homes, faith—our freedom to worship God according to the dictates of our conscience.

On a Christmas Day almost two thousand years ago another home felt the absence of an only son who, too, had left all the riches and glory of that home to give freedom unto men. Yes, God and all those who dwelt in heaven must have been sad on that day when the beloved Son left to dwell in the cold, dark world, for they knew what he was to endure and suffer. Yet, He, the Son of God, came willingly that day in the form of man, so that they might have freedom from the bonds of sin.

That same babe of the manger, Whose birthday we celebrate on December 25th, lives today to offer to men everywhere this eternal freedom.

"Peace on earth, good will toward men" was the heralding of the angels as they told of His birth. Although peace to the world seems to be a thing of the past, yet we who know Him have within our hearts peace, "His peace, which passeth all understanding."

This is our hope and our joy that should our loved ones in Christ be taken from us we shall see them again when He comes in all His glory to establish His kingdom. Even so, come, Lord Jesus.

MAY GOD'S RICHEST BLESSING
AND HIS MERCY AND LOVE
BE YOUR PORTION THIS

Seasons Greetings

New Year

THE BRETHREN MISSIONARY HERALD
COMPANY



Christmas

HOME MISSIONS NUMBER

The Brethren Missionary Herald

Vol. 4 - No. 47 - DECEMBER 19, 1942



"The entrance of Thy words giveth light."
Psalm 119:130

Cradle of Bethlehem - - STORM-CENTER OF FAITH AND UNBELIEF

By HERMAN A. HOYT, Professor, Grace Theological Seminary

Few men enjoying mental health and intellectual breadth would dare to fly in the face of the facts of history. And the cradle of Bethlehem is one of them, for the procession of years from this event stretches out in unbroken line of research, establishing and reestablishing this fact beyond all fear of contradiction. So sensible men must face the inevitable conclusion that there was a birth in Bethlehem of Judea some 1900 years ago, which was of such unusual significance that it has affected the course of history as no other event since the dawn of time.

It follows logically, then, that an event of such import could scarcely escape the mental fog that generally gathers about important events. Nor has the manger-cradle escaped, for the fog has descended upon the scene with such darkening effect that it has left men in a state of confusion, groping their way along, endeavoring to feel the touch of reality somewhere in the deep night. Some are voicing one opinion, and others another, and still others are expressing yet other opinions in the effort to explain this event. The confusion grows more pronounced. Nor do the unaided efforts of men to solve this problem meet with any success. Confusion, only confusion, is enveloping the minds of men.

Yet the faith that centers in and rises out of this cradle to march across the centuries in a continuous train of triumph is the faith of the gospel with power to deliver from the penalty, the pollution, and the presence of sin. But only an opinion taught of God arrives at this conclusion, and such an opinion alone is sufficient to explain fully and adequately the otherwise inexplicable mysteries of the cradle of Bethlehem. Nevertheless, reason teaches either the Babe in the manger was very **God** as He said He was, and we who now believe are **not** in our sins, or else this Babe was what **men** say He was and we are **still** in our sins, groping our way through the night of despair.

1. **Certain events surrounding the cradle-event** of Bethlehem cry out for some satisfactory explanation.

The **universal** element enters the picture in the prophecy uttered by Micah, and transports the reader into the heights of heaven from which vantage point one surveys time and space from the perspective of God. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Mic. 5:2). In this word we hear the Sovereign of the universe decreeing a time and a place when His ruler shall come forth.

The imperial element touching upon this event is the decree for taxation that goes forth from the city of Rome. "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed" (Luke 2:1). And history reveals that this decree was first issued in 8 B.C. when Cyrenius was governor of Syria (Luke 2:2). But for some reason there was a belated execution of the decree, and not until several years later was it finally carried out. Thus this decree was perfectly timed so that the birth of Jesus and the execution of the decree would be at the same time.

The **national** element is evident in this picture when we note that the Roman government granted to the Jewish people the right to comply with the imperial decree according to their own customs. "And all went to be taxed, everyone into his own city" (Luke 2:3). This meant that, even though Mary and Joseph lived in Nazareth in the province of Galilee, they were both descendants of King David whose city was Bethlehem in the province of Judea far to the south. And since ancient Jewish custom recognized them as being of the city of David, the Roman decree actually sent them to Bethlehem to fulfill the royal law of Caesar.

The **marital** touch in this great picture is supplied in the persons of Mary and Joseph. For the future king of Israel during the millennium must be of the family of David in the line of the kings and there must also be flowing in his veins the blood of David. But to be the Son of God and at the same time the Son of David according to the flesh, with right to the throne of David, would have been impossible outside of the marital union of Joseph and Mary, for Joseph was the son of David through the legal line of Solomon, while Mary was the descendant of David through the line of Nathan. So in the virgin Mary, Christ was conceived of the Holy Spirit and thus had the blood of David coursing through his veins, while through Joseph's marriage with Mary he received royal right to the throne (Luke 1:32; 2:4).

And the **personal** element is added to the picture in the words of Luke: "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son" (Luke 2:6-7). The natural period of gestation in the bringing of a child from the point of conception to birth was fulfilled in the case of Mary and Jesus, just as in the case of the hundreds of thousands of babes that had previously come to birth in the natural way. The time of birth synchronized exactly with the decree for taxation in the place decreed of God for the birth of His Son. Unless a supernatural person made his appearance in Bethlehem there is no sufficient and satisfactory answer to these things.

Moreover,

2. **All events issuing from the cradle** in Bethlehem demand a sensible explanation of the cradle. For instance, no man **lived** like Christ lived, for His was a sinless life among sinful men. Now that in itself is sufficient reason to look for a sufficient explanation in the cradle. As Christ lived and moved among men, when all about Him was the sin of the race to which He belonged according to the flesh, He challenged the keenest minds among them to convict Him of any sin (John 8:46). And if His enemies could have found the slightest taint they would have done so.

Then too, no one ever **spoke** as Christ spoke. This was the testimony of the officers who returned to their superiors without the Victim for whom they had been sent (John 7:46). As He taught, "the people were astonished at his doctrine: for He taught them as one having authority, and not as the scribes" (Matt. 7:28-29). His claims for Himself were of such character that they were either startlingly true, or else He was

THE BRETHREN MISSIONARY HERALD

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1831 Sheldon Street, Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879

the wildest fanatic that ever walked; but the most popular teacher in Israel affirmed of Him: "We know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him" (John 3:2).

And it was also true that no one ever **died** as Christ died, for He died like God. Many have been the brave and the true who, in the hour of death have displayed courage and virtue; but the death of Christ was all that and more. Heaven and earth seemed to bend low to witness this scene, and the sun hid its fact at the horror. But with all the horror attending his scene, the One Who died on the central tree died like a Victor, as though through this experience He was accomplishing some great task, for He cried out "It is finished," and a centurion standing by remarked, "Truly this man was the Son of God" (Mark 15:39).

Furthermore, no one ever **rose** as Christ arose from the dead. Throughout the Old Testament period there were those who were raised from the dead by the power of God applied through the channel of His prophets, but they were raised to live again in bodies that were unchanged, and later they died a natural death. Others, too, of the period of His own ministry, experienced the same resurrection only to die again. This was not true of our Lord. He died once, and rose once, never to die again, and according to His own words he confirms this: "I am He that liveth, and was dead; and, behold, I am alive forevermore" (Rev. 1:18).

To climax His ministry among men, He **ascended** as no one ever ascended. Enoch was caught into glory by the Lord; Elijah was swept away in a whirlwind; but Christ's ascension was different. At His resurrection He entered into His glory (Luke 24:26). This glory into which He entered was the cloud of glory which surrounds deity, in which cloud He was swept away into the heavens (Acts 1:9). It is Paul who declares that He was "received up in (not "into") glory" (I Tim. 3:16 R.V.). No other ever went away that way, which means that some explanation must be sought in the cradle of Bethlehem to satisfy reasoning minds.

33. **Finally, note that a careful scrutiny of the cradle** itself provides the only explanation. There was upon that occasion the visitation of an **angelic messenger** (Luke 2:9). As in the past, so now, God sends one of His ministering spirits to perform a special work of His on the earth. Some special act of judgment, of mercy, or of message, was usually conveyed by one or many of the angelic hosts, and inasmuch as every announcement of the coming Christ to Mary and Joseph was conveyed by an angel, it is not surprising that an angel announced His birth.

Humble shepherds were the recipients of this angelic announcement, which fact has produced much speculation among men since that day. Some have suggested that this was true because the common people had largely been deprived of religious privilege by the apostate leaders in Israel. Others think that this was ordered so because the leaders in Israel were corrupted and the faith was held in a good conscience only among the common people. These reasons are doubtless true, but events in recent centuries have revealed that these shepherds on the mountain side that night were temple shepherds, tending sheep destined for sacrifice in the temple. With the announcement of the angel was the good news that the Lamb of God, fulfilling all the types, was now born, and their task was finished forever.

The **supernatural person** was announced by the angel thus: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord" (Luke 2:11). Reading the names literally they appear as Savior, Christ, Lord! Savior, the One Who came to meet all the sin of all the ages and deal with it; Christ, the One Who came as the divine Servant of the Lord to bring order out of chaos; Lord, the One Who stands as the Sovereign in time and eternity, and before Whom all intelligences must bow. This is the One Who lies in the cradle of Bethlehem and constitutes the only sufficient answer to the unusual events which gather about His birth, and which will explain adequately the life He lived, the words He spoke, the death He died, the resurrection He experienced, and the ascension that took Him away.

In this One alone resides the potentialities to reveal God, for in Him dwelt all the fulness of the Godhead bodily. In this One alone was there enough goodness to ransom mankind so that His work on the cross was sufficient for all, deficient for none, and efficient for those who believe. In Him alone is there the promise that the moral, political, economic, and spiritual chaos of earth will finally be done away and supplanted by order, and goodness, and plenty. Well did the poet write:

> "Oh little town of Bethlehem,
> How still we see thee lie;
> Above thy deep and dreamless sleep,
> The silent stars go by.
> Yet in the dark street shineth
> The everlasting Light;
> The hopes and fears of all the years,
> Are met in thee tonight."

THINK IT OVER



Two minister's wives were sitting on the veranda of a Canadian house chatting to each other as they mended their husband's trousers. "I can't understand," said one of them, "why your church is always prosperous, while ours is not." "Well," said the other wife, "if you were an observant person, you would have noticed that I am patching these trousers on the knees while you are putting patches on the seat!" The rest was understood!

AIM FOR A PERFECT RECORD DURING 1943

One of the conditions of membership in this church is: To support the work of this church by our presence at its regular services. No person should expect to be a member in good standing in this church, who is not sufficiently interested to attend its services, unless sickness, distance, or some such reason makes his presence impossible.

The above is from the church calendar of our Cleveland church. What is good for Cleveland is good for us also.

Talking about New Year's resolutions! If you are in the mood for them here are a few good suggestions:

1. Resolved, That we will start a family altar in our home this year.

2. Resolved, That I will be more faithful to the Lord this year and be present at the services in His house whenever I can.

3. Resolved, That I will not sit in the rear of the church when there is room farther up in front.

4. Resolved, That I will be more attentive to God's will for me and try to win at least one soul for Christ during the year through my prayers, and testimony, and personal contact.

5. Resolved, That I start the Biblical way of giving and give a tithe of my income to the Lord's work this year.—Wash., D.C.

REPORT ON

Home Mission Offering

First, we want to tell of Bethel Church at Berne, Indiana. This little country church laid $2400.00 on the altar for Home Missions in the Thanksgiving Offering and there is more coming. This makes a per capita offering of about $16.00 per member. We dare say that this will be a mark that other churches will have a difficult time to equal. This Berne Church is certainly a joy to the heart of God and an inspiration to scores of other congregations. God bless them!

Reports have reached us that Dayton, 1st Church, has $3000.00 in their offering; that our new North Riverdale Church not yet two years old has $650.00 with more coming; Flora Church, 3½ years old, has $700.00 of their goal of $1000.00; but the real thrill of large offerings comes from Dr. Bauman's church in Long Beach where they already have $4500 and expect to reach $5000.00. These are all the reports we have to date but they indicate an increase in the Thanksgiving Offering this year. We praise God for it as we have our greatest opportunities to spread the gospel in America.

When we refer to the above as "reports," we speak the truth for at this writing no offerings have as yet arrived. We hope that soon some shall come for mission points are waiting for their appropriations. And we are waiting for the offerings to come in!

P.S.—As we write this, word has just come that Conemaugh has $1 000 in their offering, Allentown, $500.00, and Meyersdale and Summit Mills, $650.00.

THERE IS A PEACE

There is a peace, though kingdoms fall and crumble,
A peace amid this hurricane of war,
A quiet peace that "passeth understanding,"
While chaos rages at our very door.

There is a piece, not bought by worldly honor,
Nor at the price of many millions slain.
But by the blood of One, God's Son, Who suffered.
And even now, He did not die in vain!

There is a peace deep down within the Christian,
A rock on which to lean in time of storm,
A lasting peace that will outlive the ages,
In spite of those who ridicule and scorn.

There is a peace! Let's cling to it and hold it,
In life or death, in days of peace or war—
That quiet peace which "passeth understanding,"
Though chaos rages at our very door.

—Alice Hansche Mortenson.

ISN'T IT TRUE

Too many people observed Xmas this year. They left Christ out of Christmas.

Brrrrrrrrrr but it's cold!! Say, are you the fellow who complained about it being too hot last summer to go to church and now it's too cold? Now just where were you between those "hot" and "cold" days?



By R. PAUL MILLER, Editor

PEACE FOR THIS WORLD—

We are told that when a certain disease takes hold of a wolf that it sets him mad and he starts fighting and snarling at all his fellows. As they fight, the disease spreads and the whole pack becomes a fighting, dying horde. What an illustration this is of this stricken world taken with the disease of sin, and death. Sin makes men fight each other, and die in ripping each other's throats. Sin makes them fight, brother against brother. The maddening, terrifying power of sin within them blinds them to what they are doing. For 6,000 years they have been killing each other in order to get the peace their hearts cry out for, all in vain.

Long years ago our Father God in great love and grace sent a peace commission from heaven to Bethlehem's plain. To all the world that heavenly host heralded the glad message,

"Glory to God in the highest, and on earth peace, good will toward men."

That peace commission from heaven pointed the shepherds who heard the message to the place where they would find the greatest "peace emissary" ever known. They found Him in a manger—a strange place for a "peace envoy!" Yes, earthly peace representatives are generally housed in palaces, yet in that manger God had sent the only peace that men could ever know between themselves and Him, and between each other. For God knew that men's warfares were not due to something outside of them, but inside them. All the storms and troubles of the human life spring from the disease of sin that is eating out the heart and life of man continuously. So God sent His only Son to conquer the disease of sin for man, that through that glorious victory they could not only be at peace with Him, but dwell in peace with each other in love. And to think that after nearly 2,000 years, still this world of men is sin-diseased, warring, and fighting each other. God help us to tell this world today as never before that there is peace for the taking. Brother, the despairing hearts all about you need to know, no matter how bad things are in the world about them, that they can have peace—sweet, settled, eternal, inner peace—through Jesus Christ, the Prince of peace. So many don't know it at all!

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid" (John 14:27).

Thank God for His wonderful peace!

CHRIST THE DIVIDER OF MEN—

Thomas F. Woodlock, retired editor of The Wall Street Journal, recently wrote of world affairs stating that after all is considered, there is but one question which separates men into two camps in the world. That question is:

"Who was Jesus Christ? What do you think of Him: Was He the Divine Messiah promised as the Redeemer of the human race and as such part of the Godhead itself, or was He just another holy man, little different from any of the Prophets?"

No truer word was ever written. We do not know Mr. Woodlock's personal attitude toward Christ, but his keen mind has certainly discerned the real cause of the world's trouble. He has seen that which all the world's reformers, social planners, liberalists and modernists have failed to realize.

The basic cause of division within Christianity is now and always has been the estimate of the Deity of Jesus Christ, held by those involved. The basic cause of this present world catastrophe is the attitude of men toward Jesus Christ, the Son of God. The distinction has always been clear. Those who have held to the belief in Him as very God of very God have always been in the minority and the ratio is smaller today than ever. Thank God that in heaven those who worship Jesus Christ as God will not be in the minority. The other crowd just won't be there! The question that towers over the world of men today is,

"What think ye of Christ, whose Son is He?" (Matt. 22:42). The question that will settle the destiny of men at God's judgment bar will be,

"What did you do with Jesus which is called Christ?" Amen. Woodlock is right.

DEMOCRACY DYING—STATE CAPITALISM DOOMED—THEN WHAT?—

In a recent address give in Fort Wayne, Indiana, Will Durant, perhaps our most celebrated modern philosopher, spoke on the five revolutions now going on in the world. They are aviation, economic, political, moral and oriental. He remarked that "he feels in the air the dying of democracy due largely to the centralized authority of state capitalism. He said democracy began to fall in the U.S. in 1933. State capitalism began its rise then and has been increasing to the measure of providing for the present war effort.

He emphasized that state capitalism would increase in the days ahead, but would die by consuming itself. State capitalism demands a tremendous bureaucracy to enforce its system. This bureaucracy requires more state servants to collect more taxes to support the bureaucracy. Then it will demand millions more of servants to enforce fixed prices and wages. This new group require more taxes to support them and so on till the state has become so large that it has eaten up the country in order to live. He cited a Roman Emperor who tried this idea centuries ago, but who realized after four years of trial that it would ruin his country and so abandoned the scheme. Durant predicted that it would take 20 years for the U.S. to throw off the system of state capitalism that is now firmly established here.

So far so good as human philosophers go. But after state capitalism, then what? What will develop while it is still with us? In the nations where it has already been established it has been accompanied by severe persecution of the Christian Church. Just what it may do in this land is yet to be seen. But when a state capitalism goes, will America return to democracy? From the way power is being centralized into the hands of dictators and presidents and prime ministers, it would not be difficult to believe that after state capitalism will follow a greater centralization of power in Anti-christ. Certainly the stage is set for him as Rev. 13 describes his day. But the Christian is not worried about these things. He knows that first comes Anti-christ and then Jesus Christ. First the darkness and then the dawn. The world is getting darker, but morning light will soon be breaking when the "Sun of Righteousness" will rise with healing in His wings for a hell-torn world. Let us look up and rejoice!

CAN CHIANG KAI SHEK STAND THE PRESSURE?—

A late news dispatch declares that Chiang Kai-Shek, head of independent China, is now being subjected to tremendous pressure to forsake the Allies and join the Axis.

It is being insisted that he is standing with those nations such as Britain and the United States who let China sink and refused to supply the aid promised under the League of Nations when China, as a member nation was unjustly attacked. It is insisted that even now the aid she is receiving from the U.S. is just to keep her from going to the Axis and not to actually help her to independence. The contention is that the orientals have for centuries been dominated by the white race and that China can only expect the same in the future. The claim is that she is merely putting her neck back into the noose by helping to maintain those who have kept her in subjection.

Much of this is unquestionably true. Britain has exploited China and many other oriental peoples for centuries. The black pages of abuse and exploiting for gain in China, Malay, Sumatra, Burma and India are many. The U.S. has had little part in this aside from asking territorial rights and taking advantage in the trade of a backward people.

On the other hand Japan has little to support her attitude of friendliness and good will. Her record of conquest and subjection of China is fresh in Chinese minds. The awful crimes against the innocent people under guise of war are indelibly imprinted on the Chinese, but the call of race and blood are strong. The Chinese and Japs have a common blood and a common language, they have a common outlook on the world. Their geographical location makes their interests largely one. The challenge to unite all oriental races and seize world control has a powerful appeal. Undoubtedly these appeals will ultimately move China away from the Allies and into union with Japan and perhaps India. If Ezekiel's reference to "tidings from the east," and John the revelator's reference in Rev. 9 and 16 to the rise and sway of the "Kings of the east," are understood by us, the peoples of the east will yet unite in one great cause and bring about the most tremendous army ever assembled for the last great struggle with Anti-christ before the Battle of Armageddon is fought.

Some of these apparently unimportant news despatches may carry significant and far-reaching reports that indicate important events that will mark the end of this age of grace. Surely the signs are multiplying that make the heart of faith look up knowing that Our Lord draweth nigh!

THE CURSE OF CURSING!—

If there is one noticeable and characteristic sin on the increase today, it is that of cursing. When the writer was young swearing was confined largely to filthy phrases. Only the most reckless would use the name of God or Christ in their curses, but today the use of the names of the Godhead are prevalent. The tragic thing now is the way girls and women are using God's name in vain. It is bad enough for men to swear but when our women have so lost their respect for God that they use His name in cursing, to whom

Remember! **He who bows lowest in the presence of God stands straightest in the presence of sin.**

can men look for finer things? How could the memory of a cursing mother or sister inspire a chap to getting right with God and to forsake a sinful life?

It is a significant fact that Hebrew is undoubtedly the original language. At least it is the oldest of all known languages. It is the language that God used to record the Old Testament. It is His language. Hebrew is the only language in which there are no words of profanity. This is most significant. The language God made has no capacity for cursing its creator. The other languages of the world are evidently prostituted to allow cursing. Cursing had to be injected into human languages by sinful man. It is the worst of practices; it reveals a heart that is a stranger to the love and grace of God. No Christian will practice it, for "from the abundance of the heart the mouth speaketh." If the heart of one who uses God's name in cursing bears the picture of the words the lips speak, what an awful picture that heart must be in God's sight. How is yours?

UNREPENTANT AGE OF MEN—

There has been for some years a movement abroad to promote a great revival. Some of our sincerest and most spiritual Christian leaders and laymen have devoted themselves to the idea. It is certainly a high and noble quest.

But, however our hearts long to see a great tide of conviction sweep over the souls of men in these dark and Christless days, the stern facts of world conditions seem to indicate just the opposite. Instead of wars and troubles and tragedies turning men's hearts to God, they seem to turn the other way. Men seem to be criticizing the church and mocking at Christianity as a failure. Young people with pockets full of money to spend are pouring into places of sin and fleshly indulgence. Even older people seem to have been caught in the wave of abandon and are going the way of Nineveh. Mothers are deserting their families and working in defense factories while the home and children run wild. Whole families by the thousands have been moved to new defense communities, away from all spiritual connections, with the result that they are drifting from God. Caught in a wave of recklessness along with countless others in the same situation, they plunge on, forgetting God. We have talked to these people by the hundreds and find them utterly indifferent to God and eternity. One pastor recently said of such in his community, "You simply cannot phase them. The just won't listen to you."

It is out of such a background that the spirit of resentment comes when tragedy stalks the land. That is the harvest of unbelief that is shown in Rev. 16:8-11.21 when, in spite of all their buring agonies men will blaspheme God instead of repenting. It is no light thing when men reject Jesus Christ!

PAYING OUR DEBTS

"I saw a man go about in broad daylight with a lighted lantern. 'Is Sing, the fish dealer, crazy?' I asked a friend. 'Oh, that is only a custom,' was the reply. 'It means that he has not been able to pay his debts, and must carry a lighted lantern everywhere until he has done so. Chinese New Year began yesterday; but for him the New Year has not dawned—and it is still midnight of the old year. He may exchange no New Year greetings until he has settled up his old accounts; nor can his friends greet him'." Suppose it were necessary in the Lord's work to carry a lantern until we could render unto the Lord what we know down deep in our hearts is His due! How many of us would have to remain in 1942 overtime?—(Phila. Bulletin.)

Founder's Week Conference Schedule

High-ranking spiritual advisers to the United States Army and Navy, as well as internationally prominent evangelical leaders, will discuss the part Christians play in time of war, at the thirty-seventh annual Founder's Week Conference to be held February 1 to 7 at Moody Bible Institute, Chicago.

Thirty speakers will address the conference, held each year in celebration of D. L. Moody's birthday. Those on the program are Capt. R. D. Workman, chief of chaplains, U. S. Navy; Col. Alva J. Brasted, former chief of chaplains, U. S. Army; G. Ritchie Rice, British Ministry of Supply; H. A. Ironside, Litt.D., internationally famous Bible expositor; the Rev. William Culbertson, D.D., Institute dean, formerly bishop, Reformed Episcopal Church; the Rev. Philip H. Clifford, S.T.D., noted pulpiteer.

Others on the program are: the Rev. L. J. Anderson, Ph.D., secretary, Board of Foreign Missions for Africa and Latin America, Presbyterian Church, U.S.A.; Carl Armerding, D. D., internationally known Bible teacher; the Rev. James McGinlay, Scotch-Canadian evangelist; the Rev. Louis T. Talbot, D.D., Los Angeles; the Rev. Wilbur M. Smith, member of the Institute faculty and editor of **Peloubet's Notes on the Sunday School Lessons**; the Rev. Reuben A. Torrey, missionary to China; Mrs. Arthur F. Tylee, former missionary to Brazil, whose husband and child were slain by South American Indians.

The Rev. Vance Havner, Bible teacher and author; the Rev. Robert T. Ketcham, Waterloo, Iowa; Max I. Reich, D.D., director of the Institute's Jewish Missions Course; the Rev. E. C. Sheridan, D.D., Augusta, Ga.; the Rev. Clarence M. Keen, Toronto; the Rev. Howard E. Hansen, D.D., Colorado Springs; the Rev. W. W. Shannon and the Rev. M. A. Guido, evangelists; the Rev. Robert Cook, LaSalle, Ill., and others.

The Rev. Will H. Houghton, D.D., president of Moody Bible Institute, will preside.

In issuing his call to Founder's Week Conference, Dr. Houghton says: "All through the years pastors, evangelists, missionaries, and laymen have found new vision and new power out of these gatherings. Vision and power are needed today as never before. Churches and pastors are facing problems they never dreamed of a year ago. There will be some special sessions of ministers for the discussion of these practical things, as well as sessions for inspiration and instruction."

The Lord I love went on ahead
To make a home for me, He said,
He would come back again, and He,
O gracious love, He wrote to me!
He knew I was so weak and blind
And foolish that I could not find
The road alone, He told me things
That all earth's wise men and its kings
Have never guessed, Yet I foreknow
If I but read His word. And O,
Such depths of love on every sheet!
My soul is trembling at His feet.

What would He think of me
If, when I saw Him, I should say,
"I was too busy every day
To read what Thou didst write to me;
I really hadn't time for Thee!"

—Martha Snell Nicholson.

Across the Nation



WITH OUR SECRETARY

After the dedication of the beautiful new building at North Riverdale in Dayton on November 1st, we returned to the office to assemble and mail out the Thanksgiving offering literature. This would not have been anything unusual, except for the fact that Miss Kimmel, our office secretary, sustained a broken jaw in the process of a dental operation to remove a wisdom tooth. This laid her up completely. As a result the secretary had all the work to do alone. Not being so expert at the task, we spent a solid week and sometimes late into the night to get it all out to the churches in time for the offering. Miss Kimmel is getting better and in spite of a heavy bandage on her head, is carrying on her work in the office.

Revival At Waterloo—

(See page 15 for pictures)

After the Thanksgiving offering material was mailed, we left at once for Waterloo, Iowa. We were scheduled to start Sunday morning November 8th, but we missed that service and started with the evening service.

This was the first time we had ever experienced a campaign with the Eureka Jubilee Singers doing the singing. To say that we enjoyed the experience puts it mildly. We shall never forget it. They can lift the dullest audience into a spirit of ecstacy. They broke down prejudice and made it easy to preach.

The members of the cast are all pleasant and sweet spirited and are a benediction to any church. Miss Gaskin, the conductor, has built a really wonderful musical organization for the singing of the gospel in their own characteristic way. We hope to have them with us in a campaign again soon.

Our Waterloo Church could hardly have a better location. On a fine avenue, across from a new school building in a new community of hundreds of newly built homes, it is right where good judgment would place it.

But location is not all. Given all the proper conditions, yet it may be hard to really win a community's interest. Satan is ever at work to hinder and hurt the work of the gospel and he has been busy in Waterloo. But prejudice, opposition, and indifference are being broken down and real progress is just ahead.

There are some of God's finest people in our Waterloo Church and God can use them for a great testimony. They were mighty loyal during the meetings in attendance, in giving, and in prayer.

Dr. J. C. Beal has been pastor of this young congregation for the past year and has done an excellent work of harmonizing the people and in laying a spiritual foundation for their faith. Many were the expressions of appreciation and esteem that we heard regarding his excellent work as a Bible teacher. We are glad that these people have been privileged to share his deep ministry of the Word. It was a real pleasure to fellowship with him again in a campaign. It has been quite some years since we were together in a meeting in Canton when he was pastor there.

The Waterloo Church has a real field, and a spirit to reach it for Christ. We enjoyed our meeting there and the pleasant stay we had with Brother and Sister Ed Schrock. There is a real future ahead in Waterloo.

With the Motion Pictures—

After closing the meeting at Waterloo, we visited the churches at Leon, Dallas Center, and Pleasant Grove, showing our new Home Mission motion pictures. It was the first time they had been shown, and the effect was wonderfully favorable. We have received more praise for these than any we have shown. They seem to show the progress in the establishment of a new church better than any others.

After returning to Berne, we showed the pictures at Dayton, (1st Church), at North Riverdale, and also at Bethel Church at Berne. If gas allowance will permit it we plan to visit all of our eastern churches with the pictures this winter.

Fremont Is Building—

Word has just come that permission has been granted by the W.P.B. for our Fremont congregation to go ahead with their building. This is cause for great rejoicing for answered prayer. But much of the credit goes to Brother Bob Culver for his tireless efforts to this end. Denied permission by the local board, yet believing his cause just, he turned to the national headquarters in New York City. He even made a trip to New York to present his case. Prayer and work made a fine combination. In spite of war and restrictions God turns public servants to work in His favor. Let us all rejoice and take courage. God is at work in Home Missions today.

Grace Seminary Next—

On Tuesday, December 2, we drove to Winona Lake to care for a number of matters relating to the contest over the will of our late Brother William Johanson. While there we showed the new Home Mission pictures on Tuesday evening. On Wednesday morning we spoke to the student body. It is a real joy to speak to them now when there is such a fine large group. Surely God's hand is upon the school.

Many of our readers will be glad to learn that we found Dr. McClain much better. He is up and around the house and shows much improvement, but he has not yet been able to return to work at the Seminary. A good rest after he is completely recovered is essential as we see it.

One Priest alone can pardon me
Or bid me, "Go in peace,"
Can breathe that word "Absolvo te,"
And make these heart throbs cease;
My soul has heard His priestly voice;
It said, "I bore thy sins, Rejoice!"

Around the Council Table

COMPTON, CALIF.

There has been a hum of real activity about the Compton Church for the last few months that is making the Community sit up and take notice. New lawn has taken the place of weed patches, a fine bulletin board has been erected, and other exterior improvements made. Classrooms have been finished, and larger rooms subdivided for more rooms. Outstanding speakers have appeared on the program, among whom were Dr. R. E. Neighbor, Dr. Kenneth Monroe, Dr. John C. Page, and Dr. Harry Vom Bruch. The church has been host to the Brethren Young People's Convention, and the district Brotherhood meeting, and other profitable events. Things are going on. Now within the next few weeks, cement sidewalks are to be laid around the church and the Sunday School bus is to be painted, and more classrooms are to be begun. We are paving all our bills as we go. Finances have never been better, and the greatest Home Missions offering ever is in prospect.

But, you say, these are external things; what are the spiritual accomplishments? There have been real decisions for Christ, and real victories won. They have not been as numerous as we would like, but God has given tokens for good, and has placed his divine seal of approval upon the work. The prospects are better than ever before. There are still many obstacles, and much prayer is needed, but there is still a great God able to meet every need and solve every problem. We at Compton praise Him for His blessings, past, present, and future.

—Ralph J. Colburn, pastor.

CLEVELAND, OHIO

"Blessed be the Lord who daily loadeth us with benefits," is our testimony from the First Brethren Church in Cleveland. This verse we quote is found in Psalm 68:19 and reads thus in the Revised Version. Surely we can say that we have a great God Who hath wrought some wonderful works. But another thought suggests itself when we read this verse in the original, namely, "Blessed be the Lord Who daily beareth our burden, or is burdened for us." What a wonderful blessing it is to know that in this needy city of Cleveland, largely Catholic and Jewish, with all but a few Protestant Churches denying the Faith Once For All Delivered to the Saints, our God is burdened for us. We know that He is more interested and concerned about this work than we could ever be, and with His promise, "Lo, I am with you always," we are going ahead, with the Captain of our salvation leading us.

The effects, of the revival meeting we enjoyed with Dr. V. C. Kelford and son, Rev. Trevor C. Kelford in the month of July are by no means over. Our church experienced a real heaven sent revival, not one that was worked up, but one that was prayed down. Over 450 visitors were in attendance at the meetings during the two weeks of services. A number of young people accepted Christ, also 2 adults. Dr. Kelford and son were greatly impressed with the fine group of young people we have, and encouraged us to make this a real young people's Church. We are rightly proud of our young people here, for never have we seen a more loyal and zealous group of young people for the Lord. They attended the services regularly, many having a perfect record for the two weeks.

Since these services, we have organized a young people's meeting called, "Crusaders for Christ." What a joy it is for the pastor to have been invited to be the advisor for this group, and share the blessings these young people enjoy in their meeting every Sunday evening, preceding the Evangelistic Service. They are now taking up a series of studies on, "How We Got Our Bible." They are anxious to be thoroughly equipped in order that they "might be ready always to give an answer to every man that asketh them for a reason of the hope that is in them with meekness and fear." Two weeks ago, 18 of these fine young people were present, among whom were several who were unsaved, and all stayed for the evening service too. Most of these young people go out every Saturday night and pass out tracts, and invitations to our services. That is proving to be a worthy ministry, it makes our testimony known, and above all the Word of God is gotten out.

The Lord is sending us much-needed workers, for that has been our greatest need here. Several are now attending, and are planning to come into our church who love to work with children and young people. They are very efficient workers, one a returned missionary from China. Shortly we are expecting to have a good number of Child Evangelism classes started, both in the church and also in homes near the church. These will act as a feeder for our Bible School and will lead up to our Daily Vacation Bible School the next summer, the Lord willing. The people in the community were so impressed with the school last summer that they are still talking about it and are already asking about the next one. We had over 100 people for the closing program who had never been inside this church, and most of them live very near. All this has us convinced that a little child shall lead the adults, and therefore we are concentrating on the younger ones.

The future is bright, and even the dreaded "gas rationing" is not worrying us at all. This is only awaking us to the fact that we too long have scattered our interests and energy away from the church, rather than doing a thorough work with people who live right at our very door steps who are hungry for the gospel of Jesus Christ.

The challenge to the Brethren Church in Cleveland is a great one. In the Heights, where we are located, a population of 50,000 people, ours is the only fundamental church, and hence also the only one whose light shines on Sunday evening. Pray for us, that in the power and strength of our great Saiour, we might earnestly contend for the Faith, and that a strong testimony to the glory of God may be erected in this needy city.

Yours Because of Calvary,

—Walter A. Lepp.

DAYTON, OHIO

NORTH RIVERDALE BRETHREN

We have completed a very busy and profitable chapter in our history. Dedication is full of meaning as well as hard work. We found hundreds of things to do before the glad day of Nov. 1, 1942. Our many friends made possible a happy time throughout the day. There were over 300 persons present in the afternoon and nearly $2,000 raised for the building fund.

On Sunday evening of Nov. 1, Brother Charles W. Mayes started a two weeks' series of meetings. It was a blessing to have had him here. His messages were clear and beneficial. His faithful emphasis upon the precious doctrine of salvation and victorious living shall never be forgotten. There were seventeen deci-

sions for the Lord, eight being baptized in our new pool during the meetings.

The ministry of Brother Mayes was also appreciated because he was tireless in visitation. He was always ready to go into homes and present the plan of salvation. I was impressed at his constant use of the Bible in personal work.

The members of the First Brethren together with their pastor, Brother R. D. Barnard, helped us generously. They maintained interest all along and gave of their money that we could have these blessings.

Our opportunities here are many. Sympathetic friends are coming our way. We have no unsavory past to live down. Certain brethren crept into the community to make false statements about us. They accused us of secession, while it was true of themselves. As a result and to clarify the relationship, the First Church graciously allowed an article to be circulated in a newspaper. We had 2,500 reprints made and passed through the community.

Dayton is a boom city now. People are here within reach. I share the opinion of Brother Barnard that we need at least two more Brethren Churches in the city. Our next move ought to be in the East or South as the Lord leads. Pray for us.

We have a growing Bible School under the direction of Brother Roy Kinsey. Last Sunday we had 106 present for Bible School. We plan for two C.E. Societies this week. When you come to North Riverdale, stop to visit us. The church is located at 4101 N. Main St., and the parsonage at 61 Cliff St. Your interest in prayer and finance have aided greatly. We tried to spend money wisely and conservatively, all for the glory of the Lord.

Yours in Christ,

—Norman H. Uphouse.

* * *

NORTH RIVERDALE, DAYTON

It was my privilege to be present at the new North Riverdale Brethren Church for a two weeks' meeting. The special series of meetings began Nov. 1, after a great dedication service in the afternoon. We are thanking the Lord for the many evidences of His presence.

It was a pleasure to work with the pastor, Brother Norman Uphouse, and the splendid people. They had done fine work in preparation.

The new North Riverdale church building is an outstanding example of how beauty and efficiency can be combined. Much of this is due to the labors and wisdom of some of the men of the congregation. We will leave the description of the building to others.

The opportunities before this new congregation are unlimited. There are thousands of homes near in a section which is in no wise overchurched. The people of the congregation are of a mind to work, many of them having come from the First Church where they have held places of responsibility.

The pastor knows his community well, having in his possession a great volume of information concerning a great number of homes in his section. Mrs. Uphouse is most faithful in carrying her part in the work. She shares the burden of the work of the congregation with her husband besides assisting in the music both in playing the piano and in singing. It was a pleasure to be entertained in the Uphouse home for two weeks.

Since Brother Uphouse has a systematic understanding of the Word of God and has ability to present it to others, we feel that the congregation is getting a reputation for a Bible teaching ministry. Such is the only type of ministry which can meet the need of a post-war period if our Lord leaves us here that long.

We are glad to note the splendid cooperation between this new church and the First Church. Some from the latter were present at practically every service. We are glad that the First Church and her pastor, Brother R. D. Barnard, have a real program of extension on the move.

The writer is grateful to the Lord for the fellowship of this faithful company of believers. We look forward to the glory.

In the blessed hope,

—Charles W. Mayes.

HE IS COUNTING ON YOU

He is counting on you!
On a love that will share
In His burden of prayer
For the souls He has bought
With His life-blood, and sought
Through His sorrow and pain
To win "home" yet again.
He is counting on you;
If you fail Him—
What then?

He is counting on you!
Oh, the wonder and grace
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He is counting on you;
And you failed not.
What then?

A hundred years ago Daniel Webster uttered this solemn warning:

"If religious books are not widely circulated among the masses of the country . . . I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian.

"If truth be not diffused error will be.

"If God and His Word are not known and received, the devil and his works will gain ascendancy.

"If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will.

"If the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation, and misery, corruption and darkness, will reign without mitigation or end."

Buy your books from **The Brethren Missionary Herald Co.** We are in a position to supply any book published. Let us serve you.

ISN'T IT TRUE ?

"No man can bear witness to Christ and to himself at the same time.

A Christian cannot afford to owe God.

How Radio Ministry Helps My Work

By LEW L. GRUBB, Pastor, Hagerstown, Md.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." We believe that Satan is the "prince of the power of the air" according to the Word of God, but we are also mightily convinced that there is One Who is greater and wields enough power through His Word to break that Satanic control under any circumstance. As the fabled knight turned his enemy's sword to the death of its wielder, shall we not fight the "prince of the power of the air" with his own weapon? Satan has used the air waves to consistently publicize his wares, and to lead countless thousands into deeper lives of sin. Why have we sat idly by for all these years and allowed Satan to use the greatest single weapon God has given us for the preaching of the gospel? We hesitate not to say that not only ever Brethren Church, but every other church with a gospel message, should be on the air with that message, if at all possible. The following statements will produce some undeniable proof of the truth of this statement from my own experience.



Rev. Grubb

First; as our basic purpose in the ministry is to claim the blessing accruing to those of whom it is said, "He that winneth souls is wise," we have reached in Hagerstown and vicinity, throughout the entire station coverage, thousands of souls with the message of the gospel who otherwise would not hear it. Time after time letters have been received indicating that the gospel had made an impact upon a heart which had been stony before. Men who would fight to the death to keep from being dragged into a church will sit in their own home and listen to a gospel broadcast. Especially in this day those who have no means of transportation to and from the Lord's house can still receive spiritual food through the radio ministry. Frequently we have been called to minister as a pastor in the homes of those who had no connection with the church.

Backslidden Christians who are many times ashamed to return to the church where their sins are best known, will hear the restorative call of the Spirit of God through the radio. In other words, broadcasting the gospel is a greater obedience to the command, "Go ye into all the world and preach the gospel to every creature."

Second; the radio ministry is the finest method of publicizing the work of any local church. What that church stands for will be inevitably reflected in that broadcast. This is especially helpful in Home Mission work where the baby mission is struggling for its existence, and needs most help when the least is available. Men and women who love the gospel will flock to such a church and lend a helping hand by their dedicated efforts and gifts. Literally scores of men and women have attended our services as a direct result of hearing the radio broadcasts. We know this to be a fact by their actual statement. While men were sitting back and doubting our ability to live as a church, at the same time they were being convinced by the radio ministry that we were very much alive.

There is no finer method of advertising special meetings. During special services we have asked for evidence of those present because of hearing a radio announcement. Always there has been a substantial response. The whole dedicatory service of our Home Mission church, one hour in length, was placed on the air and broadcasted over a hundred miles of territory. Subjects for regular stated services are always broadcast with the result that many come to hear special themes who may not come otherwise. Radio advertising is of the best.

Third; any church will grow far more rapidly by the radio ministry. By actual facts we know that much of the marvelous growth of the Lord's work here must be attributed to this factor. **One of the finest investments the Home Missions Council** ever made was in partial **support** of a **radio program for this Home Mission point.** For two years the "Heralds of Grace" broadcast has sent out the gospel message. That work has so expanded that today there is a daily broadcast of fifteen minutes, two and sometime three on Friday, which go forth on their errand for Christ direct from the beautiful auditorium of the Grace Brethren Church, which is a perfect radio studio. The radio ministry grows ahead of the church, and continually provides raw material for the expansion of the wor. Broadcasting direct from the church carries an important psychology with it by connecting the church inseparably with the broadcast, and providing a delightful and appropriate environment for the message. Broadcasting will never lose its mysterious power over the average mind, and thus is a novel ministry for any congregation which does not wear out. **If you want your church to grow faster,** do a little sacrificing, step out on faith, and **go on the air for Christ!**

Fourth; an added benefit of the radio effort has been the increase and training in sacrificial giving among the members of the church and the friends of the broadcast. God has blessed us with a singular group of givers here in Hagerstown, and a group of men and women with the vision of faith. Those sterling qualities have only been increased and amplified by the heavier responsibility of radio work. We pay almost a regular, commercial price for each broadcast.

Fifth; preacher, if you want a keen edge on your ministry, go into the business of broadcasting on a full scale, and God will bless you with a greatly expanded ministry, a mind which realizes that there is something which must be done, and ON TIME, and a new vision of the lost and dying by the thousands all about you.

Broadcasting the gospel pays; we have proved it, **especially in respect to a Home Mission church.** Brethren, let us get into this ministry of preaching the gospel over the air while there is yet the opportunity!

Manlike it is, to fall into sin;
Fiendlike it is to dwell therein;
Christlike it is for sin to grieve;
Godlike it is all sin to leave.

—Longfellow.

Jesus Christ never turns a deaf ear to any sincere prayer from one of His children.

Christian's Relation to Human Government

Address Delivered at National Conference

By CHARLES A. ASHMAN

BASIC PRINCIPLES

There are certain basic principles of human government declared in the Word of God which should guide the Christian in determining relationship to government. Human Government, as an institution, is divine in origin. "The powers that be are ordained of God (Rom. 13:1). Not the forms of government or the actual government itself, but the institution of government is divine in origin. All forms of government, but a **theocracy** are doomed to judgment.

AUTHORITY

Human government, as an institution, has authority over personal and public property. It has authority over physical life, and can imprison or put to death. It has punitive authority according to I Peter 2:13-14. It has the right to determine what constitutes crime as set forth in Romans 13:3-4. It has authority over national and international relations involving the right to declare and prosecute war for national and international protection. The Brethren Church has no criticism of our government for declaring or prosecuting war.

NON-COMBATANTS vs. PACIFIST

The Brethren Church is Non-Combatant, not Pacifist in its belief. A pacifist is against war as such, all war, anytime, anywhere, under any condition. There are political pacifists, social pacifists, communistic pacifists. We are not pacifists! We are Non-Combatants! A combatant is one disposed to engage in combat, in military warfare, in bearing of arms. We are not even to be classed with the "religious pacifists." We cannot conscientiously engage in the bearing of arms, but we recognize that the governments of this world, a world that is unregenerate, have the right to use the sword in defense of a free people.

CONSCIENCE

Human government has no authority over conscience. One of the basic principles of the totalitarian philosophy of government is that the state owns your conscience. It teaches that human personality and consience must, in all things, be subversive to the state. Nazism, Fascism, Communism, and all other forms of totalitarianism are founded on this principle. But in a Democracy, government has no authority over conscience. Only God has this authority! I Pet. 2:19 and I Pet. 3:21 speak of "conscience toward God."

U.S.A. AND CONSCIENCE

The U.S.A. recognizes this right of conscience, and in the Selective Training and Service Act of 1940 provides consideration for those conscientiously unable to perform combat and military service, and also for those conscientiously unable to perform any type of military service. This provision is new in American law in some of its aspects. Under its terms the individual conscience alone is judged and is the judge. Officials of the Selective Service System have expressed their concern that it should be interpreted with sympathy even though members of the local boards do not agree with the position taken.

HIGHER AND LOWER LAWS

There is a law of God's universe that is recognized in this. God has decreed that the higher law always is to supercede the lower. The supernatural law is to supercede the natural law. All attempts to seek an explanation for the miracles of the Bible on naturalistic grounds are out and out repudiation of the supernatural. In harmony with this law, the spiritual supercedes the natural. Now the Bible teaches that the law **of God** supercedes the **law of man.** Acts 5:17-42 is a case in question. The apostles had been arrested, imprisoned in the common jail. The angel of the Lord delivered them, thus defying and superceding the law of man. The angel commanded them to disobey the governmental decree. They were re-arrested and reminded of the law of man. Peter said in defence. "We ought to obey God rather than man." They were forbidden to preach upon being given their liberty. But they "ceased not to teach and preach," rejoicing, "that they were accounted worthy to suffer shame for his name." Here the scriptures clearly set forth the divine principle that should guide all Christians in their relationship to human government.

BIBLICAL RELATION TO GOVERNMENT

What ought a Christian's Biblical Relation to Human Government be? It ought to be the same in time of war as in time of peace. In a time of storm is no time to remodel the ship, but to "stick to the ship." The Brethren Church has spoken many times in times of peace upon her non-resistant, non-combatant principles, and that after most prayerful study by her ablest students. Now, amid the war hysteria, war madness with which we are surrounded, is no time to alter **one single word** of her belief and practise. If we have been right all these years, and we have, we are **right now!** If we have not been right (and this is most inconceivable), then let us wait until a time of peace to make any changes in our pronouncements when we can do so in an atmosphere of greater spiritual sanity.

THE CHRISTIAN'S CHOICE

The Christian ought to be "subject unto the higher powers" (Rom. 13:1 and Titus 3:1), but when "rendering unto Caesar the things that are Caesar's" conflicts with "rendering unto God the things which are God's" then what? Then our heavenly citizenship (Phil. 3:20) supercedes our earthly. Then our ambassadorship for Christ (2 Cor. 5:20) supercedes that of human government. Acts 4:1-31 is a case in question. The apostles had performed a miracle of healing and had exercised the divine right of preaching the gospel. They were arrested and threatened with dire penalties if they continued to preach and heal. The law of man was in direct conflict with the law

How About It?

There are 365 "Fear Nots" in the Bible, or one for every day of the year.

of God. They appealed with these words, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

NON-COMBATANT SCRIPTURES

"What saith the scriptures?" The New Testament scriptures? We are not under law but under grace, remember. Matthew 5:9-12 and 43-45 pronounces a blessing upon the peacemakers ,enjoins love for our enemies, forbids retaliation for wrongs, commands good for evil. Surely these passages forbid a Christian to kill. Roman 12:17-21 prohibits revenge (vengeance) and places responsibility upon us of feeding and giving drink to our enemies instead of killing them. "Let us therefore follow after the things which make for peace." (Rom. 14:19). War never engenders peace! Peter presents Christ as our example when he writes, "when he was reviled, he reviled not again, when he suffered, he threatened not." (I Pet. 2:23). If ever there was a time when a follower of Christ would have been justified in using the sword, it would have been amid the circumstances recorded in Matt. 26:51-52. The grossest and basest of injustices was being done to the Son of God. Peter did the natural thing, he wielded the sword. Christ commanded him to do the Christian thing, "Put up thy sword." Christ had provided the sword for the purpose of teaching the non-combatant principle in an object lesson. We cannot conceive of any circumstance under which a Christian is Biblically justified in wielding the sword. There are many other non-combatant scriptures in addition to these.

NON-COMBATANT PROVISIONS

Under the present provisions of the Selective Service Act (1940) the U.S.A. has graciously provided types of service, acceptable to the government, which a Christian can conscientiously render and still be true to the scriptures. Franklin D. Roosevelt in Executive Order No. 8606 has decreed: "I hereby declare that the following military service is noncombatant service:

(1) Service in any unit which is unarmed at all times.

(2) Service in the medical department wherever performed.

(3) Service in any unit or installation, the primary function of which does not require the use of arms in combat, provided the individual's assignment within such unit or installation does not require him to bear arms or to be trained in their use.

I further declare that non-combatant training consists of training in all military subjects except marksmanship, combat firing, target practices, and those subjects relating to the employment of weapons."

For those conscientiously opposed to participation in such non-combatant service under military supervision, provision has been made for assignment in the C. O. Camps to work of national importance under civilian direction. Thus the U.S.A. has made ample provision for faithful adherence to our non-combatant beliefs and at the same time to be patriotic and loyal to our government.

INDIVIDUAL CONSCIENCE

The Brethren Church has drawn the line "short of actual combat service" and has left all questions below that line for individual conscience. However, we would warn against entering wedges. There is an Arabian parable which tells of an Arab and his camel. The night was cold. The Arab was within the tent and the camel without. The camel begged for the privilege of "just sticking" his nose inside the tent. His nose was so cold! The Arab at last consented. Ere morning the camel was within the tent and the Arab had been kicked out. The camel of militarism is begging for the privilege of just sticking his nose into the tent of Brethren Biblical belief concerning war. He begs, "Just a little compromising, a little loosening up, a little weakening of the historic Brethren Biblical belief." He pleads the coldness of the night, the atmosphere of this war. Beware, Brethren! Let this camel's nose in and soon Brethren belief will be out! Let the camel stay outside in the cold world where he belongs. Be true to **Brethren Biblical belief** concerning **war.**

Christmas Hope

'Tis Christmas, and by faith I see
A manger clothed in mystery,
A virgin with her newborn son,
The God of heaven—and man in One.

And in the stillness of the night
Judea's hills are bathed in light
As shepherds hear the angels sing,
Then go to seek the welcomed King.

A star arises, clear and bold,
Which wise men in the East behold,
And start their journey to the place
Where they shall see their Saviour's face.

But, after Bethlehem I see
The cruel cross of Calvary,
And after that the empty tomb,
Then Olivet, and Heaven, and Home.

O what a night, and what a birth,
That brought salvation to this earth!
In hope, once more we scan the skies
For soon our Morning Star shall rise.

—Angie Garber.

LEAVING GOD OUT

In the glare of earthly pleasure,
In the fight for earthly treasure,
'Mid your blessings without measure—
HAVE YOU FORGOTTEN GOD? ?

While His daily grace receiving,
Are you still His Spirit grieving
By a heart that's unbelieving?
HAVE YOU FORGOTTEN GOD? ?

While His bounty you're accepting
Are you His commands neglecting
And His call to you rejecting—
HAVE YOU FORGOTTEN GOD? ?

Just Think!

Lost opportunities — A minister, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of salvation. Finding him, he said, "Mr. T., I've talked beds and carpets and book-cases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and "preached unto him Jesus." After some conversation the storekeeper said to the minister, "I'm seventy years of age. I was born in this city, and more than five hundred church officers have known me as you have, but in all these years you are the only one who has talked to me about my soul." —Moody Monthly.

News from Brethren CHURCHES

WINCHESTER, VIRGINIA



Shortly after coming to Winchester, the pastor was called to hold his own Evangelistic meeting at such a time as he saw fit. After much prayer and consideration the dates, Oct. 17-Nov. 1, were chosen. Plans were made and much prayer went up to God in behalf of our meetings.

The devil seemingly tried his best to interfere with the meetings. The week before the meeting opened, Mrs. Dick was taken to the hospital for several days; the rains came along for three days and three nights and filled the cellar of our home with about three and a half feet of water and the church basement with ten inches. However, with these as well as other obstacles to overcome we started the meetings. The attendance was fine throughout the two weeks and a fine spirit of cooperation was shown by everyone. Thirteen first time confessions for Christ were recorded with thirty reconsecrations. Five of these new converts have been baptised with several of the others to follow. Recognition and awards were given for perfect attendance, largest family present, oldest and youngest persons, and the greatest number of chapters in the Bible read during the two weeks. Several thousand chapters were read, which stimulated a real interest in Bible reading.

The church at Winchester has a real field in which to work for Christ. Pray for us that we may meet the challenge that is offered.

Monday night, November 23 in our Winchester School Of The Bible we were privileged to have Dr. L. S. Bauman for a one night service. A fine audience was on hand to hear the message. After driving to Waynesboro the next day, Dr. Bauman told Rev. Crees he preached the longest sermon ever in Winchester, Va., the night before. **You guess how long it was.** Nevertheless we all enjoyed every word.

We enjoy two radio broadcasts here each week over WINC. Pray for us as we labor in this field.

In His Name,

—Paul E. Dick.

CARLTON BRETHREN CHURCH

This begins our sixth year at Garwin, Iowa. In the last five years much has been accomplished for our Lord and Savior. We thank Him for all things. Much has been done for the outward appearance of our church: outside painted, basement redecorated, upstairs remodeled, new steps in the front, a new air conditioned furnace installed, and the parsonage painted.

Our Home Missions offering has increased from about $17.00 to over $100; Foreign Missions from $35.00 to more than $100. The pastor's salary has also been raised considerably, and our church is now 100% receiving the Herald.

Our attendance has held well. There have been 50 outward confessions for Christ in the church, 100 in the district school, 70 in the high schools, 62 in the W.M.C.A., and many others in homes not belonging to our church.

—Rev. H. S. Parks, D.D., pastor

NEWS BRIEFS From Our Workers

Rev. Floyd W. Shierry has informed us that he has just accepted an appointment as a **Chaplain in the U. S. Army.** He left December 26 for Harvard University where he will attend the chaplain's school.

At this time we wish to extend our thanks and appreciation to Bro. Shierry for his help, especially in regard to material written for our Adult Bible School Quarterly. May God richly bless him in his new ministry.

Dr. V. C. Kelford will hold an Evangelistic and Prophetic Bible Conference from January 25th to 29th at the **Winchester, Pa. Brethren Church,** where **Paul E. Dick** is pastor. Pray earnestly for these meetings.

May we also inform you that it is the **Robert Williams** who have arrived safely in Africa. The **Russell Williams** are serving the New Troy Brethren Church.

News has just been received that **Chaplain Orville Lorenz** is on his way across the water to an unknown destination. His wife is now working in Washington, D. C.

"A man should never be ashamed to say he has been in the wrong; which is but saying, in other words, that he is wiser today than he was yesterday" (Alexander Pope). We wish to acknowledge an error made in a previous issue by printing the following statement from San Diego, Calif.:

The statement has been made in the Missionary Herald and restated in church bulletins everywhere, that the First Brethren Church of San Diego is now self supporting. We wish that the statement were true, but the fact of the matter is, the San Diego Church is still quite dependent. The help needed, however, has been reduced to the extent that the local Southern California District Mission Board has been able to take care of all our needs, and we no longer need help from the National Home Missions Council and will receive none for the current year. This explains why the San Diego Church is not represented on the Home Mission Council Prayer Calendar. We are now independent of the National Home Missions Council but still dependent on the District Board to the tune of $700.00 for the year 1942-43.

We no longer consider ourselves a baby mission church, in fact, we now feel quite grown up, but we still have to go to dad for help. Dad has been mighty good to us, and we don't want him to get any wrong ideas about our being self supporting; we may have to ask him for a little for the year 1943-44.

The San Diego Church will always be grateful for the help of the National Council and the District Board both of which represent help from Brethren people in America. Our mission offerings through the years, we believe, will confirm the soundness of the investment that Brethren have made here.

Our people are striving toward the goal that has been announced as completed, namely, that of being absolutely self supporting. When we reach that place, we will announce it with rejoicing.

—Albert L. Flory, Pastor.

Financial Report

Note:—All funds are for the general fund, except those designated as follows: (Cl. Par) Clayhole Parsonage; (C.K.) Clayhole, Ky.; (E) Evangelistic fund; (N.R.D.) North Riverdale, Dayton; (Ky) Kentucky; (Dist. Miss) District Missions; (Ind) Indianapolis; (Sh) Sharpsville; (La. Cl.) Layette, Clayhole; (Cl.Cl.R) Clayhole Clothing Room.

R. E. Donaldson, Washington, D. C.	$ 56.00
Verne Stuber, Sharpsville, Ind. (C.D. Miss.)	30.00
R. E. Glass, Washington, D. C. (Juniata Ch.)	25.00
Grace Brethren Church, Hagerstown, Md. (Radio)	57.60
Harry Krepp, Uniontown, Pa.	10.00
Mr. Geo. R. Peck, Ashland, Ohio (W. Tenth St. Church)	50.00
Mrs. Ella Pearce, Hays, Kans.	3.46
Lizzie, Roy and Warren Bowser, Arnold, Pa.	15.00
1st Brethren Church, Sunnyside, Wash.	
Mr. & Mrs. W. H. Morgan	7.00
Mr. & Mrs. Ed. Chapman	11.62
Mrs. Pearl Shockley	.50
Robert I. Reed	5.00
Mr. & Mrs. C. H. Bussert	3.00
No name	10.25
Special gifts for Bibles at Clayhole, Ky. from the church	31.40
Total	$ 68.77
National W.M.C. (Cl. Par.) (Gen.)	$974.71
Mr. and Mrs. Herman Schumacher, Bethel Brethren Church, Osceola, Ind.	50.00
2nd Brethren Church, Los Angeles, Calif.—	
Mr. V. F. Conkle	5.00
Mr. Harold O. Mayer	10.00
Miscellaneous Gifts	1.00
Total	$ 16.00
Central District W.M.C. (Clothing Room)	142.10
1st Brethren Church, Peru, Indiana— District Missions (Ind.) (Sh) (Gen)	52.25
New Troy, Mich. Brethren Church— (Dist. Miss.)	3.00
1st Brethren Church, Sunnyside, Wash.— 2:15 Bible Class (La. Cl.)	5.00
Bethel Brethren Church, Berne, Ind. (Dist.)	30.00
I Wesley Miller, Goshen, Ind. (Cl.Cl.R.)	35.00
1st Brethren Church, Wooster, Ohio— (Bldg.)	120.00
Conference Offering	301.74
Chestnut Ridge Sunday School, Washington, Pa.	27.00
1st Brethren Church, Camden, Ohio—	
Rev. S. Lowman, (N.R.D.)	5.00
Alva R. Lowman	5.00
Geo. Burson	5.00
A Friend	5.00
Alden Craig (Ky.)	5.00
Katie Craig (N.R.D.)	1.00
Wm. R. Howard (Ky.)	1.00
Warren Craig	3.00
Johnie Dane	2.69
S. S.	9.73
Miscellaneous	10.50
Total	55.00
Ziepha E. Sutton, Bellaire, Ohio	5.00
Mrs. H. S. Enslow, Ottawa, Kans.	3.00
Mr. F. R. Wescott, Seattle, Wash.	20.00
Mrs. Anna Long, Pleasant Hill, O. (N.R.D.)	1.00
Mr. & Mrs. H. E. Miller, Shannon, Ill. (Lanark, Brethren Church)	25.00
Mrs. Frank Sprague, Jefferson, Iowa	2.00
Mrs. E. J. McClintic, Jackson, Mich.	7.00
Mrs. Ben Weaver, Nappanee, Ind.	5.00
Rev. and Mrs. Herman Hoyt, Winona Lake, Ind. (Ellet Bre. Ch.)	25.00
Mrs. Nellie Kistner, Morrill, Kans.	5.00
Clark Sipe, Berne, Ind. (Dist. Miss.)	20.00
Mr. G. B. Seibert and Helen, credit to Beatrice, Nebr. (Beaver City, Ch. report)	60.00
A Friend	2.00
Effie Agnes Senseman, Tipp City, Ohio	10.00
A. B. Johnson, Roland, Ark.	2.00
Mr. & Mrs. F. B. Lindower, Hartville, Ohio	12.50
Mrs. Velina and Ruth Kent, Wakarusa, Ind. (Gen) (C.K.)	15.00
Mrs. Grace M. Hurley, Sunol, Calif.	10.00
Mrs. Emma Atwood, credit to Lincoln, Nebr. (Beaver City Church report)	15.00
Mrs. Ed. Warnock, Bristol, Ind. (Home)	2.00
Mrs. Seltha Dawson, Marion, Ind.	10.00
Mr. R. R. Boon, Durham, Calif.	5.00
Wm. S. Goss, Eau Claire, Wis. (E)	3.00
John S. Sparks, Jamestown, O.	5.00
Mr. & Mrs. W. W. Heltman, Oakland, Calif.	50.00
A Friend	125.00
James Keadle, Mapleville, Ind. (E)	1.00
Mr. & Mrs. Frank Cooer, Harbor Springs, Mich.	4.00
Dr. & Mrs. J. W. Tibbals, Panora, Iowa	25.00
Mr. L. E. Long, Waterloo, Iowa	125.00
Addie M. Cole, Phillipsburg, N. J.	5.00
Miss Doris Follis, Goshen, Ind.	10.00
Mr. W. F. McPheeters, Long Beach, Calif.	10.00
Bethel Brethren Church, Berne, Ind.— (Presents for Clayhole, Ky.)	13.31
Mrs. Bonnie Ashton, West Alexandria, O.	45.00
Paul Stous and family, Holton, Kans.	10.00
Mr. & Mrs. Robert McBride, Troy, Ohio	15.00
Mr. & Mrs. L. L. Funk, Needmore, W. Va. (E)	25.00
Mr. & Mrs. Ralph Flickinger, Lanark, Ill.	50.00

Respectfully submitted.
—R. Paul Miller, Secretary.

What have I done today that only a Christian would do?

"I am free to do as I please but not to please as I please."

An Ideal Christmas Gift

Please enter my subscription to the **Brethren Missionary Herald** for one year. One dollar ($1) enclosed. Send it to:

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The Brethren Missionary Herald

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THE FIRST PICTURE IN THE TOP ROW (LEFT) INTRODUCES THE EUREKA JUBILEE SINGERS WITH DR. J. C. BEAL AT WATERLOO, IA. CENTER IS A GROUP OF BEGINNERS AND PRIMARIES AT TRACY, CALIF. TO THE RIGHT IS OUR NEW PASTOR AT FLORA, IND., DON BARTLETT AND MRS BARTLETT. THE NEXT ROW SHOWS A GROUP OF JUNIORS AT COMPTON, CALIF. THE THIRD ROW (LEFT) IS A VIEW OF THE BUILDING SITE OF OUR NEW FREMONT, O., CHURCH. ON THE RIGHT IS A CLASS OF GIRLS AT CLAYHOLE, KY. THE BOTTOM ROW (LEFT) PRESENTS A GROUP OF BEGINNERS AT HAGERSTOWN, MD. IN THE CENTER PICTURE ARE TWO RECENT CONVERTS AT WINCHESTER, VA. ON THE RIGHT IS MISS JUDY KEMPTON OF NEW TROY,



It is with deep and heartfelt gratitude we express our appreciation for the loyalty of Brethren pastors and the sacrificial giving of Brethren people who have made this the greatest

Thanksgiving

offering in all our history, according to latest reports. We give all credit to Almighty God for His overflowing blessings on the ministry of Home Missions. Never has His grace been so freely manifested toward our work as in 1942. In these war-torn days multiplied difficulties arise to hinder the spreading of the gospel, but God has gone before us and wrought miracles to His glory.

The directors of the Brethren Home Hissions Council thank you—each and all—for your interest in and prayers for our Home Mission program this past year. And we take this opportunity to wish you the very best of

Christmas and New Year's



The Brethren Missionary Herald

-43
Liaine Snyder
Freeport Mich.

. 4 DECEMBER 26, 1942 No. 48

A GOOD
NEW YEAR
RESOLUTION
FOR EVERY
CHRISTIAN—



"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."-Matt. 5:16

.Brethren Conference Number...

53rd GENERAL FELLOWSHIP OF BRETHREN CHURCHES

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MODERATOR'S ADDRESS

Delivered By **LOUIS S. BAUMAN**, September 1, 1942

At Winona Lake, Indiana

Probably no national conference of Brethren Churches has ever assembled under similar conditions to those under which we are meeting today. We are living in a world wherein the peoples that once knew God seem to have utterly forgotten Him —a world that in exceeding great wickedness has literally gone mad. This planet is nothing short of a madhouse, wherein the comparatively few souls that are still sane are wrestling like mad with the mad. And, were it not for our firm belief in a God, Who is watching overhead, and Who is assuredly overruling and directing all the conflicting forces of heaven and earth for the working out of His eternal purpose in Christ, we could utterly despair of the human race.

It is perfectly possible for a race of man, gone mad, to destroy itself, sinking down into the hell of its own depravities. It has so happened before. Unless we mistake the scriptures, a race of pre-Adamic beings once thus destroyed itself. And again, in the days of Noah, the present race of men came within just eight souls of utter destruction through its awful corruption of mind and body, and deeds of violence.

If ever, since the days of Noah, men and women separated unto God for service in righteousness were needed, that hour is NOW! And, again, as it was in the days of Lot, unless enough salt can be found to forestall the utter moral corruption and spiritual gangrene that has embedded itself in the hearts of men, the fires of the wrath of God must fall upon the nations as the fire and brimstone of His wrath fell out of the heavens upon Sodom and Gomorrah.

Supermen are not enough. Super-scientists, super-statesmen, super-financiers, super-educators, super-industrialists, super-religionists, super-everything we have had in super-abundance, and yet the world is crashing pell-mell downward, ever downward into a hell of its own creation. It was even so in the days of Noah:

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:4).

And yet, in spite of these "giants," these "mighty men," those "men of renown,"

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:5-6).

In those days, the only hope of saving mankind from absolute extinction laid in the family of an old-fashioned preacher of righteousness who "walked with God." Men and women of the Church of the Living God, you in whose bosoms throbs the Spirit of the Christ, the Son of God, the world may know you not, even as it knew Him not; but, yours is the task, under God, of again building the ark, and taking into it a remnant, who, saved from the judgment of God, shall, in Him, prepare a new race, a regenerated race, for a new earth, wherein shall dwell righteousness and from which sorrow and sighing shall flee away.

Men and women of the Church of the Living God, in a world wherein there is tremendous "distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth," it is not yours to sink down into the slough of despond—it is yours to do your work, in the strength of the Spirit of God, to the best of your ability, in harmony with the revealed purposes of God; and then, to "lift up your heads," knowing that "the kingdom of God is nigh at hand."

The Brethren Missionary Herald is published weekly, four times a month, or 48 times a year, at Herald Press, Inc., 1831 Sheldon St., Cleveland, Ohio, by the Brethren Missionary Herald Co., 3326 So. Calhoun St., Fort Wayne, Ind.

Subscription Price: In the United States and possessions, $1.00 a year; Foreign countries, $1.50 a year.

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Entered as second class matter at the post office at Cleveland, Ohio, February 9, 1939, under the act of March 3, 1879.

What a privilege it is in an hour like this, to be "workers together" with God; and, under Him, to be "workers together" with a band of men and women, no matter how small or how insignificant that band may seem to the world, who are utterly free to do God's work in God's way—men and women who are not shackled in their work by religious regimentation, are not driven hither and thither by the caprices of ecclesiastical overlords—men and women who are enthralled by none save our Lord and Saviour Jesus Christ! Such a privilege it is to be a member of, and a worker within, a real Brethren Church today.

But, it becomes a sad, but certain, duty to say in connection with that statement that they are not all Brethren Churches today which call themselves such. The story has been told so often that it need not be retold here, that over two hundred years ago, at Schwarzenau, Germany, the men who, under God, gave outward organization to the denomination of Christian men and women known as The Brethren Church, were men who were firm in their determination to organize groups of believers into local congregations, or Churches, that would be subservient to no master save the one Master, our Lord and Saviour Jesus Christ. This they did!

But, (it is an old story), no sooner do freemen proclaim themselves free than the tyrant head of the forces of hell begins to attack,—at first subtly then more and more boldly. Freedom is a Christian inheritance. "If the Son of man shall make you free, ye shall be free indeed." Only the Devil is the author of slavery—the inventor of chains. And what he has sown, thank God, some day he will reap. Men who would be free must make everlasting warfare upon the forces that seek to enslave. This is true in the church, even as it is true in the state.

Gradually, almost imperceptibly, the little congregationally governed churches known as "The Brethren," lost their original liberty as sovereign churches. Annual meeting after annual meeting piled law upon law, regimenting the local churches and their members, until in the latter part of the nineteenth century they found them lorded over by one of the most complete tyrannies that ever throttled a Protestant evangelical body. Men were "put on the carpet," and expelled from the fellowship and communion of the Church for allowing musical instruments in their homes, for shaving off their beards and leaving their mustaches grow, for parting their hair on the side, for wearing collars and neckties, for carrying life insurance, and for forty and one other reasons. Women were excommunicated for failure to wear a bobinet prayer-covering; for wearing "peek-a-boo waists," or hoops; for wearing gold breast-pins or finger rings; for wearing even simple seventy-five cent sailor hats. They were cast forth from the "synagogue" for having their pictures taken, for hanging lace curtains at their windows, and for scores of other failures to comply with the rules laid down by the elders, who loved authority. No state evermore thoroughly regimented its citizens than did the church its members. Thus, the elders went far astray from the apostolic injunction against "being lords over God's heritage" (I Pet. 5:3).

The natural result of such over-lordship, in the church as in the state, was rebellion. Hundreds upon hundreds were "cast out of the synagogue." (The main break came in 1882, and the story need not be repeated here.) However, as they went they took with them the real Brethren faith—absolute faith in the Holy Scriptures, and all that they contain, as being the sole rule for the faith and practice of any and all born-again children of God. They eschewed all laws and by-laws, made and abetted by men, that had fettered them, and made them slaves of ecclesiastical overlords.

Then, these unfettered souls, only with the memory of the feel of the chains, met together once again, to restore the church of their fathers. Need we wonder that they literally leaned over backward in their determination to build again congregations of believers in the Biblical Brethren faith and practice, that would be sovereign—utterly free from the ecclesiastical overlordship that had been so galling to them.

I shall never forget an experience I had forty years ago. I was then the national statistician, elected by the National Conference of The Brethren Church. I sent a blank to Elder Jonathan Swihart of Indiana, one of the organizers of the new movement to be known as the Brethren Church. He was one of the worthies of sacred memory at the Dayton Convention of 1883. He organized probably more Brethren Churches than any other elder of his day. When he received the blank from me, he immediately returned it, asking who possessed the authority to pry into the private affairs of sovereign Brethren Churches. He answered each question by giving me to understand that it was none of my business, even though a national conference did try to make it my business.

The men who founded the Brethren Church were certainly congregational with a vengeance; and, knowing the things they had suffered under a former tyrannical ecclesiastical system we can understand WHY they were so jealous of their newly found freedom. God grant that we of the National Fellowship of Brethren Churches, their sons and their successors, shall ever jealously guard and maintain the precious inheritance of the freedom from spiritual oppression which they left us. The centralization of government, both of state and of church, into the hands of would-be masters of all, is the spirit of the times. It is not of God.

This spirit lifted its head even in the apostolic churches. Especially was it manifest in the Church at Pergamos. To this Church it was written:

> "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:15).

Now, the Greek word "NIKAO" means to "Lord it over" or "to conquer." "Laos" refers to the LAITY." Nicolaitanism therefore means "LORDING IT OVER THE LAITY." Of this thing, God has expressed His thought in a very decided manner: "WHICH THING I HATE"! Therefore, we must

it is the essence of the spirit of the Antichrist, o, in the time of the end will seek to utterly de- by all who do not accept his "mark," his author- and worship in the way he shall dictate.

Therefore, in zealously and jealously guarding ir freedom from man made laws and regulations, olution after resolution was passed by the Breth- Churches for more than fifty years,—whenever y met in voluntary assemblage,— affirming the solute freedom of the local congregations from ecclesiastical lordship on the part of any Con- ence, or officers thereof. The utmost any such nference could do was to deny a local Church right to be represented therein. But to deny any al congregation the right to be a Brethren Church long as it clung to the certain well-defined arti- s of faith and practice set forth in the Scriptures NEVER!

Once again, in the late nineteen-thirties, the rit of regimentation crept into the National Con- ence of Brethren Churches, as well as into many the District Conferences. Once again the battle l to be fought to maintain congregational gov- ment within Brethren Churches. Once again, ec- siastical overlords, by fair means or foul, grasped control of the National Conference and of Dis- t Conferences. Once again, the old sentences of communication began to be passed, not by local rches, but within and by these conferences.

However, the situation was a bit different in 1939 n what it was in 1882. The annual meeting in 2 had before placed charges and granted trials, ore passing the supreme sentence of the Church. 1939, the National Conference presented no rges and granted no trials. The ecclesiastical rlords who maneuvered themselves by very ques- nable means, into the saddle at that, and subse- nt conferences, simply passed sentence, and those y named were out—SUPPOSEDLY!

Again different from the days of 1882, those who e counted "out" refused to be "out." They con- ded that the case was indeed quite different n that of 1882—that the Brethren Church from very beginning was made up of local congrega- s that had never in any wise surrendered their ereignty, and that Brethren Churches which still ntained the Brethren faith and practice were still thren Churches in spite of the sentence of ex- mmunication of a national conference, even were t conference legitimately organized, which the ference of 1939 was not!

The entire matter was finally taken by the would- overlords into court at Dayton, Ohio, in which y attempted to dispossess the First Brethren urch of Dayton, Ohio, of its property on the und that, because it was not subservient to the rict and national conferences, it therefore was longer a Brethren Church. It is scarcely neces- y to say that in a court of justice the overlords their battle, and that even "Caesar" has pro- med that sovereign Brethren Churches, true to Word of God in all their faith and practice, still Brethren Churches.

As that decision stands, it can only mean one thing: A BRETHREN CHURCH IS A CHURCH WITH A CERTAIN WELL-DEFINED FAITH AND PRACTICE, PROCLAIMED TO THE WORLD SINCE THE DAYS OF ALEXANDER MACK, OVER 200 YEARS AGO; AND REAFFIRMED BY OUR CHURCH FATHERS IN 1883, AND IS A CHURCH RIGIDLY CONGREGATIONAL IN ITS FORM OF GOVERNMENT. Therefore, if a Brethren Church ceases to be CONGREGATIONAL in its form of government, it, of its own volition departs from the well-defined practice of the Brethren Church, and by that act automatically ceases to be a Brethren Church. It has ex-communicated itself, whether it realizes it or not. Logically and reasonably, such a Brethren Church should join forces with the Church of The Brethren; for, departing from congregational government, what possible reason can it have for remaining aloof? They twain — the Church of the Brethren and the group of uncongregational Brethren Churches are Siamese twins.

Doubtless, there are those who are now asking us: "Why call attention to these church difficulties? Why open up old 'sores'?" We have no desire to open up "old sores." God knows we have grown weary of battle. But so long as the enemies of our spiritual freedom stand battering at the gates, we must carry on the battle, no matter how much we may desire peace.

During the past year, two wills, leaving certain sums of money to missions unquestionably belonging to us, have been attacked, thus giving clear evidence that our right to continue in the inheritance our fathers left us has been definitely challenged. We believe the hour has come when we must defend our title to the inheritance that is surely under God, our own.

We feel that we, of the National Fellowship of Brethren Churches, have literally and conscientiously followed the instructions given us by our Lord and Saviour Jesus Christ. In our relation to a certain group of Brethren Churches which has openly repudiated before the courts of men, the congregational form of Church government, we have not forgotten that we are Christians and are bound by the faith and practice of the Brethren Church, as proclaimed in the unchangeable Word of God:

> "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?
>
> "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law

one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren" (I Cor. 6:1-3, 5-8).

Mindful of this our duty, this National Fellowship of Brethren Churches has plead for hearing, trial, and decision before an unprejudiced judge and jury. We have followed the rule laid down by our Lord:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

Not only has the moderator of this National Fellowship personally appealed time and time again to the leaders of that group of Brethren Churches, known as the Ashland College Group, but he has been accompanied assuredly by the necessary "one or two more"—yes, by the entire National Fellowship of Brethren Churches—only to have our pleas fall upon deaf ears. Then we have pleaded that it should be told "unto the Church." Our "Fellowship of Brethren Churches" has had a standing Committee ever ready since the days of our supposed "ex-communication," to meet with ten men appointed by the Ashland College group; or, we have offered to lay our case for decision in the hands of the Christian Church at large in the selection of ten recognized and outstanding leaders of other Christian denominations—all without avail. Those supposed to be our "brethren" have utterly refused to "tell it unto the Church" in any way it can be told. What can we do more? It appears to your moderator that we can only continue by following the instruction of our Lord:

"If he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

Assuredly, the words of the Apostle Paul in I Corinthians Six, apply only to those who are still "brethren," and not to those who must,—not by any desire of ours—be reckoned "as an heathen and a publican." We believe we have been driven, as against our wills, to defend our title—THE BRETHREN CHURCH. We must appeal to the courts of men as to whether or not, property standing in the name of The Brethren,—or, property devised by will to the institutions of the Brethren Church—is to be pre-empted by so-called "Brethren Churches" that have repudiated that which made us "Brethren,"—that is, a strictly congregational form of government.

We believe it to be the duty of this National Fellowship of Brethren Churches to take every step necessary to protect our interest in any and all prop erty that is registered in the name of The Brethre Churches, and to such organizations as are auxi laries of any legally organized conference or fe lowship of Brethren Churches. Otherwise, there not a single church affiliated with this Nationc Fellowship of Brethren Churches, nor a single organ ization within this national fellowship that is goin to be safe from attack upon its property rights.

It is inevitable that, if our Lord shall tarry, must someday be determined in these United State of America as to just who is meant by, and what a "Brethren Church." Let us hope this can be don by submitting the case for judgment unto "th Church." On our part, we should strive to tha end, and thus fulfil the Word of God. If it canno be so done, then, let not the failure be ours whe we must deal with those who should be brethren a we would deal with one who is "an heathen and publican," and do, as did the Apostle Paul, "appeo unto Caesar." It is our conviction that eve "Caesar" is usually just, and will understand tho a Brethren Church is assuredly a church that strictly congregational in its form of governmen Once that decision is made, it will not be hard fo any court of justice, when the facts are laid befor it, to distinguish between us and those who say the are "Brethren," but are not.

Since some action is inevitable, we believe thi National Fellowship of Brethren Churches should au thorize some committee to act for it and for us al at any and all times, in case property rights ar called in question.

It is understood, of course, that such a com mittee will be without authority to impose any o its decisions upon our sovereign local congregation nor can it place upon them any binding financic obligations. However, it should be understood tha such a committee will have back of it the stron moral support of this National Fellowship of Breth ren Churches; and through it, will receive the vol untary support of all our churches. It should b made very plain that their battle will be a batt for the sovereign rights of us all!

We would impress, at this time, upon all ou churches the importance of all possible unity i matters of faith and practice, if we are to go for ward, build Brethren Churches, and fulfil our mis sion as a part of the body of Christ. As we view i under our strictly congregational form of govern ment, wherein the opinions of none can be impose upon all, unity cannot be preserved by any man dates of men, or of councils of men.

Since this is true, and such liberty is ours, the such unity can be maintained only by constant re course to the Word of God, and by constant re search in the matter of a correct interpretation an understanding of the Word of God. It is our be lief that the Word of God is not a Book of hidde meanings. In his first letter to the brethren at Cor inth, the apostle Paul wrote:

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by

revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Cor. 14:6-9).

Assuredly, the Holy Spirit would not be guilty of doing the very thing He so emphatically condemns—"speaking into the air" by inspiring the writers of Holy Writ to write in words hard to be understood. Rather, here it is set forth that the utterances of the Holy Ghost are "easy to be understood." Only men make them otherwise.

For many years your moderator has declared himself to be a member of the Brethren Church because he takes the entire Bible to be the very Word of the very God, and therefore must take it all seriously. We dare not take a single word of it lightly. We sometimes fear that some who call themselves Brethren do so. For instance, when the Word of God expresses itself in no uncertain way on the subject of long-haired men and short-haired women, how many preachers among us take that message seriously, and preach that also as the message of God to men. The true Brethren preacher stands to preach the whole Word of God, even though he may have to put on armor plate when he sallies forth to battle with irate ladies who have permitted their crown of glory to be shown from their heads. My message to you all this morning is again the message of Paul to Timothy:

> "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts shall they heep to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

We have in mind not merely the matter of long or short hair. That may be a lesser evil. We have in mind the matter of divorce, of the obedience of wives to their husbands, of the husbands' love and devotion to their wives, of the taking of oaths, of brethren going to law with brethren, and in this present hour especially the proper attitude of the Christian in the matter of war.

This is no hour for weak-voiced preachers, if God's truth is to be preached in this generation. The Brethren Church should possess a ministry of such fundamental unity that when, in a Church, a group of weak-kneed men or sob sisters become grieved with the preacher for preaching the truth, they will find themselves unable to find among us a preacher who will not thunder forth the same message even in his trial sermon.

Brethren, God is again calling for men of dauntless courage to "Preach the Word," even if it is "sharper than a two-edged sword, dividing asunder the joints and the marrow." The Word of God is a life-giving message—the only hope of a perishing world today. Preaching it and teaching it in all its fulness—everlastingly teaching it and preaching it "whether men will hear or forbear" has changed more maps through the centuries than all the Hitlers have ever done—has overthrown more of the citadels of wickedness than all the prowess of well-intentioned men without the gospel have ever overthrown. "Preach the Word"—don't apologize for it—don't fear the results—preach it!

But as we have said, there should be the utmost of unity among us, which unity should be born of the Word of God alone. We therefore suggest that we shall immediately consider those certain doctrines or practices upon which there is a divergence of opinion and which might create schisms amongst us. We believe that we are heartily at one so far as the great fundamental truths are concerned. They are the lesser things that threaten out unity. We do not hesitate to mention the proper ministry of women in the churches, the prayer covering, the matter of brethren going to law, the relation of the Christian to the state, the proper attitude of the Christian in time of war, the essential qualifications scripturally demanded for ordination to eldership; the qualifications, work, and term of office for deacons, and the ever-growing-more-difficult subject of divorce, and especially as that subject may involve the ministry. We suggest that this conference shall, in any way it seems best, appoint committees of three, on at least some of these subjects, one subject to a committee, whose duty shall be to immediately begin the careful study and preparation of a paper to present to this conference one year hence, for discussion and possible approval—to be published in book form as an addition to our Brethren literature. Such a book should prove to be of great value to us today, and to our children after us. All this, of course, would be done with the distinct understanding that no formation of any part of a creed is involved, but that it is offered to our sovereign local congregations as advisory,—a help to understanding and unity on difficult subjects among the brethren.

Unity of faith and practice among us, of course, demands certain other organized efforts. When the "Word of Truth" has been rightly divided by those to whom the church, under God, has delegated this business, there must be some medium, or mediums, through which this truth can be kept before our people. This demands publications, without which our entire mission, as a church, would soon run aground. We certainly need to congratulate the Business Manager of our publishing house at Ft. Wayne for one of the most successful years, as his report will show, in our history. Our thanks are not only due to him, but also due to Mr. Foye Miller of

Cleveland, Ohio, for many sacrifices about which the church, in general, knows nothing. Brother Miller, who does the actual printing for our publishing house, is giving the Church wider advertisement than most of us realize, through the exceptionally fine and artistic work he is doing on the Brethren Missionary Herald. A tremendous forward step has been taken toward the unifying of our Church in its faith and practice, through getting the voice of the Church into hundreds upon hundreds of homes into which it never went before, through the Brethren Missionary Herald. Brother Polman should have the earnest support of every loyal member of the Brethren Church in his determniation to get the Brethren Missionary Herald with the Brethren message into every Brethren home.

Not less important to the mission of our Church is that fine institution known as Grace Theological Seminary. Without it, or a similar institution, the mission of The Brethren Church in these days would be exceedingly short lived. If our Church is to go forward and do its work in these tremendous times, we must build churches at home and beyond the seas. If we are to build Brethren Churches at home and beyond the seas, we must train young men and women for these tasks. If we train young men and women for these tasks, we must have a school in which to train them—a school manned by able, consecrated teachers, who shall enable our preachers and missionaries to "rightly divide the word of truth."

Knowing the difficulties encountered in these days in the matter of travel, we came to this National Fellowship with considerable fear and trembling, for more reasons than one. We all realize how important the annual Seminary offering lifted at this gathering has been to the furtherance of the work of Grace Theological Seminary. We have been wondering what effect the reduced attendance would have upon that offering, which is absolutely essential to our forward work. We trust that we shall rejoice again, even as we have in the past at the special response. It may be possible that during this coming year there will have to be a special campaign within our churches to bring this offering up to meet our necessities, but we believe that it will be done.

Again, upon our arrival at Winona Lake we learned of the serious illness of Dr. Alva J. McClain. With all that is due to others who, by gifts or otherwise, have made our Seminary an institution that has already attracted the attention of the leading fundamental churches of America, it must be said that this work has thus far largely centered around one man, even our beloved Brother Alva J. McClain. The loss of Brother McClain to this work, it seems to us now, would be an injury to our work beyond repair. We are not believing that God is going to permit us to lose him in a perilous time like this. We need to earnestly pray for his recovery. It seems that no price would be too great, could any price we could pay preserve him to our work. However, we don't believe the success of the Brethren Church depends upon any one man, no matter how important that man may be. God buries His workmen, but He carries on His work. If the Brethren Church stands for the faith of God, doing God's work in God's way, it will succeed. If it isn't a movement born of the Spirit of God, set to do God's work in God's way, then the sooner it is removed as belonging to the Babylonian confusion of these days, the better.

Some simple minds are just so simple that they are led to believe that an apostolic church does not call for educational institutions whose peculiar business it is to train men and women for the gospel ministry. However, the Word of God itself gives the lie to any such teaching as that. Listen to this instruction by the great Apostle Paul to that fine young preacher, Timothy:

> "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also
>
> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:1-2, 15).

Yes, this National Fellowship can and will see to it that neither the present world conditions that have cut down our attendance, nor the illness of the beloved president of Grace Theological Seminary shall be allowed to interrupt the onward movement of that institution. We have men who are able to carry on until the restoration of our Brother McClain to health; and, carry on we will!

We have spoken of our Church Seminary. This raises another problem—the problem of the necessary collegiate training demanded by our Seminary for graduation therefrom. Your present moderator has never been able to satisfy his own mind in determining just how far our Lord would have the Church go in providing funds from its treasury—funds given primarily for the purpose of spreading the gospel—to be used in imparting the so-called "higher learning" to young men and women. We join with an ever growing company who doubt that the use of those funds is proper for the impartation to young men and women of a knowledge of geology, zoology, histology, mythology, or any other "ology" that does not have Christ as its center.

There are a lot of things that are useful, and really ought to be done in this world, that still do not form a part of the mission of the Christian church. Assuredly, it is our business to bury our dead but our Lord said to His disciples: "Let the dead bury their dead, but go thou and preach the kingdom of God."

There is a growing conviction among many that the Christian church would be infinitely better off in America today had she never engaged in the business of imparting secular knowledge to young men and women, leaving that to the State; but, instead had spent the money she has spent upon schools of "higher learning" in the work of making young men and women definitely the children of God before entering any institutions of higher learning—

ves, had the church done that, we would be better off today. But the church built the college, and the college became a door for practically every heresy that has ever entered into and blighted the Christian church. It cannot be successfully denied that Modernism found its way into the Christian church through the colleges the church built.

We certainly do not want to take the extreme position and say that it isn't the business of the Christian church, under any circumstances, to spend the Lord's money in the education of her youth. On the other hand, the degeneration of the public school compels us to believe that we are already in a day when the parochial school may yet prove to be a very necessary and legitimate expenditure of Brethren money if we are to guard the faith of our children from being destroyed.

The fact remains, however, that nowhere in the New Testament, do we have a command to build or read of the apostles concerning themselves with the establishment of schools of higher learning. However, the Bible does confirm that the prophets of old conducted schools which were of the order and nature of our Seminary. Nevertheless, in a day when our own Seminary is demanding college degrees before granting its own degrees, we are faced with the problem of doing something to guide our young men and women safely through the college years necessary to secure these pre-Seminary degrees.

Since we do not have a college at present at our command whereto send our boys and girls for their pre-Seminary training, we are happy to know that there are institutions that will welcome our Brethren boys and girls and wherein no injury will be done to their faith—not even to their Brethren faith. We are glad to be able to command to our Brethren boys and girls such colleges as Bryan University, Bob Jones College, Wheaton College; and, on the Pacific Coast, Westmont College in Los Angeles. As Christian men and women, we can and should give a reasonable support to colleges such as these, since they are doors that the Lord has provided through which our young men and women can receive such training as will best fit them for Grace Seminary. To accept the splendid services that these institutions stand ready to render unto us, and then not remember them in our offerings unto the Lord, would seem to your moderator as being very ungracious, indeed.

We were very happy last night when our vice moderator made "The Reach of The Brethren Church" his subject, and pressed upon us the foremost duty of the Christian church, namely, to make Christ known, beginning at Jerusalem, and thence into Judea, and Samaria, and to the uttermost parts of the world. We have always contended that, for the individual Christian, as well as the church itself, the supreme duty under God is to know Christ personally and experimentally as Savior and Lord, and then to make the Christ, "Who to know is life eternal," known to others, even unto the ends of the earth.

We shall not repeat here what was said so splendidly last night; but, we do urge upon this conference to strike the missionary note as the supreme business of the conference and of our churches. It is our conviction that on our conference program, we give too much time to dealing with home themes and home subjects in proportion to the time we give to the foreign end of the work of the church. It seems to us to be a great mistake to have our missionaries travel homeward for a year of furlough, at heavy expense, and then to fail to have them appear in a prominent place with the appeal that only THEY can make, for us to arouse to the duty of making Christ known to every creature. We believe that this National Fellowship of Brethren Churches should request of its Executive Committee to give our foreign missionaries and our foreign missionary work greater prominence on our programs.

God has blessed in a marvelous way the missionary efforts of our church during the past year. The largest offerings, home and foreign, ever given in the history of our denomination came into our missionary coffers last year. Certainly this is a clear indication that the Lord has smiled with approval upon our entire movement as a denomination.

We would call special attention to the work of our Home Missions Council. They have nothing whereof to be ashamed. They have not only been building churches, but they have been building churches that BUILD churches. This evidence is to be had in the fine home and foreign missionary offerings that have come in to our mission treasurers from these churches. While we do not have the figures to give you here, yet we are persuaded that the Home Missions Council would rejoice to have you know what special offerings have been given to Home Missions by the churches that are still regarded as mission churches under the care of the Home Missions Council.

As treasurer of the Foreign Missionary Society, we can furnish you here with some figures that may surprise you. For instance, glancing down the list of the annual foreign missionary offerings of the individual churches, we note the home missions churches and their offerings for the fiscal year, beginning July 1, 1941 and ending July 1, 1942. Here are some of them:—Cleveland, Ohio, $742.25, an offering that far surpasses the offerings of many of our larger, older and better established churches; Wooster, Ohio, a mere babe, as a home mission yet their offering to carry the gospel to those perishing in heathen and pagan darkness amounts to $378.09. Flora, Indiana, a church hardly out of its cradle, sent us an offering of $661.58. Ft Wayne, but several years ago one of our home mission babes, now stands as a full-fledged church with a foreign missionary offering during the past year amounting to $1,505.83. Peru, Indiana, struggling against adverse forces that would destroy her, yet laying at the feet of our Lord an offering for foreign missions amounting to $604.76. Mansfield, Ohio, an infant church living not too far outside an unfriendly atmosphere, yet presents $227.28 unto the Lord that the story may be told to others. Juniata, Pennsylvania, another of our small home mis-

sions, brought $221.52; and that little Brethren infant at Leamersville, Pennsylvania, astonished the treasurer by sending a check for $345.25. Hagerstown, Maryland, not quite old enough to walk alone, yet manages to present unto the Lord an offering of $514.00. Winchester, Virginia, a church located in a district where but a few years ago a $300 offering from any Church would have astonished the natives in that part of the Brethren world, gave an offering amounting to $474.72. Modesto, California, not yet having reached the age when an infant is supposed to walk alone, breathing through its first year in a part of the country where Brethren infants usually have had to struggle for existence, yet comes along with its offering of $561.33. Glendale, California, a church that but several years ago sustained no existence, during this past year proclaimed its independence of any further support from our Home Mission Board and presented to foreign missions a check for $887.02. San Diego, California—it seems only yesterday that we were down there looking for a location where we might gather the few Brethren of that city together to worship God according to their conscientious convictions—now only several years of age, and yet gave your foreign missionary treasurer a check for $721.27.

These figures tell the story more eloquently than any other words possibly could as to whether or not it pays to support Home Missions. People who insist on foreign mission work, declaring that they are not so favorable to Home Missions, need to meditate upon these figures. Our entire foreign missionary offering, of which we are justly proud this year, amounting as it does to $19,000 more than any offering that has preceded it in the entire history of our society, would be definitely reduced were it not for the offerings that have come from our home mission churches.

God bless our home missionary pastors. A finer, more devout and consecrated group of men neve were called of God to the mission of building churches. We repeat once again, with all the em phasis at our command, if you want to carry th gospel to the ends of the earth, build more Brethre Churches in the homeland!

In the building of Brethren Churches, we woul advise, from past experience, extreme care agains putting too much money into the first building t be erected. We believe that mistakes have bee made along this line, against which we need t guard in the future. This is not to say that some times a situation does not warrant the erection o a large building in the beginning. But we shoul not forget the apostolic method of establishin churches, even in the homes of Christian families "The church that is in thy house" is a familiar ex pression to all New Testament readers. Let us en courage even laymen in the business of establish ing Brethren organizations where Sunday Schools ar conducted, and Bible classes are carried on, even i there cannot always be regular preaching. Suc efforts beget churches.

We pray that God will set us more and more o fire with the zeal that will carry the distinct mes sage that God has given us to proclaim into ever state in the union and into every country on th face of the earth, if our Lord shall tarry.

You may believe your moderator to be a bit visionary. We will confess that since the recent purgin within the Brethren Church of forces that wer legalistic, and at the fountain head modernistic an anti-missionary, we do possess a vision. We are un ashamed of that vision. "Where there is no visio the people perish." We have a conviction that Go has called a church, such as our little babe now i to grow into a giant in service for Christ if ou Lord shall tarry. Why not? Anyhow, God give vision and faith to believe in our mission.

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THE WORK OF THE CHAPLAIN

Chaplain Ernest F. Pine, 417th Infantry, 76th Division, Fort Geo. C. Meade, Md.

Delivered at 1942 Conference (Published by request of Conference)

We are very thankful for the opportunity of addressing this Conference to tell you about the work of the chaplain. May we express our thanks to the Executive Committee for their kindness in granting me this special time.

We are serving in the world's fastest growing congregation and as such we feel that we have a great responsibility and opportunity. The American army alone has reached the staggering number of 10,000,000 boys coming from your homes all over America. Each day we witness hundreds of new recruits entering our camp, and this scene can be duplicated hundreds of times over throughout our land. The personnel with which the chaplain is assigned is increasing moment by moment. Never in our history has there been such a concentrating of human life in strategic centers where the gospel could be preached.

The conviction has also come to me that here is a very definite opportunity to help carry out a commission given by the Captain of our salvation, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The war is not alone responsible for the missionary movement of Christendom failing to carry out this commission. Oftimes failure of sufficient funds caused the inability of mission boards to send out missionaries to places of need, and the liberal and modernistic problem within the church itself stifled many a missionary desire. Now at government expense, the chaplain is being sent to all portions of the globe where they might preach the unsearchable riches of Christ. We have seen our American forces sent to the Far East, to Ireland and England, to India, to North Africa and many other places. Wherever these forces have gone, chaplains have likewise gone. In many of these places the privilege of giving out the gospel is made possible to civilians as well as the soldiers.

The privilege of speaking to this Conference is deeply appreciated by the speaker for the reason that there are many erroneous evaluations of the chaplain and his work. Let me say that I am not here in defense of my work, for I feel perfectly satisfied that I was led into this work by the Holy Spirit. But the office has come in for a great amount of criticism, some of which has been perfectly justified. There are all kinds of chaplains just as there are all kinds of preachers in civilian life, the good, bad, and indifferent, but because the office is abused by some does not mean that the opportunity for the good chaplain is lessened.

The foresight of the United States Government, in providing chapels and chaplains for the spiritual welfare of your boys, ought to be a matter of unceasing praise to God. The fact that an attempt is made to prepare them for eternity while there is yet time, deserves commendation and not criticism. No other country in the world has done what our country has in this respect. There are but few homes in America that have not been touched in the calling of men for some part of the armed service, and it is comforting for mothers and wives to know that their boys and husbands are not left to this distasteful task without some spiritual guidance and help.

Some mistaken notions still prevail about definite tasks that the chaplain performs, and we will attempt a further clarification here. Certain statements have been made in this Conference that need correcting and we humbly seek to make them. The first is that of our distinctive Church Ordinances. But first, let me say that we feel our first and primary concern is to help men find Christ as their Saviour, and if there is time and opportunity to teach them the Biblical methods practiced by our Church. But in the fast moving training given in our camps today there is very little time for indoctrinating men in church ordinances. Our emphasis is that men should come to know Christ before eternity overtakes them on the battlefield and they leave this world.

We have been laboring in the very shadow of the Nation's Capitol where military duties must be accomplished with accuracy and surety. Therefore, we may speak with a little authority on our chosen subject. It will then be a delight to the people of the Brethren Church to know that we can conduct a Brethren Communion service for our Brethren boys when and where we find them. The Chief of Chaplains urges a man to be loyal to his denominational body and belief. (Quoted from Circular Letter No. 260, Oct. 1, 1942, received since returning from Winona Lake. "Church rules. Chaplains are reminded that they should be bound in their conscience by the same church rules regarding sacramental functions as they were in their civilian parishes.") There is nothing, save time and lack of personnel, to restrain us from giving to our Brethren boys just the same type of service they have been accustomed to in their own local church. Other churches when they find sufficient numbers of their boys hold such a service in their own de- of other boys that must be cared for in what might be called a "general" communion service, usually just the Bread and the Wine. This service may be conducted by the chaplain himself, or, if he does not care to do so, he may call in another chaplain nominational method. Of course, there are groups of a denomination that practices communion in that manner.

The same truth prevails in the rite of baptism. The convert requests the mode of baptism that he would like to have, and if we feel we can administer to him, we do, if not we again call in a chaplain that practices baptism in the manner desired.

The problem has been very easily solved and no sacrifice of conscience has been necessary. The one principle laid down by the government is that men must be permitted the privilege of worshipping their God in the way they choose. This is a great privilege to the Brethren as to all others. It may be of further interest to our people to know that there have been some men brought to the Lord and baptised by triune immersion by the chaplains serving our Church during the past few months.

When chaplains accompany their men on the field of battle they expect some casualties to occur. As they do, it is the spiritual duty and privilege of the chaplain to minister to these men. For some reason there exists the idea that the chaplains must then perform the type of service which represents that man's particular faith. I am sure you can see how impossible this would be for me, a Protestant, to perform a Jewish or Catholic ceremony for a dying boy of that faith. What happens, then? Every effort is made to find a chaplain of his faith and have him minister to the soldier. But I am sure if such is not to be found that we will not allow him to suffer and die without some spiritual aid and we will minister as we have been taught and believe.

The army pulpit is one of great freedom, even to the point of preaching the follies of war! In the civilian pulpit a minister is branded "pacifist," "traitor," or one of many other terms applied in the heat of patriotic fervancy, but in the army pulpit we escape this and can preach with perfect freedom. There is one point of expediency to be observed, and that is to realize that we are the shepherd of sheep from many different pastures and that we must not seek to interpose purely denominational matters. But there are so many things of the gospel that are so necessary to give the boy that we can easily observe this request without violating our conscience before the Lord. We need to get them to see their need of Christ while there yet an opportunity for them to receive Him. Pra for us that we may succeed in this undertaking

In closing let me say that we sincerely appreciat the volume of prayer that is daily ascending fr particularly Chaplain Lorenz and myself. I hav never been so thrilled, as to find how many peop at this Conference have voluntarily suggested the they daily remember us in prayer and that the church is doing the same. With such backing prayer, we feel confident to face the difficult tas before us even though it calls for much person sacrifice. Such work calls for separation from love ones, much the same as our beloved missionarie But every sacrifice made for the Lord is a joy, rea izing that we are in a small way following the patl way of sacrifice that He blazed. Brethren, pra for us!

(P. S.—Not Delivered at Conference: At ot time in the work of the chaplaincy, his time wa occupied with the social and recreational duti necessary in a camp. These have now been forbi den by army regulations and the chaplain cann be assigned to such duties without serious cons quences resulting. A special branch of the servi has been created for this purpose, the "Speci Service Officer." It is his duty on these shores an abroad to furnish the entertainment for the soldier Some chaplains have assisted in this work, but h been on a voluntary basis, not because they ha been required to do so. Just the other day a lar contingent of such officers arrived in England take charge of that work among the A. E. F. Europe.)

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3326 South Calhoun St. **Fort Wayne, Ind.**

MINUTES OF THE 53RD NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Monday Evening—August 31, 1942

An inspiring song service conducted by song director, Henry Rempel announced the opening session of the 53rd National Fellowship of Brethren Churches at Winona Lake, Ind. Devotions were conducted by Arnold Kreighbaum who read the second chapter of First Corinthians and invoked Divine guidance upon the Fellowship in session. Assembled delegates enjoyed hearing Mrs. Ralph Rambo sing, "Chiefest of Ten Thousand".

The keynote message was delivered by Vice Moderator Roy Patterson who emphasized, "The Reach of the Brethren Church." The first session closed with singing, "I Am Happy in the Service of the King," and the benediction by Moderator L. S. Bauman.

Tuesday Morning—September 1

Tuesday morning business session assembled with singing, "Lead Me To Calvary." Morning devotions, consisting of the reading of 2 Tim. 2:1-16 and prayer, were conducted by R. E. Gingrich. Vice Moderator Roy Patterson officially declared the 53rd National Fellowship of Brethren Churches in session. The membership committee reported the presence of six licensed, 61 ordained elders and 161 lay credentials for a sum total of 228 delegates as compared with 210 for the same period last year. The above report was duly adopted. The following brethren were asked to assist in conference organization, viz., John Squires, Glen O'Neal, Robert Culver, Earl Reed, Albert Lantz and Don Bartley. Conference moved to receive the report of the election after the moderator's address. The Fellowship proceeded to elect the new Executive Committee which resulted as follows:—Illiokota—J. C. Beal, Indiana—Robert Ashman, John Aeby; Mid-West—Ernest Meyers; N. Calif.—Ralph Rambo; North West—Earl Reed; Ohio—R. E. Gingrich, Chas. Mayes; Penna.—A. L. Lynn, J. L. Gingrich; S. East—Herman Koontz, Ed. Bowman; S. Calif—L. S. Bauman, A. J. McClain.

Moderator L. S. Bauman read the address which was prayerfully received. In the absence of the entire committee on the moderator's address the chair ruled that the address be referred to the new committee to be elected by this Conference.

The following brethren were elected to the officiary of the Fellowship: Moderator, Roy Patterson; Vice Moderator, Herman Hoyt; Secretary, J. L. Gingrich; Asst. Sec., L. L. Grubb; Treasurer, Ralph Rambo; Statistician, Robert Crees. Committee on Committees, R. D. Barnard, Wm. Clough, L. L. Grubb.

First business session closed with benediction by Sylvester Lowman.

Tuesday Afternoon

"Wonderful Words of Life" were sung as the afternoon business session convened. Prayer was offered by Herman Hoyt. The report of the membership committee reported the presence of seven licensed, sixty-two ordained elders and 164 lay credentials for a sum total of 233 delegates. This report was adopted. Minutes of the former business session were read and approved. The retiring moderator, Dr. L. S. Bauman, presented and inducted into office the newly elected officers. The statistician, Rev. R. D. Crees, read the report which was enthusiastically received and adopted with the thanks of the Conference and with the proviso that it should be published as soon as possible.

The following resolution was read and referred to the Committee on Committees, namely, "Whereas, most every denomination has seen the need of a Board of Christian Education and the training of Sunday School Teachers as well as building them up to an efficiency as high as possible in teaching the Bible, and

WHEREAS, our Fellowship of Brethren Churches has no such training outlined and no heading up of this kind of work, and

WHEREAS, we feel the need at this time of a definite work, we therefore

RESOLVE: That we petition our Fellowship of Brethren Churches assembled at Winona Lake, August 31st to September 6th, 1942, to establish a Board of Education centered at Winona Lake or near and that a Training Program be set up as soon as possible.

That a copy of this resolution be forwarded to every one of our delegates and ask them to present it."

The National Civilian Service Committee reported as follows and said report was adopted, "Several members attended a National Conference of all C. O. groups here at Winona last year. The Committee gave advice to several Brethren boys on the C. O. camps via mail during the year. We printed 'A Statement' in the Herald setting forth the Brethren position relating to war and types of service consistent with our position. The Committee gave opportunity for gifts to a fund to assist the C. O. boys. Only one gift was received." Chas. H. Ashman, Sec.

Motion prevailed that the business session adjourn to convene tonight at 7:50. Walter Lepp pronounced the benediction.

Tuesday Evening

The evening praise service was opened with singin, "I Am Thine O Lord." Robert Hill read John 3: 14-21 and addressed the throne of Grace in behalf of the evening session. A male quartette composed

of Kenneth Ashman, Robert Ashman, L. L. Grubb and Ernest Pine sang, "Beneath the Cross of Jesus." The Committee on Committees read the following report which was adopted,—

Conference Membership: Herman Hoyt, V. Moderator, chairman; Walter Lepp, Randall Rossman, Hubert Finbrock, James Cook, Arnold Kreigbaum.

Committee on Finance: Ralph Rambo, chairman; Clifford Yount, Bryson Fetters.

Committee on Spiritual State of Churches: Illiokota, Harold Parks; Indiana, Wm. Schaffer; N. West, Ernest Myers; N. West, Earl Reed; Ohio, Arthur Cashman; Penn., Kenneth Ashman; S. Calif., Albert Flory; S. East, Bernard Schneider.

Committee on Christian Education: Herman Hoyt, chairman; L. L. Grubb, Paul Bauman.

Rules on Organization: Chas. Ashman, chairman; Chas. Campbell, Robert Culver.

Resolutions: L. S. Bauman, chairman; Robert Culver, J. C. Beal, Homer Kent, R. E. Gingrich.

Moderator's Address: A. V. Kimmell, chairman; R. H. Kettell, Norman Uphouse.

Civilian Service: Chas. Ashman, chairman; A. J. McClain, R. D. Barnard, R. D. Crees, Herman Koontz.

Conference adjourned business session.

A vocal duet composed of Mrs. Huffman and Edna Walker sang, "Ivory Palaces." The Fellowship received an offering amounting to $39.06. The offertory was a solo, "Down From Glory," sung by Trevor Kelford. Norman Uphouse delivered the closing message of the day from the theme, "The Goodness and Severity of God."

Wednesday Morning—September 2

Delegates assembled for the morning session singing, "Stand Up, Stand Up For Jesus." Glen O'Neal read II Tim. 4:1-8 and offered the prayer of the morning. The morning Bible lecture captioned, "The Brethren Church in the World Today," was preached by Randall Rossman. The next period was devoted to the interests of the Brethren Herald Co.

Conference joined in singing, "Draw Me Nearer." John Aebey represented the assembly at the throne of Grace in prayer. Chas. H. Ashman delivered the noon Bible lecture entitled, "The Christian's Biblical Relation to the Government in a Time of War." Benediction was said by A. V. Kimmell.

Wednesday Afternoon

Song Director, Henry Rempel lead conference in singing, "Wonderful Words of Life." Wm. Clough prayed for Divine guidance upon the business deliberations of the conference. The credential committee reported the presence of eight licensed, sixty-four ordained elders and 176 lay credentials for a sum total of 248 delegates. This report was adopted. The former Business session minutes were read and approved. Following is the report of the committee on District Boundaries, "(1) It recommends that this National Fellowship accept the request of the District Conference of Pennsylvania that the boundaries of the Conference remain the same as they have been. (2) Since the Southern California District at the last Conference took action indicating its desire to enlarge its boundaries to include all of California and adjoining states not included in any other districts (it being understood that the Central California churches are in agreement with this plan) this committee recommends this change to this Conference. (3) The committee further recommends that all districts that have not taken action to fix boundaries do so at their next district conferences, and present their resolutions to the 1943 National Fellowship for consideration." The report was adopted and the Committee on Committees was instructed to provide a committee to further study district boundaries. Motion prevailed that the Committee on Building Committee be continued for another year and that last year's personnel be named on that committee. Motion prevailed that a new committee be appointed on Calendar of Financial Appeal and that each auxiliary appoint a representative to the committee. Conference moved to adjourn and the benediction was pronounced by R. D. Barnard.

Wednesday Evening

Evening praise service convened with singing, "I Am Happy in the Service of the King." Keith Altig read John 13:1-20 and offered the prayer. An offering of $39.10 was received. The offertory, a flute solo, by Ruth Bergert was enjoyed by all. A very impressive ordination service to eldership in the Brethren Church for Trevor Kelford was conducted by the following brethren; R. E. Gingrich, president of the Ohio District Mission Board, V. C. Kelford, father of the candidate, and Walter Lepp, his pastor.

Conference enjoyed Rev. and Mrs. Peter Stover sing, "The Meeting in the Air." The closing message of the day was preached by Wm. Schaffer from the theme, "God's Plan for Fellowship." Roy Patterson offered the closing prayer.

Thursday Morning—September 3

The Fellowship assembled for the morning hour of worship by making use of the song, "O, How Marvelous." Morning devotions were conducted by Mark Malles, who read II Cor. 4:1-11 and offered prayer. J. C. Beal presented the morning Bible message captioned, "The Names and Nature of God."

The ensuing hour was given over to the interests of The Foreign Missionary Society.

The noon Bible lecture hour was convened with singing, "Faith of Our Fathers." R. D. Crees spoke from the theme, "The Christian and Modern Amusements." Benediction was said by A. D. Cashman.

Thursday Afternoon

Conference business session was opened with the singing of, "Revive Us Again." Keith Altig offered the prayer. The Credential Committee reported the

presence of one additional lay credential-making a total of 177 lay, 8 licensed and 64 ordained elders, for a sum total of 249 delegates. This report was officially adopted. The following resolution was adopted, viz., "Because of conflicting conditions in a few of our churches, due to the denominational difficulties through which we are passing, certain of our elders in good standing, serving these churches as pastors, are in attendance at National Fellowship of Brethren Churches without certified credentials. Inasmuch as these elders have been and are faithful and loyal to the National Fellowship Conference, seeking as they deem best to lead these churches into a fuller allegiance to the National Fellowship interests; we move that these elders be given full recognition in the Conference as ex-officio members for this Conference, with the expressed understanding that in this we set no precedent, but consider it an emergency courtesy."

Minutes of the previous business session were read and approved.

Conference voted unanimously to return to Wiona Lake, Ind., AUG. 23-29, 1943 FOR NEXT YEAR'S CONFERENCE. Conference elected the following persons to office in the National C. E. work, viz., Ralph Colburn to fill the unexpired term of one year of Glen Miller, who resigned; Lena Marie Kortemeier, relected for 3 years; Bertha Kuhn and Mrs. Paul Dick for 3 years.

Conference adopted the following resolution: "Inasmuch as the conditions because of which we changed our name from the National Conference to the National Fellowship, have been repudiated by the Ashland College Group, we move that the Committee on Committees be instructed to appoint a committee of three to present proper legal and parliamentary resolution to this Conference to change back to our former name."

Conference elected the following committees as proposed by the Committee on Committees:

CONFERENCE BOUNDARIES: Herman Koontz, Homer Kent, A. V. Kimmell, Paul R. Bauman.

CALENDAR OF FINANCIAL APPEAL: Wm. Clough, Donald Carter, Robert Ashman, George Kinzie, John Squires, and one member from each cooperating Board.

Motion prevailed that a committee of five be provided by the Committee on Committees whose responsibility shall be to stimulate and promote financial assistance, both individual and church, to the Dayton Church which shall be involved in legal litigation because of our denominational controversy.

Conference agreed to print the minutes as usual. Motion prevailed that next year's Annual shall include the printing of all the names of this Conference's delegates. It was also agreed that any additional expense should be borne by this Conference.

Motion prevailed that the address of Chaplain Ernest Pine be printed in the Annual. Conference adjourned and the benediction was pronounced by Geo. Kinzie.

Thursday Evening

The evening praise service convened with making use of the song, "All Hail the Power of Jesus Name." Devotions were conducted by Paul Dick who read the Ninety-first Psalm and offered prayer.

Missionaries Miss Ruth Snyder and Miss Mabel Crawford were presented to the Conference and in turn responded with greetings and encouraging remarks. Conference received an offering which amounted to $73.72. W. A. Steffler preached the closing sermon of the day using for his subject, "Just What I Need."

An impressive memorial service in memory of Dr. Florence Newberry Gribble was conducted with the following program. Mrs. A. D. Cashman sang, "To Do Thy Will." A tribute of respect was given by Miss Mable Crawford, who perhaps was the last to minister to the needs of Sister Gribble. Dr. L. S. Bauman representing the home land and the foreign Missionary Society spoke in honor of the deceased and beloved Dr. Gribble. The closing message of song was sung by Mrs. Marguerite Berg, entitled, "Beyond the Sunset."

A. V. Kimmell, president of the Foreign Missionary Society, offered the closing prayer.

Friday Morning—September 4

Morning praise service was introduced with singing, "Come, Thou Almighty King." Scripture lesson, Acts 17:22-34, was read by R. H. Kittell who also offered the opening prayer. The initial Bible message of the day was preached by Chas. Mayes from the theme, "Why Are We in the War? How to End It Soon!"

The ensuing hour was devoted to the interest of Grace Theological Seminary.

"My Faith Looks Up To Thee" was ardently sung to introduce the noon Bible lecture hour. V. C. Kelford presented the message captioned, "Why I Am a Brethren." The morning session closed with an appropriate prayer by V. C. Kelford.

Friday Afternoon

The delegates were assembled for the regular business session with the singing of "The Way of the Cross." Robert Ashman offered the prayer. The Credential Committee reported three additional lay credentials for a total of 180 lay, eight licensed and sxity-four ordained credentials for a sum total of 252 delegates. This report was officially adopted. Minutes of the former business session were read and approved. The Committee on the Moderator's address was read and adopted as follows, "We wish to express our appreciation for the effort put forth by our retiring moderator in presenting a beneficial and challenging message to the delegates and friends of the 53rd Annual Conference of the National Fellowship of Brethren Churches assembled at Winona Lake, Aug. 31st, - Sept. 6, 1942.

We recognize the various proposals and recommendations as worthy for further consideration, and

therefore, recommend to this Conference that the Committee on Committees be instructed to appoint a committee to be organized to protect property interest registered in the name of the Brethren Church, wherever threatened by litigation. It is understood the committee will be without authority to impose decisions upon our sovereign congregations or place any binding financial obligation upon them. It shall act in an advisory capacity only and receive the voluntary support of all the churches of the National Fellowship.

Inasmuch as the delegates to this Conference seem to be always looking for additional information on the subject of missions, and that missionaries frequently return fresh from the field, and that their messages are most timely in giving out information and in inspiring the gift of life and money to this important work, we recommend to the Executive Committee to provide a more prominent place on next year's program for the messages from our furloughed missionaries.

Inasmuch as we feel the need for committees to be at work in studying certain existing problems related to us, namely:

1. The Church and State in time of war.
2. Brethren going to law.
3. The ministry of women in the church and the place of the prayer covering.
4. The qualifications for and the ordination of elders.
5. The term and office of deacons.
6. Marriage and divorce.

We recommend that these matters be referred to the Ministerial Association of Brethren Churches and that a report be made one year hence.

Your Committee,
A. V. Kimmell,
R. H. Kettel,
Norman Uphouse.

The Committee on Committees reported the following which was adopted,—Committee to formulate resolutions on the change of the name of conference: Roy Patterson, Ch., L. S. Bauman, C. H. Ashman. Committee on Special Financial Appeal: L. S. Bauman, Ch., V. C. Kelford, Bernard Schneider, J. C. Beal, C. W. Mayes.

The following report was read and adopted from the Committee on the Brethren Hand Book, "We, the undersigned, submit the following partial report of work done on the Brethren Minister's Handbook. All the material dealing with the practices and ordinances of the church has been prepared and mimeographed and submitted to the ministers in conference for the purpose of study through the coming year.

The material dealing with Brethren Church policy, consisting of the manual of procedure, conduct of business meetings, and formation of a new church, has not been touched as we feel the section of the old handbook meets our need for the present.

We, therefore, submit this partial report and recommend that a committee be continued and be further instructed as to its duties for the coming year."

Herman A. Hoyt, Ch.,
C. H. Ashman,
Chas. W. Mayes.

Conference ruled that the same committee should continue for another year. Business session for Saturday was voted changed from 2:30-3:30 to 2:00-3:00. Motion prevailed that our present conference motto, "Remember Jesus Christ," be continued throughout the year and that small gummed stickers be made for individual use. It was agreed that the matter of preparing, financing, and distributing these stickers be placed in the hands of the new Executive Committee. Motion prevailed that Mrs. L. S. Bauman's remarks be reduced to writing and printed in the minutes. Conference adjourned with prayer by H. A. Kent.

Friday Evening

Evening praise service was opened with singing "Grace, Greater Than Our Sins" The Carolina Gospel Male Quartette favored the assembly with several highly enjoyed selections. Robert Miller read Is. 9:1-7 and addressed the Throne of Grace in behalf of the evening program. Delegates assembled were favored with a cornet solo by James Marvin. Conference further worshipped the Lord with the evening offering which amounted to $62.91. The offertory, a cornet solo entitled "The Gates of Pearl," was played by James Marvin.

Kenneth Ashman sang, "Deep Down In My Heart." The closing message of the day, "The Prince of Peace and the Peace He Brings" was delivered by Robert Culver. L. S. Bauman was called to the platform to conduct the Annual Grace Seminary financial appeal which resulted in $11,294.33. The Doxology was sung and the benediction was said by L. S. Bauman.

Saturday Morning—September 5

Song Director Henry Rempel led "In the Garden." Devotions were conducted by Blaine Snyder who read John 15:1-27 and offered prayer. Ruth Berger sang "The Ninety and Nine." The morning message was preached by Wm. Clough on the theme "Bread Cast Upon the Waters."

The next period was devoted to the interests of the Home Mission Council.

After singing "When I Survey the Wondrous Cross" and prayer by T. C. Kelford, R. D. Barnard conducted an expositional study of Heb. 2:5-10 calling attention to "The Church, In Character Privilege and Prophet." The closing prayer was offered by R. D. Barnard.

Before adjournment L. S. Bauman presented Mr. and Mrs. Balser who are to soon depart for Africa as new missionaries. Mr. Balser responded with appropriate remarks for the occasion. Mrs. Balser sang, "Is Your All On the Altar?" Meeting dismissed with prayer by L. S. Bauman.

Saturday Afternoon

Business session was called to order by R. A. Patterson, and opened with the singing of "In the Service of the King." Prayer was offered by Chas. W. Mayes. Minutes of the previous business session were read and approved. Treasurer Ralph Rambo read the following report which was adopted:

Received from the former treasurer		$ 67.49
Offering, Sept. 1st	$ 39.06	
Offering, Sept. 2nd	39.10	
Offering, Sept. 3rd	73.72	
Offering, Sept. 4th	62.91	
Total	$214.79	
Received from Credential Committee	$252.00	
Received from Telegram	1.00	
Received from the sale of the banner	4.00	
Total	$257.00	
Total Receipts	471.79	
Grand Total Receipts		$539.28
Paid out to Winona Lake Assembly	$200.00	
L. L. Grubb	37.47	
J. L. Gingrich	50.80	
R. D. Crees	29.79	
H. A. Hoyt	17.25	
F. M. S.	8.66	
Herald Press	50.00	
Total Paid Out	$393.97	
Balance on hand Sept. 5, 1942		$145.31

Motion prevailed that the matter of voting by proxy be referred to the Committee on Rules.

Motion prevailed that the Committee on Change of Conference Name be continued to next year.

Resolutions Committee reported the following, which report was adopted:

RESOLUTIONS FOR 1942 NATIONAL FELLOWSHIP

Whereas, our Lord has permitted us to come together in this 53rd National Fellowship of Brethren Churches, and

Whereas, the blessings of God have been with us in guiding and rewarding our efforts with a harvest of souls, and spiritual and temporal blessings, and

Whereas, we begin another year resting on the promises and assurances of continued blessings in His Name;

THEREFORE BE IT RESOLVED:

1. That this Conference go on record again, in this year of our Lord 1942, as we have gone on record from year to year from the beginning of our denominational work, as being unalterably opposed to the liquor traffic. One of the greatest foes this nation faces today is this traffic which is so destructive to the spiritual, moral and physical well being of our youth. We believe that the greatest hindrance to the success of our nation's warfare against the aggressors she seeks to overthrow is nothing more nor less than the intoxicating cup. The warning of Almighty God against this sin is as necessary today as it was in the days when the Holy Spirit inspired Isaiah, the prophet, to thunder forth:

> "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isa. 5:22-24).

We call upon our President, Franklin D. Roosevelt, as Commander-in-Chief of the American Armies, to at least take such steps as may be necessary to keep alcohol in any form as a beverage, from the reach of our boys in the army, whose minds need to be kept clear and their bodies strong.

2. RESOLVED THAT we shall give to our nation in this hour of its trial, our deepest sympathy and our earnest prayers as she contends against the forces that would destroy the freedom that our fathers left us; and, especially since the forces against which we battle are set to tear down the altars at which we are privileged to worship without let or hindrance. We affirm that it is our duty as Christian believers to go along with our country in her present warfare against the would-be destroyer of God, and home, and human freedom, just as far as we can without violating the expressed will of our Lord and Saviour Jesus Christ concerning us. At the same time, we would solemnly warn all our brethren that "in all things," Christ must have the preeminence. The Christian must never forget that it is written that Christ "is the head of the body, the church"; and, "that in all things He" must "have the preeminence" (Col. 1:18.

3. That we reaffirm the stand that our church has taken in previous conferences in the matter of a Christian and his relation to war; namely that The Brethren Church from her origin has been utterly opposed to the use of violence or any physical force as a means to an end, on the part of the children of God. We regard the governments of this world system as being yet unregenerate, and their methods of violence contrary to the methods God has authorized His children in the present age to use. We reaffirm that while war, as a possible method for the attainment of justice or the securing and maintenance of human liberty, may at times be deemed necessary among the unregenerate of this world system, yet, according to the teaching of our common Lord and Master, we, as His disciples, do not belong to this world's system and its methods are not our own. We are in this world and not of it, as our Master taught (John 17:14), and must maintain our pilgrim character (Heb. 11: 8-16), our citizenship already being in heaven (Phil. 3:20-21). We recognize and appreciate the

protection of the United States; and to the nation that God has ordained (Rom. 13:1-7) to afford us protection, we gladly offer our service, time, money, and life itself if necessary, to bind up it wounds, or to heal its sorrows, by any means or methods our Lord Jesus Christ has approved for the use of those who follow Him, and we pledge ourselves to pray for those in authority according to Rom. 13:1-7.

4. RESOLVED that we commend the United States Chief of Chaplains in the American Army for giving the chaplains the liberty to proclaim the gospel of salvation to the young men within the army camps. We commend the work of the chaplains as the highest form of non-combatant work. We earnestly request the prayers of the members of the church in behalf of the chaplains who have been chosen from our own denomination as they fulfil the mission that has been given them to carry the gospel of hope and salvation to the boys who have been taken far from home, and church, and mother, to the fields from which many thousands of them may pass into Eternity.

5. RESOLVED that this Conference shall extend an expression of gratitude to the First Brethren Church of Dayton, Ohio, for standing in battle, as it has done, against those who would wrongfully take away from our churches their properties and property rights. Moreover, we express our gratitude in particular to attorney Roy A. Patterson, and to his able associate, Judge Carroll Sprigg, for their enthusiastic and untiring efforts in defending our God-given inheritance as a church, wherein congregational government still lives untrammeled and unenthralled.

6. That we earnestly request all Brethren churches who appreciate that which has been done for us by the First Brethren Church of Dayton, to show such appreciation by sending a contribution to care for the expenses of the battle to maintain the inheritance that our fathers left us. Especially do we urge this upon them since the threat to carry the matter into higher courts still stands, and our defense must continue until the battle is won.

7. That we also pledge our prayers and support to all other Brethren churches in which similar legal action is now pending or may arise in the future.

8. That this National Fellowship of Brethren churches hereby goes on record as being utterly opposed to the spirit of racial prejudice that is abroad in these United States—States that were born through the shed blood of men who would be free.

We hold that there is no place in this country for the racial prejudice that has set the world seething as a cauldron. "God hath made of one blood all the nations that dwell beneath the whole heavens" is that correct and emphatic statement of the inspired apostle; and, as men and women of one blood, we must dwell together in peace, recognizing the freedom of all to worship God according to the dictates of their conscience, and leave the beliefs wherein we differ to God for final judgment.

While we regret that the vast majority of the Jewish people are as yet unable to see in Jesus Christ, the true Messiah, yet on the other hand we must condemn anti-Semitism as being without reason and inspired of Satan himself.

9. THAT INASMUCH AS the Federal Council of the Churches of Christ in America presumes to be the voice of Protestantism in the United States; and,

INASMUCH AS this organization does not represent the position of a large number of Protestant churches and a vast number of Christians who believe in the absolute inspiration of the Bible as the authoritative voice of God,

BE IT RESOLVED that we, the National Fellowship of Brethren Churches, ask the Federal Communications Commission to recognize as our Protestant voice the American Council of Christian Churches,

BE IT FURTHER RESOLVED that this National Fellowship appoint a man to represent us on the American Council of Christian Churches.

Resolutions Committee,
L. S. Bauman,
H. A. Kent,
R. A. Ashman.

The following report from the Fellowship of Brethren Laymen was read and accepted: "The National Fellowship of Brethren Laymen in business session, after much consideration, passed a resolution requesting that laymen be recognized by the National Fellowship of Brethren Churches by the appointment of at least one layman on each Committee except those Committees which relate entirely to Pastoral matters. Signed Roy Kinsey, Wesley Miller, and Charles Agler." A resolution was adopted, namely, that the generally accepted resolution be left to be interpreted by Conference next year. Motion carried to reconsider the last point of the Resolutions Committee report. A motion to amend resolution No. 9 prevailed to read that we should send a representative to attend the National Convention of the National Association for United Action among the Evangelicals.

Motion prevailed that the chair appoint a suitable man, living nearest the places of these conventions to represent us at such conventions. Minutes of the last business session were read and approved. The chair appointed V. C. Kelford to represent the Brethren at both conferences mentioned in No. 9 of Resolutions. Motion prevailed to adjourn and the benediction was offered by Kenneth Ashman.

Saturday Evening

Keith Altig led in singing "The Way of the Cross Leads Home." Brother Engle read II Cor. 5:5 and offered the prayer. Conference enjoyed an instrumental trombone trio played by the Hoyt brothers. Leo Polman sang, "Lord Use Me." The closing message of the day was preached by Ord Gehman who spoke upon the topic, "The Privilege of Witnessing."

Sunday Morning—September 6

Bible School was conducted at 9:30 with Roy Kinsey as superintendent. Robert Culver led in singing "My Savior's Love." Mixed quartette from the North Riverdale Church, Dayton, O., sang a selection. The song, "Rescue the Perishing," was heartily sung by all. Ralph Rambo offered the opening prayer. John Ruskin Garber read the First Psalm as a Scripture lesson. Foye Miller presented the plea for Home Missions and a liberal offering.

The following classes and organizations were conducted:

Teacher	Att.	Off.
Adult Women—Mrs. Kidder	98	$55.32
Adult Men—A. D. Cashman	65	52.85
Young Married People—V. C. Kelford	111	39.64
Young People—N. H. Uphouse	103	38.73
Children's Groups—Mrs. Daleburn	27	1.27
Total	404	$177.81

The closing prayer was offered by A. V. Kimmell. Sunday Morning Worship Service was convened with the singing of "O Worship the King," led by Arnold Kreighbaum. Don Bartlett read Col. 1:1-18 and offered the morning prayer. Foye Miller presented the needs of home missions. Mrs. Ralph Rambo brought a special message in song. At this time the following letter was read from A. J. McClain, who was sick and whom much prayer was offered for healing:

"Greetings in the Blessed Name of Our Lord:

I am sending this note by the hand of Mrs. McClain to express to the many friends of the conference and the local community my deep gratitude for your Christian friendship, your innumerable kindnesses and unceasing prayer in my behalf. May the Lord reward you richly as I can not.

If the valley through which I have been passing has been somewhat dark, the Lord has made good the promise of His unfailing Presence. The mystery of His Sovereign Will may be beyond our finite understanding but His Grace is sufficient and we know that our God is too wise to make any mistakes and too loving ever to be unkind.

May the God of all Grace and Peace go with you as you return to your homes and churches. From what I have heard you have had a good conference and I was particularly gratified to God for the wonderful Seminary offering.

Mrs. McClain is writing this for me but I am signing it with my own hand."

signed ALVA J. McCLAIN.

Moderator Patterson asked Herman Hoyt to offer special prayer for Brother McClain. The total offering for the morning was as follows,—Church Offering, $106.83 and the Bible School offering, $177.81, making a total of $284.64. Herman Koontz spoke on "The Preeminent Christ." Service closed with singing, "Living For Jesus," and the benediction.

Sunday Afternoon

A very spirited and spiritual song service was conducted with Arnold Kriegbaum in charge. Arthur Carey led in prayer. Paul Bauman brought the afternoon message on, "Our Lord's Most Unusual and Unnatural Parable."

The Singspiration was in charge of Leo Polman, director of our National Brethren Youth Camp, and consisted of the following program: Series of choruses, rhythm band, testimony by Trevor Kelford who also sang, "At the End of the Road." A chorus of young people sang "Winona Days." The program closed with more choruses and prayer by Leo Polman.

Sunday Evening

The Communion Service with L. S. Bauman in charge was enjoyed by 230 in attendance. A splendid testimony service was conducted during the feet washing service. At the close of the service R. A. Patterson presided and entertained the following motion which prevailed, "That the Conference Secretary write a letter of appreciation to the Presbyterian Church for the use of their church." Moderator Patterson adjourned the Conference Sine Die. Everyone joined in singing, "Blest Be the Tie That Binds." R. D. Barnard closed with appropriate prayer.

Brethren Publications

FOR EVERY CHURCH, SOCIETY, ORGANIZATION AND INDIVIDUAL

THE SOCIETY MANUAL OF STANDARD CHRISTIAN ENDEAVOR—
A necessity for every Christian Endeavor member and Society.....**15 ea.**

THE FAITH ONCE FOR ALL DELIVERED UNTO THE SAINTS—
By Dr. L. S. Bauman**15**

THE BRETHREN MISSIONARY HERALD CO.
3326 So. Calhoun Street **Fort Wayne, Ind.**

NATIONAL STATISTICAN'S SUMMARY REPORT

To the Fifty-Third Annual Conference of the National Fellowship of Brethren Churches at Winona Lake, Indiana, Sept. 2, 1942

This year we have a 100% report, with seventy-seven Churches reporting to our Fellowship. This includes eight districts, as hereby listed, with the number of churches in each:—CENTRAL (Ind., Mich., S. Ohio, Ky.)—12; EAST (Pa., W. Va., N. J.)—19; EAST CENTRAL (N. Ohio)—13; MIDWEST (Ia., Ill., Nebr., Kans.)—6; NORTHERN CALIFORNIA—2; NORTHWEST (Wash.)—3; SOUTHEAST (Va., Md., Tenn.)—9; SOUTHERN CALIFORNIA—13.

These seventy-seven Churches reported a gain in membership of 382 for the year, bringing their total membership up to 15,757 persons. These figures do NOT include the membership of the Brethren Church in Argentina and in French Equatorial Africa.

Each Sunday morning an average of 8,042 Brethren attend church services, or about one-half of our membership. Sunday evenings an average of 5,707 Brethren are at the church service, or more than one-third our total membership. An average of 2,384 attend the mid-week prayer meeting in our churches, or a little more than one-seventh of the members.

Almost all of our churches held evangelistic services during the year, the total average attendance being 6,607, or two-fifths of our members attending. About half our churches held Bible conferences last year, the total average attendance being 5,258, or one-third of our membership. Most churches held communion services twice a year, with 6,092 sitting down to the Lord's Table, or less than two-fifths of our membership.

The total Sunday School enrollment of our seventy-seven Churches was 15,970 or only 213 larger than our church membership. Of this number, 10,941 attended each Sunday, or two-thirds of the enrollment. About one-third of our Churches conducted Daily Vacation Bible Schools, with 2,983 children attending the sessions daily.

The reports showed a weekly attendance of 2,464 at Christian Endeavor; a monthly attendance of 1,260 at the Women's Missionary Council meetings, a monthly attendance of 401 at Senior Sisterhood sessions, and a monthly attendance of 207 at Junior Sisterhood services

All financial reports were very good this past year. Our sixty-nine church buildings owned were valued at $1,178,894. The twenty-four parsonages owned were listed at $69,400. Other property possessed was put at $73,650. That makes the total value of our property owned in the United States $1,321,944. All this property is owned by congregations, not by our conference.

Money expended through the treasuries of our seventy-seven churches was as follows:

Pastor's Salaries	$112,250
Current Expense	86,694
Paid on Building Fund or Church Debt	93,077
Improvements	15,833
Evangelistic Services	13,343
Bible Conferences	2,467
Bible School and C. E. Supplies	9,437
Brethren Missionary Herald Co.	2,199
Foreign Missions	69,007
Home Missions Council	31,818
Jewish Missions	4,862
District Missions	4,650
Grace Seminary	6,525
Benevolences	2,322
Other Expenses	4,778
Balance in Treasury	44,272

In other words, our 15,757 members in the seventy-seven Churches gave a total of $459,262 to all causes, or about $30.00 per member.

Respectfully submitted,

R. D. CREES,

National Statistician.

BRETHREN ARE MISSIONARY IN SPIRIT AND IN FACT

THEY SUPPORT—

HOME MISSIONS—By their gifts to The Brethren Home Missions Council.

FOREIGN MISSIONS—By their gift to The Foreign Missionary Society of The Brethren Church.

EDUCATING PREACHERS AND MISSIONARIES—By their gift to Grace Theological Seminary.

PUBLICATIONS (Sending forth the gospel by the printed page)—By their support and gifts to The Brethren Missionary Herald Co., Inc.

DELEGATES TO THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

(Arranged alphabetically according to churches.)

LAY DELEGATES

ANKENYTOWN, O.
Mrs. H. M. Bechtel
Donna Bechtel

ASHLAND, O.
Lucille Koerber
Elenore Koerber
J. Ruskin Garber
Mrs. Paul Koons

BERNE, IND.
Bryson Fetters
Mrs. Bryson Fetters
Archie Parr
Mrs. Eva Parr
Clark Sipe

BUENA VISTA, Va.
Mrs. Edward Bowman

CAMDEN, O.
Kate Kraig

CAMPBELL, MICH.
Mrs. Alice Henney

CANTON, O.
Mrs. A. B. Kidder
Mrs. Willa Ochletsee
Donald Rice
Mrs. Donald Rice

CLAY CITY, IND.
Mary Luther
Alta Oberholtzer
Ruth B. Rentechler

CLAYHOLE, KY.
Mrs. Marion Landrum

CLEVELAND, O.
L. W. Link
Mrs. Edna Moore

CONEMAUGH, PA.
Mrs. Ida Anthony
Earl Brallier
Mrs. Earl Brallier
Mrs. Mildred Custer
C. S. Ford
Mrs. Albert Lantz
Grover Snyder
Ruth Snyder

CONEMAUGH, PA. (Vinco)
Mrs. Ord Gehman

DALLAS CENTER, IA.
Mrs. J. S. Cook
Mrs. Louise Fitz

DANVILLE, O.
Mrs. Mary Banbury
Nellie Magers

DAYTON, O.
Wesley Baker
Mrs. Fern Barnard
Mrs. Lulu Bowser
Raymond Burnett
Mrs. Ollie Burnett
Mrs. Leona Campbell
Charles Campbell
Mrs. G. Daley
Wesley Haller
Miss Delight Hart
Mrs. Roy Patterson
Roy Patterson
Mrs. Lula Price
Francis Rader
Margaret Walker
Edna Walker
George Woggerman
Dela Young
Katharine Young

DAYTON, O. (Northriverdale)
Roy H. Kinzey

ELLET, O.
Tessie Fasig
Edgar Johnson
Mrs. Edgar Johnson
Charles Pluck
Mrs. Chas. Pluck
David Pluck
Frances Turner

FLORA, IND.
Mary Fisher
Mrs. Laura Rempel

FORT WAYNE, IND.
Charles Agler
Isobel Fraser
Edward Osborn
Bertha Stevens

FREMONT, O.
Mrs. Gonawine

GARWIN, IA.
Mrs. H. S. Parks

GRAFTON, W. VA.
Mrs. Viola Rossman

HAGERSTOWN, MD.
Mildred Finfrock
Mrs. Fred Walters
Hazel Reese
Mrs. N. Rothler

HARRAH, WASH.
Mrs. Fred Walters

HOLLINS, VA.
John Bernett
Mrs. John Bernett
Mrs. F. M. Hamblen

HOMERVILLE, O.
Edmond Hastings

JUNIATA, PA.
Mrs. Ernest Pine

KITTANNING, PA.
Reida Bowser
Ralph Cousins
Bert Jordan
Walter Jordan
Mrs. Walter Jordan

LA VERN, CALIF.
Dorothy Hay
Verne Yoder

LEAMERSVILLE, PA.
Mervin Louis
Mrs. Mervin Louis

LEON, IA.
Angie Garber

LONG BEACH, CALIF. (1st)
Mrs. Louis Bauman
Geraldine Judd
Mrs. Alva McClain
Mrs. Walter Pieritz
Loraine Sickel

LOS ANGELES, CALIF. (1st)
Lois Hoffman

LOS ANGELES, CALIF. (2nd)
Mrs. Florence Bothal
Mrs. George Dworshak
Mrs. Harold Mayer
Mrs. Albert W. Balzer
Mr. Albert W. Balzer

LOS ANGELES, CALIF. (3rd)
Mrs. J. Keith Altig

MANSFIELD, O.
Mrs. A. D. Cashman

MARTINSBURG, PA.
Marion Dilling
Audrey Replogloe

McKEE, PA.
Mrs. R. I. Humberd

MIDDLEBRANCH, O.
Don Bartlett
Mrs. G. W. Kinzie

MODESTO, CALIF.
Rosalie Goodman
Kenneth Holgate

MUNDY'S CORNER, PA.
Mrs. Arthur Carey
Mrs. Louis Diamond
Jackson Dishong
Mrs. Jack Griffith

NEW TROY, MICH.
Mrs. Esther Kempton

OSCEOLA, IND.
Mrs. Edith Hill

PERU, IND.
Mrs. S. C. Grandstaff
Mrs. Lillian Helm
Mrs. Loyd Hunter
J. W. Steuber

PHILADELPHIA, PA. (1st)
Charles Croker
Mrs. Ellen Grieves
Mrs. A. V. Kimmel
Edward Lewis
Mrs. Edward Lewis

PLEASANT GROVE, IA.
Mrs. R. H. Kettell

RITTMAN, O.
Paul B. Castor
L. E. Slaybaugh
Mrs. L. E. Slaybaugh

ROANOKE, VA.
W. V. Findlay
K. E. Richardson
Mrs. K. E. Richardson
Gertrude Rumberg
Mrs. J. R. Shepherd

SHARPSVILLE, IND.
Vern Stuber

SOUTH GATE, CALIF.
Mrs. Mable Force
Christine White
Dorothy Wolf

STERLING, O.
Ruby Kuhn
Mrs. Mildred Marcovedin

SUMMIT MILLS, PA.
Mrs. Mary Yoder

SUNNYSIDE, WASH.
Mrs. Herman Baerg
Arthur Nichol
Mrs. Arthur Nichol
Mrs. Earl Reed

UNIONTOWN, PA.
Ruth Ashcraft
Harry Crepps
George McCann
Mrs. Geo. McCann
Dorothy Miller
Mrs. Isa Wonsettler

WASHINGTON, D. C.
Tessie Deloe
R. E. Donaldson
Raymond Dyer
Susie Dyer
Floyd Hartman
Merriam Gilbert
Katharine Sampson
Zelda Saunders
Elmer Tamkin
Mrs. Elmer Tamkin
Mrs. O. R. Wiles

WATERLOO, IA.
Cleve Miller
Mrs. Cleve Miller

WAYNESBORO, PA.
LaRue Malles
Lula Minnick
Dorothy Staines
B. L. Staines
Mrs. B. L. Staines

WHITTIER, CALIF.
Mrs. C. H. Ashman
Mabel Crawford
I. T. Day
Mrs. I. T. Day
Samuel Horney
Mrs. Samuel Horney

WINCHESTER, VA.
Mrs. Paul Dick
Ruby Smith

WOOSTER, O.
John Johnson

MINISTERIAL DELEGATES

AEBY, JOHN M., Ft. Wayne, Ind.
ASHMAN, CHARLES H., Whittier, Calif.
ASHMAN, KENNETH, Meyersdale, Pa.
ASHMAN, ROBERT A., Peru, Ind.
BARNARD, RUSSELL D., Dayton, O. (First)
BAUMAN, LOUIS S., Long Beach, Calif. (First)
BAUMAN, PAUL R., Los Angeles, Calif. (Second)
BEAL, J. C., Waterloo, Ia.
BOWMAN, EDWARD, Buena Vista, Va.
CAREY, ARTHUR, Mundry's Corner, Pa.
CASHMAN, A. D., Mansfield, Ohio.
CLOUH, WILLIAM H., Uniontown, Pa.
CONE, GEORGE E., Ankenytown, Ohio.
COOK, J. S., Dallas Center, Ia.
CULVER, R. D., Harrah, Wash.
CREES, R. D., Waynesboro, Pa.
DAVIS, PAUL A., Clay City, Ind.
DICK, PAUL E., Winchester, Va.
GEHMAN, ORD, Conemaugh, Pa.
GINGRICH, JOSEPH L., Allentown, Pa.
GINGRICH, R. E., Ellet, O.
GRUBB, L. L., Hagerstown, Md.
HENRY, C. L., Campbell, Mich.
HILL, ROBT. W., Osceola, Ind.
HOYT, GARNER, Ellet, O.
HOYT, HERMAN A., Ellet, O.
HUMBERD, R. I., McKee, Pa.
KELFORD, VICTOR CHARLES, Ft. Wayne, Ind.
KENT, HOMER A., Washington, D. C.
KETTELL, R. H., Millersburg, Ia. (Pleasant Grove).
KIMMELL, A. V., Philadelphia, Pa. (First)
KINZIE, G. W., Middlebranch, Ohio.
KOONTZ, H. W., Roanoke, Va.
KRIEGBAUM, ARNOLD R., Fillmore, Calif.
LANDRUM, SEWELL S., Clayhole, Ky.
LANTZ, ALBERT, Conemaugh, Pa.
LEPP, W. A., Cleveland, O.
LOWMAN, S., Camden, O.

LYNN, A. L., Johnstown, Pa. (First)
MALLES, ARTHUR N., Kittanning, Pa.
MAYES, CHAS. W., Ashland, O. (W. 10th St.)
McCLAIN, ALVA J., Long Beach, Calif. (First)
MILLER, R. PAUL, Berne, Ind.
MILLER, ROBERT E., Martinsburgh, Pa.
MILLER, WM., Flora, Ind.
O'NEAL, GLENN, Canton, O.
PARKS, HAROLD S., Garwin, Iowa.
PATTERSON, J. E., Hollins, Va.
PINE, E. F., Juniata, Pa.
POLMAN, LEO, Ft. Wayne, Ind.
RAMBO, RALPH E., Modesto, Calif.
REED, EARL, Sunnyside, Wash.
REMPEL, HENRY G., Flora, Ind.
ROSSMAN, RANDALL, Grafton, W. Va.
SCHAFFER, WILLIAM, Berne, Ind.
SCHNEIDER, BERNARD N., Washington, D. C.
SHELDON, CHAUNCEY, La Verne, Calif.
SNYDER, BLAINE, Lake Odessa, Mich.
SQUIRES, JOHN H., Wooster, Ohio.
STOVER, PETER I., Philadelphia, Pa.
TAYLOR, WILLIAM, Fort Wayne, Ind.
UPHOUSE, NORMAN, Dayton,
WALTERS, FRED, Harrah, Wash.
WHITE, ELIAS D., South Gate, Calif.
WILLIAMS, RUSSELL L., New Troy, Mich.

LICENSED MINISTERS

ALTIG, J. KEITH, Los Angeles, Calif.
BAERG, HERMAN, Los Angeles, Calif.
BURY, PETER, H., Fort Wayne, Ind.
GOODMAN, MARVIN, Modesto, Calif.
LAWLER, LAWRENCE, Fort Wayne, Ind.
MALLES, MARK, Sterling, O.
MAYER, HAROLD, Los Angeles, Calif.
MEYER, ERNEST E., North English, Ia.

TOTALS

Lay	180
Ministerial	65
Licensed	8
GRAND TOTAL	253

Conference Membership Committee

Roy Patterson, Chairman
Arthur Carey
Edward Bowman
George Kinzie
Henry Rempel
Donald Carter

THE 53RD NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

ORGANIZATION

MODERATOR—Roy A. Patterson.
VICE-MODERATOR — Herman Hoyt.
SECRETARY—J. L. Gingrich.
ASSISTANT SECRETARY — L. L. Grubb.
TREASURER—Ralph Rambo.
STATISTICIAN—R. D. Crees.

EXECUTIVE COMMITTEE

Illiokota—J. C. Beal.
Indiana—Robert Ashman, John Aeby.
Mid-West—Ernest Meyers.
N. Calif.—Ralph Rambo.
North West—Earl Reed.
Ohio—R. E. Gingrich, Chas. W. Mayes.
Penn.—A. L. Lynn, J. L. Gingrich.
S. Calif.—L. S. Bauman, A. J. McClain.
S. East—Herman Koontz, Ed. Bowman.

COMMITTEE ON COMMITTEES

Chairman, R. D. Barnard; Wm. Clough, L. L. Grubb.

COMMITTEE ON CONFERENCE MEMBERSHIP

Chairman, Herman Hoyt; Walter Lepp, Randall Rossman, Hubert Finbrock, James Cook, Arnold Kriegbaum.

COMMITTEE ON FINANCE

Chairman, Ralph Rambo; Clifford Yount, Bryson Fetters.

COMMITTEE ON SPIRITUAL STATE OF THE CHURCHES

Illiokota—Harold Parks.
Indiana—Wm. Schaffer.
Mid-West—Ernest Meyers.
N. West—Earl Reed.
Ohio—Arthur Cashman.
Penn.—Kenneth Ashman.
S. Calif.—Albert Flory.
S. East—Bernard Schneider.

COMMITTEE ON CHRISTIAN EDUCATION

Chairman, Herman Hoyt; L. L. Grubb, Paul Bauman.

COMMITTEE ON RULES AND ORGANIZATION

Chairman, Chas. Ashman; Chas. Campbell, Robert Culver.

COMMITTEE ON RESOLUTIONS

Chairman, L. S. Bauman; Robert Culver, J. C. Beal, Homer Kent, R. E. Gingrich.

COMMITTEE ON THE MODERATOR'S ADDRESS

Chairman, A. V. Kimmel, R. H. Kettell, Norman Uphouse.

COMMITTEE ON CIVILIAN SERVICE

Chairman, Chas. Ashman, A. J. McClain, R. D. Barnard, R. D. Crees, Herman Koontz.

COMMITTEE ON CONFERENCE BOUNDARIES

Chairman, Herman Koontz; Homer Kent, A. V. Kimmel, Paul Bauman.

COMMITTEE ON CALENDAR OF FINANCIAL APPEALS.

Chairman, Wm. Clough; Donald Carter, Robert Ashman, George Kinzie, John Squires and one member from each cooperating Board.

COMMITTEE TO CHANGE NAME OF CONFERENCE

Chairman, Roy Patterson; L. S. Bauman, C. H. Ashman.

COMMITTEE ON SPECIAL FINANCIAL APPEAL

Chairman, L. S. Bauman; V. C. Kelford, Bernard Schneider, J. C. Beal, C. W. Mayes.

COMMITTEE ON BRETHREN HANDBOOK

Chairman, Herman Hoyt; C. H. Ashman, Chas. W. Mayes

COMMITTEE ON BUILDING

Chairman, L. S. Bauman; Executive Officers of Grace Seminary, The Brethren Home Mission Council, The Foreign Missionary Society The Brethren Missionary Herald Co., and three laymen named by the National Fellowship, viz.,—Cleve Miller, Lee T. Burkett, B. W. Kuhn.

NATIONAL BRETHREN BIBLE CONFERENCE

ORGANIZATION

PRESIDENT—Rev. Herman A. Hoyt, Winona Lake, Ind.

VICE-PRESIDENT—Rev. Donald F. Carter, 2451 3rd St., La Verne, Calif.

SECRETARY—Rev. John Aeby, 3326 S. Calhoun St., Ft. Wayne, Ind.

TREASURER—Mr. Wesley I. Miller, Goshen, Ind.

THE NATIONAL FELLOWSHIP OF BRETHREN MINISTERS

EXECUTIVE COMMITTEE

CHAIRMAN—Rev. R. D. Barnard, 141 N. Orchard Ave., Dayton, Ohio.

VICE-CHAIRMAN—Rev. A. L. Lynn, Lyray Hotel, Johnstown, Pa.

RECORDING SECRETARY—Rev. Norman Uphouse, 61 Cliff St., Dayton, O.

FINANCIAL SECRETARY—Rev. A. D. Cashman, 543 Sandusky St., Ashland, O.

TREASURER—Rev. Wm. Steffler, 354 E. Sheldon St., Philadelphia, Pa.

NOMINATING COMMITTEE

Rev. Robt. Ashman, chairman, 12 So. Clay St., Peru, Ind.

Rev. H. S. Parks, Garwin, Iowa.

Rev. R. E. Gingrich, Ellet, Ohio.

MEMBERSHIP COMMITTEE

Rev. Russell Williams, chairman, Box 67, New Troy, Mich.

Rev. Arnold Kriegbaum, 348 1st St., Fillmore, Calif.

Rev. E. W. Reed, Sunnyside, Wash.

PROGRAM COMMITTEE

Rev. A. V. Kimmell, chairman, 2259 N. 10th St., Philadelphia, Pa.

Rev. Bernard Schneider, 3318 16th St., N. E., Washington, D. C.

Rev. Wm. Schaffer, Jr., Berne, Ind.

COMMITTEE ON CODE OF REGULATIONS

Rev. Herman W. Koontz, chairman, 105 Otterview Ave., Roanoke, Va.

Rev. L. L. Grubb, 507 W. Wilson Blvd., Hagerstown, Md.

Rev. Ralph Rambo, 708 Virginia St., Modesto, Calif.

MINUTES

The National Fellowship of Brethren Ministers met in its first regular session of the year 1942 in the Chapel of the Inn at 8:35 A. M., Tuesday, Sept. 1, with Bro. R. D. Barnard, presiding.

Brother Walter Lepp led the assembly in two songs, "Faith of Our Fathers" and "Revive Us Again". Brother Arthur Cashman read from Psalm 145 and led the group to the throne of Grace in prayer.

A period of praise, prayer and testimony for the blessings of grace and fellowship during this past year was led by Chairman Barnard.

Brethren Sheldon, Kimmel, Ashman, Beal, Culver and Barnard then spoke in memoriam concerning the love, compassion, tolerance and the spirit of prayer exemplified in the lives of brother and sister Gribble, our two pioneer missionaries in Africa.

Brother Herman Koontz then suggested that definite time for prayer in behalf of Brother McClain should be set. A motion prevailed that the chairman choose such a time.

Brother Koontz closed the meeting with a prayer of thanksgiving for the service of the Gribbles on our African field.

Respectfully submitted,

L. L. GRUBB.

The National Fellowship of Brethren Ministers met in its second regular meeting of the year 1942 in the Chapel in the Inn at 8:35 A. M. with Brother R. D. Barnard presiding.

Brother Glenn O'Neil led in the opening songs. Brother John Squires then led in the devotions reading 2 Tim. 2:1-15. The minutes were then read and approved.

Miss Mabel Donaldson was granted a privilege and spoke briefly of the Sisterhood work, asking for information regarding the number of societies, their nature and officers.

Brother John Aeby then reported, as financial secretary, for the Group Insurance Committee. A motion prevailed that his report be received for consideration. A motion prevailed that the chairman appoint a committee to study the insurance problem, the committee being as follows: C. H. Ashman, Paul Davis, Norman Uphouse, John Aeby, Leo Polman, Elias White, Bryson Fetters consultant member.

Brother A. V. Kimmel introduced Brother Peter Stover of Philadelphia, who was welcomed by the Fellowship. Brother Ralph Rambo then introduced Brother Marvin Goodman who was likewise extended the privileges of the Fellowship.

The Chairman instructed the Program Committee to be prepared with the order of business for the next regular session.

Brother Sewell Landrum led in the closing prayer.

Respectfully submitted,

L. L. GRUBB.

The National Fellowship of Brethren Ministers met in regular session at the Chapel of the Inn at 8:35 A. M., Sept. 3, 1942, with R. D. Barnard presiding.

Brother Keith Altig led the group in singing "Revive us Again" and "My Faith Looks Up to Thee". Brother J. E. Patterson read from Titus, chapter 2 and led in prayer.

Brother C. H. Ashman presented a partial report of the Insurance Committee. A motion prevailed to receive the report and continue the committee.

A motion prevailed that the Nominating Committee be instructed to bring in a report on the election of officers at the next regular session.

Brother Herman Hoyt made a brief report concerning the material for a contemplated handbook. Supplemental information was presented by Brother C. H. Ashman as a member of the Committee. A brief discussion followed. A motion prevailed that the Handbook Committee make the material in its present form available to all ministers and interested parties.

Upon motion to adjourn, Brother R. Paul Miller led in the closing prayer.

Respectfully submitted,

L. L. GRUBB.

The National Fellowship of Brethren Ministers met in regular session at the Chapel of the Inn, 8:35 A. M., Sept. 5, 1942, with Chairman Barnard presiding.

Brother Norman H. Uphouse led the song entitled "My Jesus I Love Thee". Brother V. C. Kelford then led the group in the recitation of Psalm 1 which was followed by a brief prayer.

The minutes of the previous meeting were read and approved.

The Chairman called for introductions. Brother Arthur Cashman introduced Brother Paul McCullough of Homerville. Brother Herman Koontz introduced Brother R. E. Richardson of Roanoke, Va. Brother Kettel introduced Ernest Myers, all of whom gave greetings to the Fellowship.

The Chairman called for a report of the Membership Committee. Brother Rossman reported that the Committee would receive members at once.

Brother Aeby reported for the Nominating Committee. Since the eligibility in membership was uncertain, a motion prevailed that the election be postponed to the next regular session.

Brother C. H. Ashman reported for the Insurance Committee. A motion prevailed to receive the report for consideration. A motion prevailed that the following recommendations be adopted:

Whereas the response to the Group Insurance Plan has been insufficient to meet the quota requirements, and

Whereas some included in last year's insurance have expressed their decision to withdraw, and

Whereas the degree of uncertainty relative to the continuance of the plan is ever present

We therefore recommend that the Group Insurance be discontinued.

A motion prevailed that the matter of insurance and the Committee be discontinued.

A motion carried to adjourn.

Respectfully submitted,

L. L. GRUBB.

The National Fellowship of Brethren Ministers met in regular session at 8:35 in the Chapel of the Inn, Sept. 5, 1942 with Chairman Barnard presiding.

Brother Robert Miller led in "My Jesus I Love Thee" and "What a Friend we Have in Jesus". Brother Paul Dick read 1 Thess. 5:8-18 and led in prayer.

The minutes were read and approved.

The Chairman called for a report from the Membership Committee. Brother A. D. Cashman reported a list of names of those who have paid their membership fee. The motion prevailed that the report be adopted.

Bro. John Aeby reported for the Nominating Committee. A motion prevailed that all nominations be closed. The results of the election are as follows: Chairman, R. D. Barnard; Vice Chairman, A. L. Lynn; Rec. Sec., Norman H. Uphouse; Treas., Wm. Steffler; and Fin. Sec., A. D. Cashman.

Brother Clough reported a balance of $17.53 in the treasury.

A motion carried that this Fellowship authorize the organization of an association separate and distinct from this fellowship to be known as the National Brethren Benefit Association, whose membership shall be composed of all ministers, licensed or ordained, missionaries and ministerial students holding their membership within the Brethren church who desire mutual protection.

A motion prevailed that we instruct our financial secretary to issue a call for membership in the National Fellowship Mutual Benefit Association.

A motion prevailed that the Executive Committee prepare certificates of ordination to be available throughout this year.

A motion prevailed that any reserve left in the Insurance Fund be turned over to the new Mutual Benefit Fund.

A motion prevailed that expenses involved in the prosecution of the group insurance plan be paid. The amount was $6.32.

The Chairman extended a privilege to Chaplain Pine to speak on the relationship of the local pastor to the chaplain's work.

The motion carried to adjourn to 3:00 P. M. in the Chapel of the Inn.

Respectfully submitted,

L. L. GRUBB.

A special meeting of the National Fellowship of Brethren Ministers was called to order by Chairman Barnard at 3:00 P. M.

Brother Mayes led the group in songs. Brother Mark Malles led in the devotions.

The Minutes were read and approved.

The Membership Committee reported 66 members by Brother A. D. Cashman.

The motion prevailed to instruct the Membership Committee to contact previous men who are not in. Amended to read that the treasurer contact previous members who have not paid.

A motion was made to reconsider the motion having to do with the name National Brethren Benefit Association. Carried. A motion was made and carried to adopt the name BENEFIT ASSOCIATION OF THE NATIONAL FELLOWSHIP OF BRETHREN MINISTRIES.

A motion prevailed that the Chairman appoint a Nominating, Membership, Code of Regulations and Program committee.

A motion prevailed to extend a vote of thanks to the Insurance Committee for work. (It was understood that Mr. Bryson Fetters was included).

A motion prevailed that the Program Committee be instructed to coordinate dispensing of business and spiritual discussion in open forum.

A motion prevailed that the Program Committee be instructed to appoint men to prepare papers on the suggestions found in the Retiring Moderator's address.

The minutes were approved as read.
The motion carried to adjourn.
Brother Herman Baerg closed with prayer.

Respectfully submitted,

L. L. GRUBB.

THE BRETHREN HOME MISSIONS COUNCIL

OFFICIARY

PRESIDENT—Mr. Roy A. Patterson, 1203 American Bldg., Dayton, O.

VICE-PRESIDENT — Mr. R. E. Donaldson, 4328 Garrison St., Washington, D. C.

SECRETARY—Rev. R. Paul Miller, 125 N. Jefferson St., Berne, Ind.

TREASURER — Rev. Wm. H. Schaffer, 30 W. Franklin St., Berne, Ind.

OFFICE SECRETARY—Miss Louise Kimmel, 125 N. Jefferson St., Berne, Ind.

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Term ending 1943

Mr. Roy A. Patterson, Dayton, Ohio.
Rev. Earl Reed, Sunnyside, Wash.
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Mr. Charles Croker, Philadelphia, Pa.

Term ending 1944

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Mr. Cleve G. Miller, Waterloo, Iowa.
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Mrs. R. D. Barnard, Dayton, Ohio.

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Rev. Geo. E. Cone, Bellville, Ohio.
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Mr. George Hocking, Long Beach, Calif.

HOME MISSION DIRECTORY

Bellflower, Calif.—1st Brethren Church; Rev. Jesse Hall, 531 Los Angeles Ave., Bellflower, Calif.

Clayhole, Ky.—Clayhole Brethren Church; Rev. Sewell Landrum, Clayhole, Ky.

Cleveland, Ohio—First Brethren Church; Rev. Walter A. Lepp, 2706 Noble Rd., Cleveland Heights, Ohio.

Compton, Calif.—First Brethren Church; Rev. Ralph Colburn, 1005 E. Rose St.,

Dayton, Ohio—North Riverdale Brethren Church; Rev. Norman Uphouse, 61 Cliff St., Dayton, Ohio.

Flora, Indiana—Grace Brethren Church; Rev. Donald Bartlett, Winona Lake, Ind.

Fremont, Ohio—Grace Brethren Church, Rev. Robert D. Culver, 615 Union Place, Fremont, Ohio.

Hagerstown, Md.—Grace Brethren Church, Rev. L. L. Grubb, 517 W. Wilson Blvd., Hagerstown, Md.

Juniata, Pa.—Juniata Brethren Church; Rev. Harold O. Mayer, 321 8th Ave., Juniata, Altoona, Pa.

Los Angeles, Calif. — Third Brethren Church, Rev. Conard Sandy, 6161 Allston St., Los Angeles, Calif.

Mansfield, Ohio—Grace Brethren Church; Rev. Arthur Cashman, 349 Ohio St., Mansfield, Ohio.

Modesto, Calif.—First Brethren Church, Modesto, Calif; Rev. Ralph Rambo, 708 Virginia Ave., Modesto, Calif.

New Troy, Mich.—New Troy Brethren Church; Rev. Russell Williams, New Troy, Mich.

Osceola, Ind.—Bethel Brethren Church; Rev. Robert Hill, Osceola, Ind.

Pearisburg, Va.—Bible Class; Taught by Rev. Herman Koontz, 105 Otterview Ave., Roanoke, Va.

Spokane, Wash.—First Brethren Church; Rev. Ruskin Garber, 402 W. Montgomery St., Spokane, Wash.

Tracy, Calif.—First Brethren Church; Rev. Tom Hammers, Box 724, Tracy, Calif.

Waterloo, Iowa—Grace Brethren Church; Dr. J. C. Beal, 1760 Williston Ave., Waterloo, Iowa.

Winchester, Va.—First Brethren Church, Rev. Paul E. Dick, 649 Berryville Ave., Winchester, Va.

Wooster, Ohio—First Brethren Church; Rev. John Squires, 536 N. Market St., Wooster, Ohio.

FINANCIAL STATEMENT

June 30, 1941 - June 30, 1942

GENERAL FUND

Bal. in fund June 30, 1941....	$ 3,638.53	
Received during year.....	34,469.92	
	$38,108.45	
Disbursed during year.....	28,379.48	
Bal. in fund June 30, 1942....	$ 9,728.97	$ 9,728.97

*DISTRICT MISSION FUND

Bal. in fund June 30, 1941....	$ 139.24	
Received during year.....	2,147.07	
	$ 2,286.31	
Disbursed during year.....	1,954.16	
Bal. in fund June 30, 1942....	$ 332.15	$ 332.15

*(These funds are sent to the Council as a forwarding agency and are not checked against our budget.)

B. S. L. V. STUDENT AID FUND

Bal. in fund June 30, 1941	$ 154.76	
Received during year	5.00	
	$ 159.76	
Disbursed to B. S. L. V. treas.	159.76	
Bal. in fund June 30, 1942	$ 00.00	$ 00.00

PRUDENTIAL FUND

Bal. on hand June 30, 1941	$200.00	
Transferred to general fund	200.00	
Bal. in fund June 30, 1942	$ 00.00	$ 00.00

JEWISH MISSION FUND

Bal. on hand June 30, 1941	$ 178.31	
Received for L. A. Jewish Missions during year	4,625.27	
Received for Imhoff Mission during year	254.78	
Received for Gittell Jewish work during year	10.00	
Total received	$ 5,068.36	
Disbursed to Am. Bd. of Miss. to Jews	$4,631.40	
Disbursed to Imhoff Mission	254.78	
Disbursed to Gittel Mission	10.00	
Total Disbursed	$4,896.18	4,896.18
Total in fund June 30, 1942	$ 172.18	$ 172.18

ANNUITY FUND

Bal. in fund June 30, 1941	$ 300.00	
Received during year	1,100.00	
Total in fund	1,400.00	
Amount invested	1,400.00	
Bal. in fund June 30, 1942	00.00	$ 00.00

OSCEOLA FUND

Bal. in fund June 30, 1941	$ 72.00	
Received during year	189.13	
Total in fund June 30, 1942	261.13	$ 261.13

INTEREST FUND

Received in Interest during year	$ 99.48	
Transferred from general fund	105.03	
	204.51	
Disbursed on payment of interest on annuity and loans	204.51	
Bal. in fund June 30, 1942	00.00	$ 00.00

RESERVE FUND

Amount in reserve fund June 30, 1942	$ 1,000.00	1,000.00
Total Balance of all funds on hand June 30, 1942		$11,494.43
Total receipts of all funds except annuity, for fiscal year ending June 30, 1942		$41,751.17

CERTIFICATE OF THE AUDITOR

I hereby certify, that I have audited the books of The Brethren Home Mission Council, Inc., for the fiscal year ending June 30, 1942, and in my opinion, the foregoing statements of receipts and disbursements are correct statements for the period mentioned.

E. W. BAUMGARTNER, Cashier,

First Bank of Berne, Berne, Ind.

The following are the points to which financial aid has been given by The Brethren Missions Council, Inc., during the period June 30, 1941 - June 30, 1942.

Location	
Bellflower, Calif.	$ 499.92
Compton, Calif.	750.00
Glendale, Calif.	124.98
Los Angeles, Calif. 3d	630.00
Modesto, Calif.	2,050.00
Tracy, Calif.	921.54
San Diego, Calif.	1,025.00
Waterloo, Iowa	662.85
Flora, Indiana (Grace)	919 92
Clayhole, Ky.	1,356.52
Hagerstown, Md. (Grace)	2,197.00
New Troy, Mich.	499.92
Cleveland, Ohio	1,414.48
Fremont, Ohio	519.96
Dayton, Ohio (North Riverdale)	1,488.91
Wooster, Ohio	1,768.02
South Mansfield and Lodi, Ohio	150.00
Juniata, Pa.	703.62
Winchester, Va.	632.84
	$18,315.48

FIELD WORK

Mileage covered 25,316	$ 1,018.15	
Allowance to field secretary	$ 1,735.75	
	$ 2,753.90	$ 2,753.90
Grand total spent for mission points and Evangelism		$21,069 33

REPORT SHOWING OFFERINGS ACCORDING TO DISTRICTS

District	1940-1941	1941-1942	Increase
East Central Dist. (Ohio)	$ 2,349.51	$ 3,218.82	$ 869.11
Central Dist. (Ind., Mich., Ky., S. Ohio)	4,469.81	5,983.57	1,513.76
Eastern Dist. (Pa., W. Va., N. J.)	5,102.65	6,495.68	1,393.03
Southeast Dist. (Va., Md., Tenn.)	3,340.96	3,993.02	652.06
Mid West Dist. (Ia, Ill., Kans., Nebr.)	1,173.35	1,296.88	123.53
Southern Calif. Dist.	6,861.06	10,320.57	3,459.51
Northwest Dist. (Wash.)	310.26	494.12	183.86
Misc. Isolated	12.00	16.00	4.00
Totals	$23,619.60	$31,818.46	$ 8,198.86

Receipts from Other Sources

	1940-1941	1941-1942
Conference offering	$ 255.00	$ 332.77
Interest on savings	54.96	99.48
Field work	470.70	781.46
Wooster bldg. payments	160.00	40.00
Prudential fund transferred to general fund		200.00
Central District Missions, sale of church		200.00
Berne, Ind. Dist. Miss.	45.00	2.00
Lake Odessa, Mich., Dist. Miss.	21.54	30.53
Clay City, Ind. Dist. Miss.		2.00
Dayton, Ohio Dist. Miss.	58.60	
Clayhole, Ky. clothing sales	191.14	420.00
Flora, Ind. Dist. Miss.		19.00
Ft. Wayne, Ind. Dist. Miss.	50.00	
Ft. Wayne, Ind. refund		208.30
Peru, Ind. Dist. Miss.	28.10	18.85
Sharpsville, Ind. Dist. Miss.	10.00	110.00
River Park, South Bend, Ind. Dist. Miss.	75.27	
Pike Brethren Church, Mundy's Corner, Pa. Dist. Miss.		130.00
Conemaugh, Pa. Dist. Miss.	55.00	
Johnstown, Pa. 1st Brethren Dist., Miss.	11.00	
Philadelphia, Pa. 1st Dist. Miss.	5.00	
Philadelphia, Pa. 3rd Dist. Miss.	143.50	
Kittanning, Pa. Dist. Miss.	29.50	
Limestone, Tenn. Dist. Miss.	5.00	
Sunnyside, Wash. Dist. Miss.	10.00	10.00
Sunnyside, Wash. Foreign Miss.		15.00
Mundy's Corner, Pa. B. S. L. V. St. Aid Fund	61.91	
Dayton Trust Fund	2,635.00	
Clayhole, Ky. Insurance collected	10.75	
Garwin, Ia. (Pearson's Mission)	5.00	
Waterloo, Ia. bus	145.00	
Clay City, Ind. (Dunnings)	5.40	
Hagerstown, Md. (radio)	48.30	240.20
Washington, D. C. Ch. Extension		115.00
Long Beach, Calif. 1st Dist. Miss.	1,542.50	389.49
Whittier, Calif. Dist. Miss.		500.00
Whittier, Calif. Nat. C. E.		25.00
Waynesboro, Pa. (radio)	40.00	
Long Beach, Calif. (Naples)		16.00
Long Beach, Calif. (Leal)	25.00	
Rittman, Ohio Dist. Miss.	6.16	
Reserve Fund	1,000.00	
National W. M. C.	571.65	672.02
National S. M. M.		150.00
Refund to Allentown, Pa.		50.00
Sundry	35.46	20.53
Totals	$ 7,811.44	$ 4,798.53
Grand Total Inc.	$31,431.04	$36,616.99
Net Increase	$ 5,185.95	

THE TEN LEADING CHURCHES IN THE OFFERINGS FOR THE FISCAL YEAR 1941-1942

1.	Long Beach, Calif. 1st	$3,119.75
2.	Dayton, Ohio 1st	1,962.62
3.	Los Angeles, Calif. 2d	1,550.41
4.	Washington, D. C.	1,253.56
5.	Johnstown, Pa. 1st	1,237.43
6.	Berne, Ind. (Bethel)	1,182.00
7.	Whittier, Calif.	1,075.24
8.	Fort Wayne, Ind.	1,045.98
9.	Roanoke, Va. (Ghent)	1,038.45
10.	Waynesboro, Pa.	973.78

THE BRETHREN MISSIONARY HERALD COMPANY, INC.

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EDUCATIONAL—Dr. Alva J. McClain, Winona Lake, Ind.

HOME MISSIONS—Rev. R. Paul Miller, 125 N. Jefferson St., Berne, Ind.

WOMEN'S MISSIONARY COUNCIL—Mrs. R. E. Gingrich, Box 336, Ellet, O.

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Rev Homer A. Kent, Winona Lake, Ind.

Dr. Paul R. Bauman, 7000 Miramonte Blvd., Los Angeles, Calif.

Editorial Committee

CHAIRMAN—Rev. R. E. Gingrich, Box 336, Ellet, O.

Mrs. Roy Patterson, 608 Yale Ave., Dayton, O.

Rev. Thomas Hammers, P. O. Box 724, Tracy, Calif.

COMPARATIVE REPORT

August 15, 1942.

	1940 9 Months	1941 12 Months	1942 12 Months
Gross Receipts	$12,182.88	$20,855.74	$27,530.02
Gross Disbursements	8,787.49	14,092.99	17,537.90
Brethren Herald Subscriptions	1,958.36	2,238.72	3,226.19
Publication Offerings	1,410.03	1,723.11	2,122.40
Com. Goods Books and Bible Sales		4,034.96	7,229.02
Com. Goods S. S. Literature & Supplies	3,229.45	4,671.56	5,108.54
Sunday School Literature (our Publications)	2,568.82	3,354.28	3,526.32
Tracts, Booklets and Folders		40.49	222.08
Total Gross Profits	4,705.95	6,762.75	9,992.12
Less Operating Expense	3,318.04	5,241.98	6,161.59
NET PROFIT	1,387.91	1,520.77	3,830.53

BALANCE SHEET

Bank Account	$ 122.35	$ 761.89	$ 2,593.67
Cash on hand		122.35	47.37
Accounts Receivable	544.90	600.75	2,036.31
Furniture and Fixtures	20.88	185.29	479.51
Sunday School Inventory	5,753.30	5,621.94	9,015.82
Com. Goods Inventory Books & Bibles, Etc.	54.59	365.84	1,194.48
Tracts, Booklets etc. Inventory		17.65	127.34
Capital Investment	5,575.38	7,114.65	10,822.83
Accounts Payable	425.64	561.06	671.67
Notes Payable	525.00		
Annuity Account (Received)			1,000.00

OPERATING STATEMENT AND BALANCE SHEET

Year To Date, Aug. 15, 1942.

Incomes	Yr. to Date	
Brethren Missionary Herald	$ 3,226.19	
Co-Operative Boards	6,095.47	
Public Offering	2,122.40	
		$11,444.06
Less Costs		6,732.39
Gross profit		4,711.67
Com. Goods B. B. Sales	7,229.02	
Com. Goods B. B. Costs	5,563.20	1,665.82
Com. Goods S. S. S. Sales	5,108.54	
Com. Goods S. S. S. Costs	3,198.97	1,909.57
S. S. Literature Sales	3,526.32	
S. S. Literature Costs	1,955.66	1,570.66
Books, Tracts Sales	222.08	
Books, Tracts Costs	87.68	134.40
Total Gross		9,992.12
Less Operating Expense		6,161.59
Net Profit		3,830.53

Balance Sheet

	Dr.	Cr.
Bank Account	$ 2,593.67	
Cash on hand	47.37	
Accounts Receivable	2,036.31	
Furniture & Fixtures	479.51	
S. S. Literature, Inventory	6,015.82	
Com. Goods, Inventory	1,194.48	
Books and Tracts	127.34	
Capital Investment		$10,822.83
Accounts Payable		671.67
Annuity Acct.		1,000.00
	$12,494.50	$12,494.50

Audited and compiled by

O. L. Fawley, Accountant.

* * * * *

SUSTAINING MEMBERS OF THE BRETHREN MISSIONARY HERALD CO., INC.

August 16, 1941 to August 15, 1942

Sustaining members are in reality the stockholders of The Brethren Missionary Herald Co. Memberships are given to those giving $5 or more within the fiscal year, which entitles each member to voting power for the same period. All gifts make possible the enlargement of our ministry through the printed page. Send your gifts to The Brethren Missionary Herald Co. Inc., 3326 S. Calhoun St., Ft. Wayne, Ind.

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Hamblin, Miss Lois, Roanoke, Va.
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Hammers, Rev. Thomas, Tracy, Calif.
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Marmony, Mr. or Mrs. Franklin, Waynesboro, Pa.
Hastings, Edmund, Lodi, Calif.
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Heefner, Mr. or Mrs. W. B., Waynesboro, Pa.
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Hoover, Mrs. M. M., Dayton, Ohio.
Horner, M. E., Winona Lake, Ind.
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Houk, H. B., Rittman, Ohio.
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Hunt, True, Berne, Ind.
Jacobs, Melvin, Fremont, Ohio.
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Johnson, Mrs. C. W., Whittier, Calif.
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Kunkler, Mr. or Mrs., Rittman, Ohio.
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McCall, Mr. and Mrs. Chester, Los Angeles, Calif.
McClain, Alva J., Winona Lake, Ind.
McFarland, C. A., Bell, Calif.
McKeefery, Mrs. Anna, Philadelphia, Pa.
McNeill, Mrs. Paul, South Gate, Calif.
Malles, Rev. Arthur, Kittanning, Pa.
Manherz, Mr. or Mrs. Walter B., Washington, D. C.
Marksbury, Mr. or Mrs. K., Los Angeles, Calif.
Martin, Mr. or Mrs. Ballas, Los Angeles, Cal.
Merrick, Robert L., Washington, D. C.
Miller, Anna, Grafton, W. Va.
Miller, Mr. and Mrs. F. B., Cleveland, Ohio.
Miller, Mr. or Mrs. Harry E., Shannon, Ill.
Miller, Miss Helen, Listie, Pa.
Miller, Miss Jean, Cleveland, Ohio.
Miller, Wm. R., Johnstown, Pa.
Miner, Calvin L., Hagerstown, Md.
Minnich, Mrs. Lulu B. Waynesboro Pa.
Mishler, Marie Akron, Ohio.
Moore, Mrs. Edna, Cleveland, Ohio.
Moore, H. Leslie, Johnstown, Pa.
Morris, Miss Jo L., Anderson, Ind.
Mostoller, Mrs. N. E., Listie, Pa.
Moulton, Mr. I. J., Los Angeles, Calif.
Mueller, Mr. and Mrs. D. P., San Diego, Cal.
Myer, E. A., Flora, Ind.
Myers, Estella, Africa.
Myers, C. Frank, Hagerstown, Md.
Meyers, Rev. and Mrs. J. Frank, Allentown, Pa.
Myers, Glen, Willshire, Ohio.
Myers, Mr. or Mrs. John R., Williamsburgh, Ia.
Needham, Jennie, Whittier, Calif.
Nevegold, Mr. or Mrs. R. W. Jr., San Diego, Cal.
Newcomer, B. F., Washington, D. C.
Nichols, Lucile B., Chicago, Ill.
Noon, Byran, Johnstown, Pa.
Nowag, Rev. N. W., Johnstown, Pa.

Osborn, E. M., Fort Wayne, Ind.
Owens, William, Long Beach, Calif.
Painter, Mrs. Robt. L., Covington, Va.
Parks, Harold, Garwin, Iowa.
Parr, Archie, Berne, Ind.
Parr, Mark, Berne, Ind.
Parr, M. E., Decatur, Ind.
Parr, Pearl, Berne, Ind.
Patterson, Mr. and Mrs. Roy, Dayton, Ohio.
Peiffer, Mr. and Mrs. Harry G., Waynesboro, Pa.
Pence, Miss Mary, Limestone, Tenn.
Peterson, Mr. or Mrs., Los Angeles, Calif.
Polman, Rev. and Mrs. Leo, Fort Wayne, Ind.
Pose, Arthur L., Alexandria, Va.
Prichard, Mrs. H. J., Falls City, Nebr.
Price, Mrs. T. W., Fremont, Ohio.
Pryor, George, Ellet, Ohio.
Purdy, Chas. D., Los Angeles, Calif.
Puterbaugh, Mrs. W. L., Milledgeville, Ill.
Putman, Mr. or Mrs. Wade, Cleveland, Ohio.
Putt, Mrs. J. Harold, Roanoke, Va.
Rambo, Ralph, Modesto, Calif.
Raum, Mr. or Mrs. Lee, Washington, D. C.
Redinger, S. G., Grove City, Pa.
Reese, E. Gerald, Hagerstown, Md.
Reichelt, Elizabeth, Philadelphia, Pa.
Reuter, C. E., Los Angeles, Calif.
Rice, Frank, Delphi, Ind.
Richardson, Mr. and Mrs. K. E., Roanoke, Va.
Richardson, Ruth, Roanoke, Va.
Riley, Mr. and Mrs. Hagerstown, Md.
Roberts, Mrs. S. L., Spokane, Wash.
Robertson, Mrs. Lucie E., Black Mts., N. C.
Robinson, Roy, Whittier, Calif.
Rock, Mr. Melvin, Waynesboro, Pa.
Rodgers, Marlie M., Conemaugh, Pa.
Rosenberger, Mr. H. J., Waynesboro, Pa.
Roskuski, Chas. A., South Bend, Ind.
Rough, Mr. and Mrs. E. H., Whittier, Calif.
Runyon, Mr. or Mrs. F. I., Los Angeles, Calif.
Runyon, Mr. and Mrs. Ray, Los Angeles, Calif.
Schlegel, John U., Huntington Pk., Calif.
Schmitt, S. P., Los Angeles, Calif.
Schneider, Rev. Bernard N., Washington, D. C.
Scow, Oliver, Avenal, Calif.
Shively, Clarence B., Huntington Pk., Calif.
Sickel, Rev. C. L., South America.
Siefer, Mrs. Wm. A., Brookville, Ohio.
Simmons, Chas. F., Conemaugh, Pa.
Simmons, Rev. Phillip, Fremont, Ohio.
Skiles, Harry L., Casper, Calif.
Slaybaugh, T. E., Rittman, Ohio.
Smith, Chas. W., San Diego, Calif.
Smith, Mr. and Mrs. Wayne, Washington, D. C.
Smitherman, Mrs. Gladys, Puente, Calif.
Smitley, Cecil, Geneva, Ind.
Snider, Mrs. C. K., Roaring Springs, Pa.
Staines, Mr. B. L., Waynesboro, Pa.
Stevens, Bertha, Fort Wayne, Ind.
Stickler, Mr. or Mrs. H. P., Hagerstown, Md.
Stoner, M., San Bruno, Calif.
Strong, Mrs. Edgar, Clarksville, Mich.
Stroud, Mr. or Mrs. Harry E., Whittier, Cal.
Stuber, Mrs. Vern, Peru, Ind.
Stultz, Mrs. Cecil, Woodstock, Va.
Svelmoe, Gordon W., San Diego, Calif.
Sweeny, Mr. or Mrs. Geo., Waynesboro, Pa.
Tomkin, Elmer, Washington, D. C.
Tibbals, Dr. J. W., Panora, Iowa.
Tice, Rebecca, Washington, D. C.
Uphouse, Mrs. Norman, Dayton, Ohio.
Vernon, Mrs. Wm., Cleveland, Ohio.
Webb, Mr. Geo., Lynwood, Calif.
Wetzel, Fred, Los Angeles, Calif.
Whitney, Mrs. J. W., Lynwood, Calif.
Wiles, Mr. or Mrs., Washington, D. C.
Wiles, Chas. A., Norfolk, Va.
Williams, Mrs. Sarah, Udell, Iowa.
Wilson, Mr. and Mrs. Albert F., Uniontown, Pa.
Winters, Mrs. Oliver, Fremont, Ohio.
Wollard, Mr. or Mrs., Waynesboro, Pa.
Wood, Mrs. Ernest, La Habra, Calif.
Wood, Willis, A., Ely, Nevada.
Wormer, Mrs. L. E., Long Beach, Calif.
Yager, Mrs. Samuel, Decatur, Ind.
Yocky, Cliff, Long Beach, Calif.
Zimmerman, Elias, Los Angeles, Calif.
Zimmerman, Priscilla, Martinsburg, Pa.

LIFE MEMBERS

A gift of $100.00 or more by an individual gives the donor a life membership in the corporation.

Mr. and Mrs. Abe Bowman.....Long Beach, Calif., $1,000.00 annuity
Mr. Chester McCall.....Los Angeles, Calif., $100.00

* * * * *

SUMMARY OF ALL GIFTS

Our Sustaining Members and the total of their gifts are represented from the following states and countries:

	Number of Members	Amount of Gifts
California	76	$500.50
Pennsylvania	65	362.00
Ohio	45	235.00
Indiana	42	215.00
Illinois	5	86.00
Washington, D. C.	13	70.00
Virginia	12	67.85
Maryland	10	60.00
Tennessee	4	30.00
Iowa	6	30.00
Kansas	3	25.00
North Carolina	2	15.00
Africa	2	10.00
West Virginia	1	10.00
Canada	1	5.00
Michigan	1	5.00
Nebraska	1	5.00
New Jersey	1	5.00
South America	1	5.00
Washington	1	5.00

PUBLICATION OFFERINGS TAKEN AND SENT IN BY THE FOLLOWING CHURCHES

Cleveland, Ohio	$33.00
Fort Wayne, Ind.	90.00
La Verne, Calif.	17.50
Long Beach, Calif. (1st)	93.50
Los Angeles, Calif. (2nd)	45.00
Meyersdale, Pa.	9.30
Modesto, Calif.	9.23
Mundy's Corner, Pa.	8.04
Portis, Kansas	28.43
Roanoke, Va. (Red Hill)	5.00
San Diego, Calif.	19.20
South Gate, Calif.	8.35
Tracy, Calif.	8.71
Washington, D. C.	14.25
Waynesboro, Pa.	10.75

MISCELLANEOUS GIFTS

W. M. C. (Mrs. M. E. Malles, Pa.)	$ 5.00
Memorial (Mrs. R. Devlin, Pa.)	25.00
Alex Mack, Johnstown, Pa.	10.00
Y. P. Christian Endeavor, Johnstown	13.00
Total	$2,199.61

The Brethren Missionary Herald Company would appreciate your gift for publications this coming year. As funds are made available even greater work can be accomplished through the ministry of paper and ink publications. The company covets your earnest prayers on behalf of its work and workers. We shall be glad to represent your company and its interests in your church. Our Secretary of Publications, Rev. Leo Polman, wil be glad to present this work in your church. Write him for date.

THE BRETHREN MISSIONARY HERALD CO., Inc.,
Leo Polman, Secretary of Publications.

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PUBLICATIONS REPORT

Annual Meeting of the members of the Brethren Missionary Herald Company, Inc. was held Wednesday, Sept. 2, at 10:15 A. M., in the Auditorium, Winona Lake, Ind., with Herman A. Hoyt, the President of the Board of Trustees, presiding. The Scripture was read by Homer A. Kent, and prayer offered by Bernard N. Schneider. Brother L. L. Grubb presented to those present mimeographed copies of the names of contributors of $5.00 or more to the Company during the year. A motion prevailed that these contributors be accepted as members of the company. The minutes of last year's meeting were read and accepted.

Brother R. E. Gingrich reported the ballot election by mail this summer of three trustees to serve for three years, namely, Herman A. Hoyt, R. D. Crees, Tom Hammers. On June 22, 1942 a total of 269 ballots were mailed out; by August 22, 1942 just 129 had been returned, resulting in the above election.

The secretary read the minutes of the Board of Trustees, offering two names for nomination as members of the Board for 1943; namely, Rev. R. E. Gingrich of Ellet, Ohio, and Mr. S. W. Link, a layman from Ambridge, Pa., who is a member of our Cleveland Church. President Hoyt asked for additional nominations. After a period of waiting a motion prevailed that nominations be closed.

The secretary called the roll of all the trustees and employees of the company, and in turn each one present signed a statement reaffirming their belief in the "Message of the Brethren Ministry."

Both President Hoyt and Brother Polman expressed their appreciation for the services of the Editorial Office Secretary, Miss Grace Allshouse, who has just resigned her position to enter missionary work in Montana.

The annual report of the company was presented by Leo Polman, our Secretary of Publications, showing a large increase in the business of the company, substantial financial gains, and a greatly increased list of subscribers to the Brethren Missionary Herald Magazine. A motion prevailed the report of Bro. Polman be accepted. Meeting adjourned.

R. D. CREES,
Secretary of the Board of Trustees.

START THE NEW YEAR RIGHT - - - - - - -

RENEW YOUR SUBSCRIPTION TO THE

BRETHREN MISSIONARY HERALD

THE BRETHREN WOMEN'S MISSIONARY COUNCIL

SLOGAN FOR 1942-1943

Walking W. Working
More M. More
Closely C. Consistently

OFFICIARY

PRESIDENT—Mrs. Homer A. Kent, Box 102, Winona Lake, Indiana.
VICE PRESIDENT—Mrs. Melvin Fisher, Camden, Indiana.
RECORDING SECRETARY—Mrs. Arthur D. Cashman, Mansfield, Ohio.
FINANCIAL SECRETARY-TREASURER — Mrs. Arthur Nickel, Winona Lake, Indiana.
LITERATURE SECRETARY—Mrs. Herman Koontz, 105 Otterview Ave., Ghent, Roanoke, Va.
EDITOR—Mrs. R. E. Gingrich, Ellet, Ohio.

SCHEDULE FOR OFFERINGS FOR 1942-1943

SEPT., OCT., NOV.

National Expense Offering and Brethren Missionary Herald—Offerings to be sent in as soon as possible after November meeting and not later than January 31.

DEC., JAN., FEB.

Foreign Mission Offering—Offerings to be sent in as soon as possible after February meeting and not later than April 31.

MAR., APR., MAY

Grace Seminary Offering—Offering to be sent in as soon as possible after May meeting and not later than July 31.

JUNE, JULY, AUG.

Home Missions Offering—Offerings to be brought or sent to National conference.

RECOMMENDATIONS

WE RECOMMEND:

1. That "White Harvest Fields" be our theme for the year.
2. That we continue our slogan "Walking more closely—working more consistently."
3. That a consecration service for membership be observed by each council, preferably at the September meeting.
4. That all councils endeavor to use the Bible study and mission study provided by the National W. M. C.
5. That we urge all W. M. C. members to become subscribers to the Brethren Missionary Herald.
6. That we continue our contributions of clothing to the Clayhole, Kentucky mission.
7. That a portion of Home Mission money be used by the Home Missions Council in the support of Jewish work.
8. That Mrs. Raymond Gingrich, our W. M. C. editor, be appointed as our representative on the Publication Board.
9. That Mrs. Herman Koontz serve as Literature Secretary.
10. That Mrs. R. D. Barnard represent the W. M. C. on the Home Missions Council.
11. That the National President and the Financial Secretary-Treasurer represent us on the Foreign Missionary Board by request of that board.
12. That Mrs. Arthur Nickel be our Financial Secretary-Treasurer.
13. That Mrs. Edward Bowman continue as Prayer-Chairman.

NATIONAL W. M. C. OBJECTIVES 1942-1943

1. Regular Monthly Devotional Meetings.
2. Bible reading—minimum of 365 chapters a year.
3. Daily intercession for the missionaries in the field or upon furlough.
4. Larger emphasis upon soul-winning and personal testimony—using tracts whenever possible.
5. "Bible Truths," by Dr. A. J. McClain, to be used as a basis for Bible study.
6. Offerings must be sent at designated times in order to receive proper recognition.
7. Every District sponsoring a District project.
8. Four major offerings:

a. SEPT., OCT., NOV.

National Expense Fund	$ 400	
Missionary Herald	600	
Total		$1000

b. DEC., JAN., FEB.

Foreign Missions		
Bible Coach—S. A.	$ 500	
Aid to Sheldons while in the Seminary	500	
Total		$1000

c. MAR., APRIL, MAY

Grace Theological Sem.	$1000	
Total		$1000

d. JUNE, JULY, AUG.

Home Missions		
Clayhole Parsonage	$ 500	
Home Mission Council	500	
Total		$1000
GRAND TOTAL		$4000

9. All monies collected from "dime calendars" to be given to the General Fund. This money to be used as need arises.

THE FINANCIAL REPORT OF THE B. W. M. C.

For the year 1941-42

GENERAL REPORT

Funds	Amount
HOME MISSIONS	$ 985.62
NATIONAL EXPENSE	1,132.00
FOREIGN MISSIONS	1,053.15
GRACE SEMINARY	1,087.28
JEWISH MISSIONS	15.00
TOTAL	$4,273.05

DETAILED REPORT
HOME MISSIONS

To Clayhole Parsonage	$ 625.00
To Claude Pearson	200.00
To Printing Brethren Tract	100.00
To General Home Mission Fund	31.39
Balance for New Offering	18.92
Total	$ 985.62
Actual Home Mission Offering	$ 956.39

FOREIGN MISSIONS

To Emergency Offering	$ 10.00
To Morrill Offering (Conference)	42.76
To Africa	389.78
To South America	446.26
To Garner Hoyts from East Central Dist.	113.50
Silverware Fund for Africa	30.10
Balance for new year	20.75
Total	$1,053.15
Actual Foreign Mission Offering	$ 836.04

GRACE SEMINARY

To General Fund	$ 969.42
To Book Fund from the Pennsylvania District	116.23
Total	$1,085.65
Check refused at Bank	1.63
Final Total	$1,087.28
Actual Grace Seminary Offering	$ 969.42

NATIONAL EXPENSE FUND

Receipts

Balance July 31, 1941	$ 216.08
Conference Expense Offerings	99.21
Refund from Mrs. Kidder, former Editor	42.55
Administrative Offering	774.16
Total	$1,132.00

Disbursements

W. M. C. Folders	$ 15.00
Conference Programs	5.00
To Mrs. Kidder (gift)	35.00
To Mrs. Sheldon (gift)	4.98
To Mrs. Kent for supplies	15.00
To Mimeographing Constitutions	7.80
To Mrs. Kent for supplies for the new year	30.00
To Mrs. Koontz for cards and postage	5.15
To Mrs. Virts for postage	9.59
To Missionary Herald for Bible Records	2.50
To Herald Press Co. for Programs	12.50
To Herald Press Co. for Coin Collectors	85.00
To Missionary Herald for Publication	600.00
To Herald Press for Cuts and Half-Tones	6.50
To Herald Press Co. for Annual	7.50
Phone Call	1.10
To Mrs. Lorentz for Minute Book	6.00
To Front Cover for Herald	5.00
To W. M. C. Report Blanks	4.25
To Mrs. Lorenz for postage	6.00
Total	$ 863.87
Balance	$ 268.13

SUMMARY

Offerings

Home Mission Offering	$ 956.39
National Expense Offering	774.16
Foreign Mission Offering	836.04
Grace Seminary	969.42

Balances

Home Missions	$ 18.92
National Expense	268.13
Foreign Missions	20.75
Total	$ 307.80

Submitted by

MRS. H. W. KOONTZ,
Fin. Sec. Treas.

East Central District

WOMEN'S MISSIONARY COUNCIL

PRESIDENT—Mrs. A. D. Cashman, 349 Ohio St. Mansfield, Ohio.

VICE-PRESIDENT — Mrs. Walter A. Lepp, 270 Noble Road, Cleveland Heights, Ohio.

SECRETARY-TREASURER—Mrs. Charles Gammell 51 N. Main St., Rittman, Ohio.

PRAYER CHAIRMAN—Mrs. Lois Robinson, 110 Spangler Road, N. E., Canton, Ohio.

THE BRETHREN NATIONAL C. E. UNION

OFFICIARY

PRESIDENT—Rev. Robert Ashman (44), 12 S. Clay St., Peru, Ind.

VICE-PRESIDENT—Ray Runyan (44), 1427 E. 59th St., Los Angeles, Calif.

EXECUTIVE SECRETARY—Mrs. Paul E. Dick (45), 649 Berryville Ave., Winchester, Va.

TREASURER—Archie Parr (43), 165 Dearborn St., Berne, Ind.

NEWS EDITOR—Rev. Leo Polman (43), 3326 S. Calhoun St., Ft. Wayne, Ind.

LOOKOUT DEPARTMENT DIRECTORS—Rev. Arthur Malles (43), Kittanning, Pa.; Miss Ruth McClain (43), 1051 W. 81 Pl., Los Angeles, Calif.

PRAYER MEETING DEPARTMENT DIRECTORS—Bertha Kuhn (45), R. 1, Box 113, Seville, Ohio; Mrs. Phillip Simmons (44), Listie, Pa.

MISSIONARY DEPARTMENT DIRECTORS — Rev. Kenneth Ashman (44), Meyersdale, Pa.; Ralph Colburn (45), 930 Dayman St., Long Beach, Calif.

SOCIAL DEPARTMENT DIRECTORS—Miss Lena Kortemeier (45), 51 9th St., Oakland, Calif.; Chaplain Ernest Pine (43), 417 Infantry, 76th Division, Fort Geo. G. Meade, Md.

SOME THINGS TO REMEMBER

1. Send all REPORTS to the executive secretary, Mrs. Paul E. Dick, Winchester, Va.

2. Send all SOCIETY NEWS for the C. E. page to The Brethren Missionary Herald to our news editor, Rev. Leo. Polman.

3. Send all ORDERS FOR SUPPLIES to The Brethren Missionary Herald Co., 3326 S. Calhoun St., Ft. Wayne, Ind.

4. Send all MONIES for support of the National C. E. projects to the treasurer, Archie Parr, giving name of society and the designated project.

5. Send all general inquiries and problems to the President, Rev. Robert Ashman. Questions concerning departmental work should be sent to the nearest director of that department. We welcome YOUR PROBLEMS AND INQUIRIES.

6. Keep the projects and goals constantly before the society.

PROJECTS FOR 1942-1943

HOME MISSIONS—To be stressed during September, October and November—Goal $100. Purchasing hymn books and communion sets for mission churches.

FOREIGN MISSIONS—To be stressed during December, January, and February—Goal $450. Full support of our C. E. missionary, Rev. J. P. Kliever, in Africa.

CHRISTIAN ENDEAVOR PROMOTION—To be stressed during March, April, and May—Goal $350. Support of Christian Endeavor teachers in Brethren summer camps, Brethren Student Life Volunteers, C. E. promotional and extension work.

SERVICEMEN EVANGELISM—To be stressed during June, July and August—Goal $100. Aid to sailor evangelism through the work of Rev. Claude Pearson. Aid to Brethren men in service through the local societies.

JUNIOR C. E. PROJECT—Full support of Ann Celeste Kliever, our missionary baby in Africa—Goal $116.67.

GOALS

SPECIAL GOALS FOR PROJECT 1—Stressed during September, October, November:

1. Present home missions at least once each month during the quarter.

2. Present tithing at least once each month during quarter.

3. Offering or pledge for project and report sent in.

SPECIAL GOALS FOR PROJECT 2—Stressed during December, January, February:

4. Present foreign missions at least once each month during the quarter.

5. Observance of Brethren C. E. Day in month of February.

6. Offering or pledge for project and report sent in.

SPECIAL GOALS FOR PROJECT 3—Stressed during March, April, May:

7. B. S. L. V. presented at least once each month during the quarter.

8. Quiet hour presented at least once each month during the quarter.

9. Offering or pledge and report sent in.

SPECIAL GOALS FOR PROJECT 4—Stressed during June, July, August:

10. Servicemen evangelism presented once a month during the quarter.

11. Representative at Brethren summer camp, if one in the district.

12. Offering or pledge and report for quarter sent in.

SPECIAL GOALS TO BE ATTAINED DURING THE ENTIRE YEAR

13. Pre-prayer circle before C. E. meetings.

14. Representative at Brethren C. E. rally, whenever one is held in the district.

15. 25% of members having access to the C. E. page in The Brethren Missionary Herald.

16. A new member added to the society during the year.

17. Conducting some devotional meeting outside of the regular C. E. meetings, such as jails, hospitals, missions, etc.

18. Someone won to Christ by individual effort of society member.

19. Monthly news review before the society, and news report of your society sent to news editor at least once during the year.

20. 75% of your society members being members of National Brethren C. E. Union.

21. Above goals completed and all offerings or pledges and reports sent in by Aug. 15, 1943.

MRS. PAUL E. DICK,

Executive Secretary.

* * * * *

FINANCIAL REPORT

August 20, 1941 - August 20, 1942.

	General	Home Missions	Foreign Missions	Jewish & Sailors	B.S.L.V.	Totals
Kittanning, Pa. Int.				$ 2.00		$ 2.00
Washington, D. C., Sr.	$ 2.05					2.05
Victory Circle	17.65					17.65
Conference Session	15.11					15.11
Sale of Manuals	4.50					4.50
Canton, Ohio		5.00				5.00
Glendale, Cal. Adult	5.00					5.00
Waynesboro, Pa. Jr.		2.00				2.00
Leon, Iowa Sr.		2.00				2.00
Buena Vista, Va. Y. P.		3.75				3.75
Hagerstown, Md. Adult		3.00				3.00
Limestone, Tenn. Y. P.		3.00				3.00
Conemaugh, Pa. Sr.		6.50				6.50
Kittanning, Pa. Adult	2.00					2.00
1st Phila., Pa.	2.00					2.00
Long Beach 1st Y. P.	10.00					10.00
Long Beach 1st H. S.	2.50					2.50
Sale of Materials	9.20					9.20
Home Missions Council					$159.76	159.76
Berne, Ind. Y. P.		6.00				6.00
Philadelphia, Pa., 1st Int.	2.00					2.00
Fremont, Ohio Y. P.		2.00				2.00
Whittier, Cal.		4.00				4.00
Waynesboro, Pa.					10.00	10.00
Compton, Cal. Adult		5.00				5.00
Kittanning, Pa. Y. P.			2.00			2.00
Peru, Ind. Sr.		10.00				10.00
Buena Vista, Va. Y. P.			1.70			1.70
Uniontown, Pa. Y. P.		1.04				1.04
Limestone, Tenn. Y. P.			5.00			5.00
Berne, Ind. Sr.			8.15			8.15
Canton, Ohio			5.00			5.00
Peru, Ind. Sr.			10.00			10.00
Long Beach, 1st Jr. Hi.	5.00					5.00
Whittier, Cal.	8.00					8.00
Whittier, Cal.		25.00				25.00
San Diego, Cal. Y. P.		5.00				5.00
Dayton, Ohio Adult		5.73				5.73
Dayton, Ohio Adult			8.80			8.80
Long Beach, 1st Sr. Y. P.	15.00					15.00

Canton, Ohio				5.00		5.00
Berne, Indiana, Sr.					10.81	10.81
Peru, Indiana Sr.	2.00 (summer camps)					2.00
Dividend (Harter Bank)	11.11					11.11
Limestone, Tenn.	4.00					4.00
Canton, Ohio					5.00	5.00
Misc. Funds	35.00					35.00
Totals	$152.12	$89.02	$40.65	$ 7.00	$185.57	$593.06
Disbursements	85.55	41.25	15.39	38.15	40.00	220.34
Bal. on Hand Aug. 20, 1942	$ 66.57	$47.77	$25.26	$31.15 (over drawn)	$145.57	$372.72

Balance on Hand August 20, 1941 $118.70
Balance on Hand August 20, 1942 $372.72
ERNEST F. PINE, Treasurer.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

OFFICIARY

PRESIDENT—Rev. A. V. Kimmell, 2259 N. 10th St., Philadelphia, Pa.

SECRETARY-TREASURER—Dr. Louis S. Bauman, 1925 E. 5th St., Long Beach, Calif.

CANDIDATE SECRETARY—Dr. Alva J. McClain, Winona Lake, Ind.

EDITOR—Dr. Louis S. Bauman, 1925 E. 5th St., Long Beach, Calif.

OFFICE SECRETARY — Miss Geraldine Judd, 1925 E. 5th St., Long Beach, Calif.

BOARD OF TRUSTEES

Term Ending 1943

Dr. Alva J. McClain, Winona Lake, Ind.
Dr. Louis S. Bauman, Long Beach, Calif.
Rev. Chas. W. Mayes, Ashland, Ohio.

Term Ending 1944

Rev. A. K. Kimmell, Philadelphia, Pa.
Rev. C. H. Ashman, Whittier, Calif.
Rev. Herman W. Koontz, Roanoke, Va.

Term Ending 1945

Rev. R. D. Barnard, Dayton, O.
Rev. Homer A. Kent, Winona Lake, Ind.

BRIEF HISTORY OF MISSIONARIES

(L) indicates where located; (B) Date of birth; (C) Children; (M) Place of Church Membership; (S) Support; (MS) Mission Station.

BICKEL, Miss Florence
(L) In Africa.
(MS) Bellevue.
(B) July 10.
(M) Elkhart, Ind.

BYRON, Miss Grace
(L) In Africa.
(MS) Bassai.
(B) May 7.
(M) Pleasant Grove, Ia.
(S) Long Beach Cal. 1st

CRAWFORD, Miss Mabel
(L) On furlough.
(MS) Bassai.
(B) Nov. 21.
(M) Whittier, Calif.
(S) Ghent Brethren Church, Roanoke, Va.

DOWDY, Rev. J. Paul
(L) In South America.
(MS) Rio Cuarto, Arg.
(B) Oct. 18.
(M) Hollins, Va.
(S) Long Beach, Cal. 1st.

DOWDY, Mrs. J. Paul
(L) In South America.
(MS) Rio Cuarto, Arg.
(B) Jan. 27.
(M) Rittman, O.
(S) Long Beach, Cal. 1st
(C) Dowdy, Jas. Paul, Jr.
(L) In South America.
(B) Nov. 1, 1936.
(C) Dowdy, David Roger
(L) In South America.
(B) Aug. 23, 1939.

DUNNING, Rev. Harold
(L) In Africa.
(MS) Yaloke.
(B) Dec. 27.
(M) Sunnyside, Wash.
(S) Sunnyside, Wash.

DUNNING, Mrs. Harold
(L) In Africa.
(MS) Yaloke.
(B) Oct. 29.
(M) Sunnyside, Wash.
(S) Sunnyside, Wash.
(C) Dunning, Marguerite Ruth.
(L) In Africa.
(B) Nov. 1, 1941.

EMMERT, Miss Mary L.

(L) In Africa.
(MS) Yaloke.
(B) Dec. 4.
(M) Dalas Center, Ia.
(S) Waterloo, Ia. 1st.

FOSTER, Rev. Joseph H.

(L) In Africa.
(MS) Bouca.
(B) Aug. 20.
(M) Philadelphia, Pa. 1st.
(S) Whittier, Calif.

FOSTER, Mrs. Joseph H.

(L) In Africa.
(MS) Bouca.
(B) June 9.
(M) Philadelphia, Pa. 1st.
(S) Whittier, Calif.

JOBSON, Rev. Orville D.

(L) In Africa.
(MS) Bozoum.
(B) July 11.
(M) Philadelphia, Pa. 1st.
(S) Long Beach, Cal. 1st.

JOBSON, Mrs. Orville D.

(L) On furlough.
(MS) Bozoum.
(B) July 21.
(M) Philadelphia, Pa. 1st.
(C) Jobson, Kathryn Kimmell.
(L) Los Angeles, Calif.
(B) Feb. 19, 1924.
(M) Philadelphia, Pa. 1st.
(C) Jobson, Orville David
(L) Long Beach, Calif.
(B) Feb. 9, 1925.
(M) Philadelphia, Pa. 1st.
(C) Jobson, Joseph Roger.
(L) Long Beach, Calif.
(B) May 9, 1928.

KLIEVER, Rev. Jacob P.

(L) In Africa.
(MS) Bellevue.
(B) Aug. 21.
(M) Middlebranch, O.
(S) Brethren Nat'l C. E.

KLIEVER, Mrs. J. P.

(L) In Africa.
(MS) Bellevue.
(B) Nov. 12.
(M) Long Beach, Cal. 2nd.
(S) Long Beach, Cal. 2nd.
(C) Kliever, Anne Celeste
(L) In Africa.
(B) Nov. 13, 1936.
(S) Brethren Nat. C. E.
(C) Kliever, Donna Marie
(L) In Africa.
(B) May 29, 1940.

KENNEDY, Mrs. Minnie

(L) In Africa.
(MS) Bellevue.
(B) Jan. 28.
(M) Philadelphia, Pa. 1st.
(S) San Diego, Calif.
(C) Kennedy, Lester Washington.
(L) Hatboro, Pa.
(B) July 4, 1926.
(M) Philadelphia, Pa. 1st.
(C) Kennedy, Louis Paul
(L) Hatboro, Pa.
(B) Dec. 28, 1927.
(M) Philadelphia, Pa. 1st.

MACONAGHY, Rev. Hill

(L) In South America.
(MS) La Carlota, Arg.
(B) Nov. 25.
(M) Philadelphia, Pa. 1st.

MACONAGHY, Mrs. Hill

(L) In South America
(MS) La Carlota, Arg.
(B) Mar. 21.
(M) Philadelphia, Pa. 1st.

MORRILL, Rev. Curtis G.

(L) On furlough.
(MS) Bekoro.
(B) Apr. 18.
(M) La Verne, Calif.
(S) Sterling, O.

MORRILL, Mrs. Curtis G.

(L) On furlough.
(MS) Bekoro.
(B) Aug. 12.
(M) Ashland, O., W. 10th St.
(S) Meyersdale, Pa.
(C) Morrill, Elaine Christine
(L) On furlough.
(B) Dec. 22, 1936.
(S) Beginners Dept. 10th St. Church, Ashland, Ohio.
(C) Morrill, John Stephen
(L) On furlough.
(B) Jan. 22, 1940.

MYERS, Miss Estella

(L) In Africa.
(MS) Bassai.
(B) Aug. 9.
(M) Millersburg, Ia.
(S) Self.

SHELDON, Rev. Chauncey B.

(L) On furlough.
(MS) Bellevue.
(B) Nov. 8.
(S) Ashland, O., 10th St.

SHELDON, Mrs. Chauncey B.

(L) On furlough.
(MS) Bellevue.
(B) Mar. 21.
(M) Lost Creek, Ky.
(C) Sheldon, Kenneth
(L) On furlough.
(B) June 4, 1927.
(M) La Verne, Calif.
(C) Sheldon, Donald Bert
(L) On furlough.
(B) June 5, 1936.

SICKEL, Clarence L.

(L) In South America.
(MS) Rio Cuarto, Arg.
(B) Aug. 11
(M) Long Beach, Cal. 2nd.
(S) Whittier, Calif.

SICKEL, Mrs. Clarence L.

(L) In South America.
(MS) Rio Cuarto, Arg.
(B) Sept. 10.
(M) Long Beach, Cal. 2nd.
(S) Long Beach, Cal. 1st.
(C) Sickel, Loraine Irene
(L) On furlough.
(B) Dec. 6, 1920.
(M) Long Beach, Cal. 2nd.
(C) Sickel, Miriam Aileen
(L) On furlough.
(B) Feb. 2, 1923.
(M) Long Beach, Cal. 2nd

SNYDER, Miss Ruth

(L) Awaiting passage.
(MS) Bassai.
(B) Sept. 8.
(M) Conemaugh, Pa.
(S) Conemaugh, Pa.

TABER, Dr. Floyd W.

(L) In Africa.
(MS) Yaloke.
(B) Aug. 16.
(M) Long Beach, Cal. 1st
(S) Long Beach, Cal. 1st

TABER, Mrs. Floyd W.

(L) In Africa.
(MS) Yaloke.
(B) July 8.
(M) Allentown, Pa.
(S) Allentown, Pa.
(C) Taber, Chas. Russell
(L) In Africa.
(B) Nov. 1, 1928.
(S) Primary Dept., Long Beach, Calif. 1st.
(C) Taber, Marguerite Phyllis
(L) In Africa.
(B) Apr. 11, 1931.
(C) Taber, Lois Irene
(L) In Africa.
(B) May 8, 1940.

TYSON, Miss Elizabeth

(L) In Africa.
(MS) Yaloke.
(B) Aug. 25.
(M) Philadelphia, Pa. 1st.
(S) Philadelphia, Pa. 1st.

WILLIAMS, Rev. Robert S.

(L) Awaiting passage.
(MS) Bouca.
(B) July 15.
(M) Harrah, Wash.
(S) Member, Long Calif. 1st.

WILLIAMS, Mrs. Robt. S.

(L) Awaiting passage.
(MS) Bouca.
(B) Apr. 15.
(M) Harrah, Wash.
(S) Waynesboro, Pa.

IN MEMORIAM

BENNETT, Rev. Allan Lee

(MF) Africa.
(B) Apr. 10, 1899.
(D) Jan. 17, 1923.
(M) Long Beach, Cal. 1st.

GRIBBLE, Rev. James S.

(MF) Africa.
(B) Feb. 25, 1883.
(D) June 4, 1923.
(M) Philadelphia, Pa. 1st.

GRIBBLE, Dr. Florence N.

(MF) Africa.
(B) Dec. 3.
(D) Mar. 31, 1942.
(M) Dayton, Ohio 1st.

KENNEDY, Rev. Lester W.

(MF) Africa.
(B) 1897.
(D) Nov. 5, 1931.
(M) Philadelphia, Pa. 1st.

PATTERSON, Miss Edna

(MF) Africa.
(D) May 10, 1934.
(M) Philadelphia, Pa. 1st.

ROLLIER, Mrs. Mary

(MF) Africa.
(B) Dec. 30, 1880.
(D) Sept. 16, 1919.
(M) Long Beach, Cal. 1st.

SHELDON, David Paul

(MF) Africa.
(B) July 11, 1931.
(D) Jan. 6, 1935.

SNYDER, Miss Myrtle Mae

(MF) Africa.
(B) Dec. 4, 1882.
(D) Aug. 28, 1920.
(M) Dayton, O.

BRETHREN MISSIONARY DIRECTORY

SOUTH AMERICA

Address: 433 South Rivadavia, Rio Cuarto, Prov. Cordoba, Argentina, S. A.
Rev. and Mrs. Clarence L. Sickel.
Rev. and Mrs. J. Paul Dowdy.

Address: La Carlota, Argentina, Calle Velez Sarsfield.
Rev. and Mrs. Hill Maconaghy.

FRENCH EQUATORIAL AFRICA

Address: Bassai, par Bozoum, par Banqui, Oubangui-Chari, F. E. A.
Miss Estella Meyers.
Miss Grace Byron.

Address: Bozoum, par Bangui, Oubangui-Chari, F. E. Africa.
Rev. and Mrs. Orville D. Jobson.

Address: Bellevue, par Bossangoa, par Banqui, Oubangui-Chari, F. E. A.
Miss Florence Bickel.
Rev. and Mrs. J. P. Kliever.
Mrs. Minnie Kennedy.

Address: Yaloke, par Boali, par Bangui, Oubangui-Chari, F. E. A.
Dr. and Mrs. Floyd W. Taber.
Miss Mary Emmert.
Miss Elizabeth Tyson.
Rev. and Mrs. Harold Dunning.

Address: Bekoro, par Bozoum, par Bangui, Oubangui-Chari, F. E. A.

Address: Bouca, par Bangui, Oubangui-Chari, F. E. A.
Rev. and Mrs. Joseph H. Foster.

MISSIONARIES ON FURLOUGH

Rev. and Mrs. Curtis G. Morrill, Lemoore, Calif. (Station in Africa: Bekora).

Rev. and Mrs. Chauncey B. Sheldon, Winona Lake, Ind. (Station in Africa: Bellevue).

Miss Mabel Crawford, Winona Lake, Ind. (Station in Africa: Bassai).

MISSIONARIES AWAITING PASSAGE TO AFRICA

Miss Ruth Snyder, 160 3rd St., Conemaugh, Pa.

Mr. and Mrs. Garner E. Hoyt, 723 Fairbanks St., Ashland, Ohio.

GRACE THEOLOGICAL SEMINARY

Winona Lake, Indiana

ADMINISTRATION

PRESIDENT OF THE SEMINARY—Rev. Alva J. McClain, A.B., Th. M., D.D.
SECRETARY OF THE FACULTY—Rev. Herman A. Hoyt, A.B., Th. M.
PRESIDENT OF THE BOARD OF TRUSTEES—Rev. A. V. KIMMELL.
VICE-PRESIDENT OF THE BOARD—Rev. R. D. Barnard, A.B., M.A.
SECRETARY OF THE BOARD—Rev. J. C. Beal, A.B., D.D.
TREASURER OF THE CORPORATION—Mr. F. B. Miller.

EXECUTIVE COMMITTEE

Rev. A. V. Kimmell, 2259 N. 10th St., Philadelphia, Pa.
Rev. R. D. Barnard, 141 N. Orchard Ave., Dayton, Ohio.
Rev. J. C. Beal, 1760 Williston, Waterloo, Iowa.
Mr. F. B. Miller, 1831 Sheldon St., E. Cleveland, O.
Rev. Louis S. Bauman, 1925 E. Fifth St., Long Beach, Calif.
Mr. Roy A. Patterson, 608 Yale St., Dayton, Ohio.
Rev. Alva J. McClain, Ex-officio, Winona Lake, Ind.

TRUSTEES

Term Ending 1943

Mr. C. T. Belt, Pawnee Rock, Kansas.
Mr. R. E. Donaldson, Washington, D. C.
Rev. J. L. Gingrich, Allentown, Pa.
Rev. A. V. Kimmell, Philadelphia, Pa.
Rev. H. W. Koontz, Roanoke, Va.
Rev. O. A. Lorenz, Meyersdale, Pa.
Rev. A. L. Lynn, Johnstown, Pa.
Mr. R. A. Patterson, Dayton, Ohio.
Rev. Miles Taber, Leon, Iowa.

Term Ending 1944

Mr. Paul Arnold, West Salem, Ohio.
Rev. C. H. Ashman, Whittier, Calif.
Rev. R. D. Barnard, Dayton, Ohio.
Rev. L. S. Bauman, Long Beach, Calif.
Rev. A. D. Cashman, Ashland, Ohio.
Mr. S. M. Coffey, Roanoke, Va.
Rev. F. G. Coleman, Jr., Allentown, Pa.
Rev. W. H. Clough, Uniontown, Pa.
Rev. J. C. Cook, Dallas Center, Iowa.

Term Ending 1945

Mr. G. Hocking, Long Beach, Calif.
Mr. Cleve Miller, Waterloo, Iowa.
Mr. F. B. Miller, Cleveland, Ohio.
Rev. W. A. Ogden, Los Angeles, Calif.
Rev. E. W. Reed, Sunnyside, Wash.
Mr. L. T. Burkett, Dayton, Ohio.
Rev. W. H. Schaffer, Berne, Indiana.
Rev. Wm. Steffler, Philadelphia, Pa.
Rev. J. C. Beal, Waterloo, Iowa.

Exhibit A

COMPARATIVE BALANCE SHEET

Assets	8/1/41	8/1/42
Cash in Bank	$ 1,948.59	$ 3,980.41
Myers Gift (Reserve Fund)	—0—	—0—
Myers Gift (Building Fund)	1,000.00	1,000.00
Bowman Annuity—#1	1,000.00	1,000.00
Bowman Annuity—#2	1,000.00	1,000.00
Bowman Annuity—#3	—0—	5,000.00
Laura Busey Memorial Fund	9,600.00	9,600.00
Library Books & Library Eq.	1,300.00	1,429.41
Office Equipment	200.00	316.73
Total Assets	$16,048.59	$23,326.55
LIABILITIES & NET WORTH		
Liabilities	—0—	—0—
Surplus	$16,048.59	$23,326.55
Total Net Worth	$16,048.59	$23,326.55

Exhibit B

INCOME & EXPENSE STATEMENT

August 1, 1941 to July 31, 1942

Income		
Gifts		$10,873.73
Fees		440.00
Bowman Annuities		36.25
Laura Busey Memorial Fund—Farm		984.59
		$12,334.57
Deductions from Income		
Advertising	$ 93.91	
Library Payroll—Libr. Exp.	159.94	
Cap & Gown Rental	23.00	
Diplomas	29.44	
Rent	1,000.00	
Travel Expense	9.00	
Interest	289.25	
Honorariums	132.50	
Printing—Herald	512.50	
Printing & Stationery—Other	164.98	
Postage	82.14	
Telephone—Telegraph	2.25	

Farm Expenses	181.60	
Teachers Salaries	7,234.00	
Misc. Expenses	142.10	
		$10,056.61
Addition to Surplus		$ 2,277.96
Surplus 8/1/ 41, Exhibit C		$16,048.59
Excess of Income over Expenses for fiscal year ending 7/31/42 (Per Exhibit B)		2,277.96
Bowman Annuity #3 received in December 1941		5,000.00
Surplus 8/1/42 (Per Exhibit A)		$23,326.55

Exhibit C

BALANCE SHEET

August 1, 1941

ASSETS

Cash in Bank	$ 1,948.59
Myers Gift (Reserve Fund)	—0—
Myers Gift (Building Fund)	1,000.00
Bowman Annuity—#1	1,000.00
Bowman Annuity—#2	1,000.00
Laura Busey Memorial Fund	9,600.00
Library Books—Library Equipment	1,300.00
Office Equipment	200.00
Total Assets	$16,048.59

LIABILITIES & NET WORTH

Liabilities	—0—
Surplus	$16,048.59
Total Net Worth	$16,048.59

The above Financial Statement was compiled by Dahms & Longfellow, Public Accountants of Warsaw, Indiana.

MRS. ALVA J. McCLAIN,
Financial Secretary.

GIFTS TO GRACE SEMINARY FROM CHURCHES, INDIVIDUALS AND COUNCILS

Grace Theological Seminary ministers to its students without tuition charges, and is supported wholly by voluntary gifts of the Lord's people. Since Grace Theological Seminary is a work of faith, no person will ever be dunned for any pledge. Those giving $5.00 or more IN A SINGLE GIFT are eligible for membership in the Seminary Corporation. All gifts should be sent to Grace Theological Seminary, Winona Lake, Indiana. The totals of the gifts received during the past year have been listed below under the local church of the donors to the best of our knowledge.

	Church	Jr. & Sr. W.M.C.	Total
CALIFORNIA			
Bellflower		$ 15.00	$ 15.00
Glendale	$ 115.04		115.04
Kelsey	5.00		5.00
LaVerne	119.88	25.55	145.43
Long Beach First	2,800.59	83.00	2,883.59
Long Beach Second		9.16	9.16
Los Angeles First	75.00	15.95	90.95
Los Angeles Second	502.50	18.55	521.05
Los Angeles Third	74.25	3.00	77.25
Modesto	24.00		24.00
South Gate	12.00	7.62	19.62
Tracy	13.70	1.98	15.68
Whittier	251.75	25.00	276.75
Total	$3,993.71	$204.81	$4,198.52
FLORIDA			
Dania	$ 5.00		$ 5.00
ILLINOIS			
Lanark	$ 15.00		$ 15.00
Milledgeville	123.75		123.75
Shannon	5.00		5.00
Total	$ 143.75		$ 143.75
INDIANA			
Berne	$ 203.00	$ 50.00	$ 253.00
Center Chapel	5.00		5.00
Clay City	15.00	20.00	35.00
Claypool	5.00		5.00
Flora	111.66	9.16	120.82
Ft. Wayne	198.00	14.20	212.20
Goshen	10.00		10.00
Huntington		3.50	3.50
Loree	5.00		5.00
Marion	25.00		25.00
Nappanee	12.00		12.00
North Liberty	5.00	20.00	25.00
North Manchester	5.00		5.00
Oakville	5.00		5.00
Osceola		2.00	2.00
Peru	15.00	27.19	42.19
Poann	5.00		5.00
Sharpsville	6.09		6.09
South Bend	25.00		25.00
Winona Lake	2.00	10.05	12.05
Total	$ 657.75	$156.10	$ 813.85

	Church	Jr. & Sr. W.M.C.	Total
IOWA			
Dallas Center	$ 75.50	$ 20.00	$ 95.50
Garwin	5.00	3.00	8.00
Leon	10.00	2.10	12.10
Panora	25.00		25.00
Waterloo	81.00	17.50	98.50
Williamsburg	79.40	2.75	82.15
Total	$ 275.90	$ 45.35	$ 321.25
KANSAS			
Portis	$ 22.89	$ 5.91	$ 28.80
Morrill	2.00		2.00
Total	$ 24.89	$ 5.91	$ 30.80
KENTUCKY			
Clayhole	$ 5.00	$ 1.50	$ 6.50
MARYLAND			
Hagerstown First	$ 5.00		$ 5.00
Hagerstown Grace	100.00	$ 13.14	113.14
Total	$ 105.00	$ 13.14	$ 118.14
MICHIGAN			
Lake Odessa		$ 12.15	$ 12.15
New Troy	$ 36.60	5.00	41.60
Total	$ 36.60	$ 17.15	$ 53.75
MONTANA			
Neihart	$ 5.00		$ 5.00
NEBRASKA			
Beaver City		$ 6.00	$ 6.00
Falls City	$ 20.00		20.00
Total	$ 20.00	$ 6.00	$ 26.00
NEW JERSEY			
Bridgetown	$ 2.00		$ 2.00
Pittstown (Calvary)	10.00		10.00
Total	$ 12.00		$ 12.00
OHIO			
Ankenytown	$ 35.00		$ 35.00
Ashland 10th St.	20.00	$ 11.89	31.89
Bryan	10.00		10.00
Canton	144.35	11.00	155.35
Clayton	40.00		40.00
Cleveland	125.50	3.25	128.75
Dayton First	501.69	33.00	534.69
Dayon N. Riverdale	66.00	20.50	86.50
Danville	101.00	6.00	107.00
Ellet	124.25	10.00	134.25
Fremont	46 93	16.48	63.41
Homerville	25.00	6.03	31.03
Mansfield	17.20	6.00	23.20
Middlebranch	3.00		3.00
Rittman	78.55	5.53	84.08
Sterling	20.50	5.00	25.50
Wooster	92.90	5.50	98.40
W. Alex. Bible Class	5.00		5.00
Middletown Bible Cl.	12.60		12.60
Total	$1,469.47	$140.18	$1,609.65
PENNSYLVANIA			
Alleppo		$ 11.00	$ 11.00
Allentown	$ 5.00	10.00	15.00
Conemaugh	83.00	36.75	119.75
Johnstown First	156.80	50.00	206.80
Juniata		9.00	9.00
Kittanning	61.78	17.00	78.78
Leamersville	12.00	8.00	20.00
Listie	17.80	20.00	37.80
Martinsburg	15.85	9.50	25.35
McKee	10.00		10.00
Meyersdale	118.84	10.00	128.84
Mundy's Cor. (Pike)	136.67	26.00	162.67
Philadelphia First	260.00	35.00	295.00
Philadelphia Third	10.00		10.00
Summit Mills	65.23	10.00	75.23
Uniontown	126.10	7.51	133.61
Vinco	10.00		10.00
Waynesboro	183.55	19.51	203.06
Yellow Creek	12.32	3.74	16.06
Pennsylvania District		111.23	111.23
Total	$1,284.94	$394.24	$1,679.18
TENNESSEE			
Limestone	$ 41.00	$ 7.65	$ 48.65
VIRGINIA			
Buena Vista	$ 35.00	$ 3.50	$ 38.50
Covington	128.97	8.50	137.47
Hollins	119.60	12.25	131.85
Roanoke	303.42	24.56	327.98
Seven Fountains		6.00	6.00
Winchester	78.49	18.75	97.24
Total	$ 665.48	$ 73.56	$ 739.04
WASHINGTON			
Harrah	$ 6.00		$ 6.00
Spokane	5.00	2.00	7.00
Sunnyside	96.70		96.70
Total	$ 107.70	$ 2.00	$ 109.70
Washington, D. C.	$ 593.25	$ 18.06	$ 616.31

SUMMARY OF ALL GIFTS

Miscellaneous Conference Offering—1941	$ 155.82
Non-Brethren	42.00
Anonymous	1.00
National W.M.C. (Part of 1941 gift)	235.82
National W.M.C.—1942	1,085.65
California	3,993.71
Florida	5.00
Illinois	143.75
Indiana	657.75
Iowa	275.90
Kansas	24.89
Kentucky	5.00
Maryland	105.00
Michigan	36.60
Montana	5.00
Nebraska	20.00
New Jersey	12.00
Ohio	1,469.47
Pennsylvania	1,284.94
Tennessee	41.00
Virginia	665.48
Washington	107.70
Washington, D. C.	593.25
West Virginia	7.00
Total	$10,873.73

MRS. ALVA J. McCLAIN,

Financial Secretary.

SISTERHOOD OF MARY AND MARTHA

Theme for 1942-1943

"CHRIST OUR VICTORY"

S. M. M. OFFICIARY

PRESIDENT—Lorain Sickel, 6542 Paramount, Long Beach, California.
Vice President—Dorothy Wolf, Winona Lake, Ind.
GENERAL SECRETARY—Lorraine Dyer, 540 14th Street, S. E., Washington, D. C.
FINANCIAL SECRETARY—Evelyn Fuqua, 2500 E. 113th St., Los Angeles, California.
TREASURER—Louise Kimmel, Berne, Ind.
ASSISTANT TREASURER—Elaine Polman, Box 814, 558 So. Hope St., Los Angeles, California.
LITERATURE SECRETARY—Eloise Christy, R. R. No. 2, Box 194, Geneva, Ind.
SENIOR PATRONESS—Mrs. Leo Polman, 4007 Tacoma Ave., Fort Wayne, Ind.
JUNIOR PATRONESS—Miss Mabel Donaldson, 4328 Garrison Street, N. W., Washington, D. C.

SENIOR GOALS

1. Twelve devotional meetings using ALL material in the Herald.
2. 50% of membership completing Bible reading: Genesis, Psalms and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl to the society.
5. Cabinet meetings in fall and spring.
6. One box, at least, of bandages sent to the Bandage Secretary by July 31.
7. Statistical report returned to General Secretary by August 10.
8. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
9. 75% of membership filling dime calendars. Send money to Financial Secretary before July 31 for the higher education of missionaries' children.
10. HONOR GOAL—The offering for the general fund. Goal number 8, should average at least one dollar per member per year.

JUNIOR GOALS

1. Twelve devotional meetings using ALL material in the Herald.
2. 50% of membership completing Bible reading: Genesis and Matthew.
3. 50% of membership reading at least one mission book.
4. Addition of at least one new Sisterhood girl.
5. One box, at least, of bandages sent to the Bandage Secretary by July 31.
6. Statistical report returned to General Secretary by August 10.
7. An offering received at each meeting and sent to the Financial Secretary before January 31 and July 31 for the General Fund.
8. One dime calendar filled. Send money to Financial Secretary before July 31 for the higher education of missionaries' children.
9. HONOR GOAL—The offering for the General Fund, goal number 7, should average fifty cents per member per year.

JUNIOR AND SENIOR PROJECTS

1. THE NATIVE PASTORS CHILDREN'S FUND. Each society should send an offering by December 31 for the children of our native pastors in South America. The salary of these pastors is very little, and their children do not enjoy many privileges we have in North America. We are going to help make them happy this year by giving toward their support. You may choose a name from the list below and send it to our national president, and she will send you a picture of the child you wish to help. The children are:
 1. Ruben Reina, 17 years.
 2. Joel Reina, 15 years.
 3. Nelly Reina, 12 years.

4. Elena Wagner, 7 years.
5. Mildred Wagner, 6 years.
6. Victor Wagner, 5 years.
7. Eunice Siccardi, 13 years.
8. Sara Siccardi, 11 years.
9. Mirta Vebe Siccardi, 6 months.
10. Tito Siccardi.
11. Moi Pisani.
12. Ruben Pisani.

2. MERIT SYSTEM PROJECT. Each Sisterhood will have an opportunity to earn a beautiful Sisterhood emblem in the Sisterhood colors bearing the letters S. M. M. An award will be given to every girl who earns 700 points during the year. Points may be obtained for the following: Present at meeting, 5 points; bring your Bible, 5 points; bring a visitor, 5 points; visitor becomes a member, 15 points; read 19 chapters of Bible goal, 20 points; take any part in devotional meeting, 15 points; bring an offering, 15 points. TOTAL 80 POINTS.

FINANCIAL REPORT OF SISTERHOOD OF MARY AND MARTHA 1941-1942

Balance on Hand—Sept. 1, 1941	$ 7.00
Received:	
General Fund	$ 341.66
Education Fund	383.93
Bus Fund	156.66
Miscellaneous	25.10
Deposited in Bank—not entered in Book	43.6
TOTAL AMOUNT RECEIVED	$957.9
How Funds Distributed from—	
General Fund & Misc.	
Stamps etc.	$ 35.0
Yaloke Baby Fund	50.5
Herald Press Co.	40.0
Brethren Miss. Her.	55.0
Gifts	182.6
Bank Service Charge	3.0
Total	$366.2
Bus Fund	
Kentucky Bus	$150.0
TOTAL DISBURSEMENTS to Sept. 1, 1942	$516.2

FINANCIAL STATEMENT

Balance on Hand August 1941	$216.0
Rec'd from Washington Bank	100.0
Rec'd from Financial Sec.	275.0
	$591.0
Disbursed during year	$516.2
Balance 9/1/42	$ 74.8

Respectfully submitted,
EVELYN FUQUA,
Financial Secretary.

DISTRICT CONFERENCE ORGANIZATIONS

BRETHREN CONFERENCE OF SOUTHERN CALIFORNIA

Next Conference

Long Beach, July 10 to 18, 1943.

Executive Committee

MODERATOR—Rev. Conard K. Sandy, 6161 Allston St., Los Angeles, Calif.

VICE-MODERATOR—Rev. Paul R. Bauman, D.D., 7000 Miramonte Blvd., Los Angeles, Calif.

SECRETARY — Rev. Alan S. Pearce, 2122 East 6th Street, Long Beach, Calif.

ASS'T SECRETARY—Rev. Ralph J. Colburn, 1005 Rose Ave., Compton, Calif.

TREASURER—Mr. Edward B. Ross, 2518 Chestnut Ave., Long Beach, Calif.

STATISTICIAN—Rev. Elias D. White, D.D., 4284 Morton Rd., Lynwood, Calif.

Conference Board of Trustees

PRESIDENT—Mr. B. W. Coon, 1017 Obispo Ave., Long Beach, Calif. '44.

SECRETARY—Mr. J. R. Dunn, 1540 El Miradero Ave., Glendale, Calif. '46.

Mr. T. J. Steves, 2432 Third St., La Verne, Calif. '43.

Mr. Lyman Alguire, 5001 Livingston Drive, Long Beach, Calif. '45.

Mr. George Hocking, 650 Junipero Ave., Long Beach, Calif. '47.

District Mission Board

PRESIDENT—Mr. J. R. Dunn, 1540 El Miradero Ave., Glendale, Calif. '44.

VICE-PRESIDENT — Mr. William Garber, 1201 Mt. Lowe Dr., Altadena, Calif. '45.

SECRETARY—Mr. Dwight E. Waller, 2067 E. 21st St., Long Beach, Calif. '43.

FINANCIAL SEC'Y—Mr. Ra Runyon, 1427 E. 59th St Los Angeles, Calif. '43.

TREASURER—Mr. Joe. R. Hoffmann, 2132 W. 75th St Los Angeles, Calif. '45.

MEMBER AT LARGE—Mr. Harry F. Lorenz, 1720 Cherr Ave., Long Beach, Calif. '45

Mr. Louis Rettig, 2553 E. 53r St., Huntington, Pk., Los An geles, Calif. '43.

Mr. Harry Kirby, 1612 Redond Ave., Long Beach, Calif. '43

Mr. A. W. Keating, 159 No San Dimas Ave., San Dimas Calif. '44.

Mr. Lawrence March, 400 Ra mona Ave., Hynes, Calif. '45

Mr. Paul Eiselstein, Rt. 1, Fill more, Calif. '44.

Mr. Bruce Dorsey, 10006 Mon tara Ave., South Gate, Calif '45.

Acting Pastors of the District

National Fellowship Executive Committee Representatives

Rev. Alva J. McClain, D.D., Winona Lake, Ind.
Rev. Louis S. Bauman, D.D., 1330 East 3rd St., Long Beach, Calif.

MINISTERIAL EXAMINING BOARD

Acting Pastors of the District

Women's Missionary Council

PRESIDENT—Mrs. John Gnagy, 531 S. Pomona Ave., Brea, Calif.
VICE-PRESIDENT—Mrs. Conard Sandy, 6161 Allston Ave., Los Angeles, Calif.
SECRETARY—Mrs. Pansy Runyon, 1427 E. 59th St., Los Angeles, Calif.
TREASURER—Mrs. Elmer Monia, 636 W. Cyprus Ave., Covina, Cal.

Sisterhood of Mary and Martha

PRESIDENT — Pauline Randall, 3415 Cudahy St., South Gate.
SECRETARY - TREASURER — Marcele Williams.
PATRONESS—Mrs. Grant McDonald, 211 W. Laurel, Compton.

Churches Co-Operating With This Conference

CALIFORNIA:

Bellflower — First Brethren Church.
Compton — First Brethren Church.
Fillmore — First Brethren Church.
Glendale — First Brethren Church.
La Verne — First Brethren Church.
Long Beach—First Brethren Church, Second Brethren Church.
Los Angeles — First Brethren Church, Second Church. Third Brethren, Church.
Modesto — First Brethren Church.
San Diego—First Brethren Church.
South Gate—First Brethren Church.
Tracy—First Brethren Church.
Whittier—First Brethren Church.

CENTRAL BRETHREN BIBLE CONFERENCE

Next Conference

At the First Brethren Church, Peru, Ind. Time to be determined by the Executive Committee.

Executive Committee

MODERATOR—Rev. Russell D. Barnard, 141 N. Orchard Ave., Dayton, Ohio.
VICE-MODERATOR — Rev. Aeby, Winona Lake, Ind.
SECRETARY—Rev. Norman H. Uphouse, 61 Cliff St., Dayton, Ohio.
ASS'T SECRETARY — Rev. Blaine Snyder. Freeport, Mich.
TREASURER—Mr. Archie Parr, 165 Dearborn St., Berne, Ind.
STATISTICIAN — Mr. Bryson Fetters, Berne, Ind.
MEMBERS-AT-LARGE — Mr. Roy Patterson, 608 Yale Ave,. Dayton, Ohio; Rev. William Schaffer, 307 W. Franklin St., Berne, Ind.

Extension Committee

Mr. I. Wesley Miller, Goshen, Ind.
Rev. Russell Williams, New Troy, Mich.
Rev. Leo Polman, 3326 S. Calhoun St., Ft. Wayne, Ind.
Mr. Clark Sipe, Rockford, Ohio.
Rev. Henry Rempel, Bob Jones College, Cleveland, Tenn.

District Ministerial Examining Board

Rev. Leo Polman, 4007 Tacoma Ave., Fort Wayne, Ind.
Rev. Norman H. Uphouse, 61 Cliff St., Dayton, O.
Rev. William Schaffer, 307 W. Franklin St., Berne, Ind.
Rev. Russel D. Barnard, 141 N. Orchard St., Dayton, Ohio.
Rev. Robert Ashman, 12 So. Clay St., Peru, Ind.

SISTERHOOD OF MARY & MARTHA OFFICERS FOR THE CENTRAL DISTRICT

President—Miss Elaine Polman, Box 814, 558 So. Hope St., Los Angeles, Calif.
Secretary - Treasurer — Miss Chloe Kauffman, Berne, Ind.
Asst. Sec. - Treas.—Miss Betty Lou Parr, Berne, Ind.
Patroness—Mrs. Iva Fetters. 205 Bryan St., Berne, Ind.

Women's Missionary Council

PRESIDENT—Mrs. Roy Patterson, 608 Yale Ave., Dayton, Ohio.
VICE-PRESIDENT—Mrs. Keith Altig, Winona Lake, Ind.
SEC'Y & TREASURER — Mrs. Wm. Schaffer, 307 W. Franklin St., Berne, Ind.

Churches Co-Operating With This Conference

INDIANA:

Berne—Bethel Brethren Church.
Clay City — Clay City Brethren Church.
Flora— Grace Brethren Church.
Fort Wayne—First Brethren Church.
Osceola—Bethel Brethren Church.
Peru — First Brethren Church.
Sharpsvile — Grace Brethren Church.

KENTUCKY:

Clayhole—Clayhole Brethren Church.

MICHIGAN:

Lake Odessa — Campbell Brethren Church
New Troy — New Troy Brethren Church.

OHIO:

Camden—Brethren Faith Tabernacle.
Dayton — First Brethren Church.
Dayton—North Riverdale Brethren Church.

EAST CENTRAL DISTRICT CONFERENCE

NEXT CONFERENCE

Last week of July, Tuesday through Friday, 1943, West 10th Street Brethren Church, Ashland, Ohio.

Executive Committee

MODERATOR — Rev. A. D. Cashman, 349 Ohio St., Mansfield, Ohio.
VICE-MODERATOR — Rev. Walter Lepp, 2706 Noble Rd., Cleveland Heights, Ohio.
SECRETARY - TREASURER — Rev. John Squires, 536 N. Market St., Wooster, Ohio.
ASS'T SECRETARY-TREASURER—Rev. Mark Malles, Winona Lake, Ind.
STATISTICIAN — Miss Nellie Magers, Howard, Ohio

Committee on Committees

Rev. Arthur Carey, Mundy's Corner, Pa.
Rev. John Squires, Wooster, Ohio.
Mr. R. B. Smith, Canton, Ohio.

Conference Board of Trustees

Donald Royer, Middlebranch, O. '44.
Fred Blatter, Rittman, O. '43.
Paul Guittar, Canton, O. '45.
Paul Arnold, Wooster, O. '46.
Floyd Moine, Sterling, O. '47.

Credential Committee

Mrs. Lois Robinson, 1119- 21st St. N. W., Canton, O.
Rev. R. E. Gingrich, 430 Stetler Ave., Ellet, O.
Mrs. A. D. Cashman, 349 Ohio Street, Mansfield, O.
Rev. Robert Culver, 615 Union Place, Fremont, O.

District Mission Board

Rev. R. E. Gingrich, Ellet, O.
Rev. John Squires, Wooster, O.
Rev. Robert Culver, Fremont, O.
Rev. A. D. Cashman, Mansfield, Ohio.
Rev. Mark Malles, Winona Lake, Ind.
Rev. Chas. Mayes, Ashland, O.
Rev. Glenn O'Neal, Canton, O.
Rev. George Cone, Ankenytown, Ohio.
Rev. George Kinzie, Middlebranch, Ohio.
Rev. Walter Lepp, Cleveland, Ohio.
Mr. Edmund Hastings, Lodi, O. '43.
Mr. R. B. Smith, Canton, O. '43.
Mr. Chester Long, Ellet, O. '43.
Mr. Ernest Beery, Sterling, O. '43.
Mr. Ray Conrad, Danville, O. '43.
Mr. J. Ruskin Garber, Ashland, Ohio. '43.

Ministerial Examining Board

Rev. R. E. Gingrich, Ellet, O. '43.
Rev. A. D. Cashman, Mansfield, O. '44.
Rev. C. W. Mayes, Ashland, O. '45.

Resolutions Committee

Rev. Mark Malles, Winona Lake, Ind.
Mrs. Harry Palmer, Canton, O.
Miss Nellie Magers, Howard, O.

Churches Co-Operating With This District

OHIO

Ankenytown—First Brethren Church.
Ashland—West 10th St. Brethren Church.
Canton—First Brethren Church.
Cleveland—First Brethren Church.
Danville—First Brethren Church.
Ellet — First Brethren Church.
Fremont—Grace Brethren Church.
Homerville—West Homer Brethren Church.
Mansfield—Grace Brethren Church.
Middlebranch—First Brethren Church.
Rittman—First Brethren Church.
Sterling—First Brethren Church.
Wooster — First Brethren Church.

THE EAST DISTRICT FELLOWSHIP OF BRETHREN CHURCHES

Next Conference

Pike Brethren Church
Mundy's Corner, Pa.

Officers

MODERATOR — Rev. R. D. Crees, 17 W. Fourth St., Waynesboro, Pa.
VICE-MODERATOR—Rev. Kenneth Ashman, Main St., Meyersdale, Pa.
SECRETARY—Rev. R. E. Miller Box 345, Martinsburg, Pa.
TREASURER—Rev. J. L. Gingrich, 507 Tilghman, Allentown, Pa.
STATISTICIAN—Rev. Phillip Simmons, Listie, Pa.

Committee on Committees

Rev. A. V. Kimmel, 2259 N 10th., Philadelphia, Pa.
Rev. A. L. Lantz, 115 Oak St. Conemaugh, Pa.
Rev. Arthur Malles, 116 Northern Ave., Kittanning, Pa.

Credential Committee

Rev. Kenneth Ashman, Meyersdale, Pa.
Rev. Raymond Blood, 2934 Maple Ave., Altoona, Pa.
Rev. Arthur Malles, 116 Northern Ave., Kittanning, Pa.

Executive Committee

Rev. A. L. Lynn, Luray Hotel Johnstown, Pa.
Rev. Wm. H. Clough, P. O. Box 1147, Uniontown, Pa.

Resolutions Committee

Rev. Arthur Carey, Rt. # Conemaugh, Pa.
Mr. Carl Seitz, 980 East Godfrey Ave., Philadelphia, Pa
Rev. Ord Gehman, Rt. # Conemaugh, Pa.

Fraternal Relations Committee

Rev. R. I. Humberd, Martinsburg, Pa.
Rev. Wm. A. Steffler, 354 East Sheldon St., Philadelphia, P
Rev. Raymond Blood, 2934 Maple Ave., Altoona, Pa.

Rules and Organization Committee

Rev. J. L. Gingrich, 507 Tilghman, Allentown, Pa.
Rev. A. L. Lantz, 115 Oak St., Conemaugh, Pa.
Rev. R. D. Crees, 17 West 4th St., Waynesboro, Pa.

National Executive Committee

Rev. A. V. Kimmel, 2259 N. 10th St., Philadelphia, Pa.
Rev. Wm. H. Clough, P. O. Box 1147, Uniontown, Pa.

District Mission Board

Rev. A. V. Kimmel, 2259 N. 10th St., Philadelphia, Pa.
Secretary-Treasurer—Rev. Kenneth Ashman, Main St., Meyersdale, Pa.
Rev. Wm. H. Clough, P. O. Box 1147, Uniontown, Pa.
Mr. Carl Uphouse, 412 Haynes Johnstown, Pa.
Rev. R. D. Crees, 17 West 4th St., Waynesboro, Pa.
Mr. Carl Seitz, 980 East Godfrey Ave., Philadelphia, Pa.

Young People's Committee

Rev. Kenneth Ashman, Main St., Meyersdale, Pa.
Rev. Arthur Malles, 116 Northern Ave., Kittanning, Pa.
Mrs. Arthur Carey, Rt. #1, Conemaugh, Pa.
Miss Ruth Snyder, 160 Third St., Conemaugh, Pa.

Ministerial Examining Board

Rev. J. L. Gingrich, 507 Tilghman, Allentown, Pa.
Rev. Wm. Steffler, 354 Sheldon St., Philadelphia, Pa.
Rev. Wm. H. Clough, P. O. Box 1147, Uniontown, Pa.

Women's Missionary Council

PRESIDENT—Mrs. A. V. Kimmel, 981 Allengrove, Philadelphia, Pa.
VICE-PRESIDENT—Mrs. Arthur Malles, 116 Northern Ave., Kittanning, Pa.
SECRETARY—Miss Sannie Klepser, Martinsburg, Pa.
TREASURER—Mrs. Carl Seitz, 980 East Godfrey Ave., Philadelphia, Pa.

Sisterhood of Mary and Martha

PRESIDENT—Miss LaRue Malles, Waynesboro, Pa.
PATRONESS—Mrs. Arthur Carey, Rt. #1, Conemaugh, Pa.

Ministerium Officers

CHAIRMAN—Rev. J. L. Gingrich, 507 Tilghman, Allentown, Pa.
SECRETARY-TREASURER—Rev. Phillip J. Simmons, Listie, Pa.
ASS'T SECRETARY-TREASURER—Rev. Arthur Carey, Rt. #1, Conemaugh, Pa.

Churches Co-Operating With District

PENNSYLVANIA:

Allentown—First Brethren Church.
Altoona—First Brethren Church.
Conemaugh — Conemaugh Brethren Church.
Johnstown—First Brethren Church.
Juniata, Altoona—Juniata Brethren Church.
Kittanning—First Brethren Church.
Leamersville— Leamersville Brethren Church.
Listie—Listie Brethren Church.
Martinsburg—First Brethren Church.
McKee—McKee Brethren Church.
Meyersdale — Main Street Brethren Church.
Mundy's Corners — Pike Brethren Church.
Philadelphia—First Brethren Church; Third Brethren Church.
Summit Mills — Summit Mills Brethren Church.
Uniontown—First Brethren Church.
Vinco—Grace Brethren Church.
Waynesboro—First Brethren Church.
Yellow Creek — Yellow Creek Brethren Church.

WEST VIRGINIA:

Graton — First Brethren Church.

MIDWEST FELLOWSHIP OF BRETHREN CHURCHES

Next Conference

To be announced by Executive Committee.

Executive Committee

MODERATOR—Rev. Miles Taber, Leon, Ia.
VICE-MODERATOR — Rev. R. H. Kettell, North English, Ia.
SECRETARY—Rev. H. S. Parks, Garwin, Ia.
TREASURER—Mr. Cleve Miller, 604 Hammond Ave., Waterloo, Ia.
STATISTICIAN — Rev. H. S. Parks, Garwin, Ia.

Committee on Committees

Mr. Cleve Miller, 604 Hammond Ave., Waterloo, Ia.
Rev. Miles Taber, Leon, Ia.
Rev. R. H. Kettell, North English, Ia.

Extension Committee

PRESIDENT—Dr. J. C. Beal, 1760 Williston, Waterloo, Ia. '42.
VICE-PRESIDENT—Rev. James Cook, Dallas Center, Ia. '42
SECRETARY—Rev. H. S. Parks, Garwin, Ia. '42.
FINANCIAL SECRETARY—Rev. Miles Taber, Leon, Ia. '42.
TREASURER—Rev. R. H. Kettell, North English, Ia. '42.

Representative on Executive Committee of National Fellowship of Brethren Churches

Dr. J. C. Beal, 1760 Williston, Waterloo, Ia. '42.
Rev. James S. Cook, Dallas Center, Ia. '42.

Ministerial Examining Board

CHAIRMAN—Rev. James S. Cook, Dallas Center, Ia.
Rev. H. S. Parks, Garwin, Ia.
Rev. R. H. Kettell, North English, Ia.
Rev. Miles Taber, Leon, Ia.
Dr. J. C. Beal, 1760 Williston, Waterloo, Ia.

Resolutions Committee

Miss Goldie Richards, Garwin, Iowa.
Rev. James Cook, Dallas Center, Iowa.
Mr. Erwin Lortz, Millersburg, Iowa.

Constitution and By-Laws Committee

CHAIRMAN—Dr. J. C. Beal, 1760 Williston, Waterloo, Ia.
Rev. H. S. Parks, Garwin, Ia.
Mr. Louis Deitz, Waterloo, Ia.

Women's Missionary Council

PRESIDENT—Mrs. Gordon Carter, Dallas Center, Iowa.
VICE-PRESIDENT—Miss Angie Garber, Leon, Ia.
SECRETARY—Mrs. Miles Taber, Leon, Ia.
TREASURER—Mrs. Ben Wengard, 711 Campbell Ave., Waterloo, Ia.

Sisterhood of Mary and Martha

PRESIDENT—Miss Irene Deemey, Dallas Center, Ia.
SECRETARY - TREASURER — Miss Mary Lou Deits, 820 South, Waterloo, Ia.
PATRONESS—Mrs. Glenn Hoover, Dallas Center, Ia.

Churches Co-Operating With This Conference

IOWA:
- Dallas Center—First Brethren Church.
- Garwin—Carleton Brethren Church.
- Leon—Leon Brethren Church.
- Millersburg — Pleasant Grove Brethren Church.
- Waterloo—Grace Brethren Church.

NORTHWEST DISTRICT CONFERENCE OF BRETHREN CHURCHES

Next Conference

At present unorganized due to change of pastors.

Executive Committee

MODERATOR—
VICE-MODERATOR—
SECRETARY—Mr. Fred O'Neal, R. F. D., Sunnyside, Wash.
ASS'T SECRETARY—Mrs. J. E. Allen, W. 1504 Buckeye, Spokane, Wash.
TREASURER—Rev. Earl W. Reed, Sunnyside, Wash.
STATISTICIAN—Mr. Willis G. Belcher, Sunnyside, Wash.
MEMBERS AT LARGE—Mr. Ralph O. Cox, Spokane, Wash.
Mrs. Wm. Stover, R. 1, Wapato, Wash. (Dist. W. M. C. Pres.)

Committee on Committees

Mrs. Burdette Jones, 907 W. York Ave., Spokane, Wash.
Miss Lillian Bowers, W. 318 Cleveland Ave., Spokane, Wash.
Miss Lena Kortemeier, Sunnyside, Wash.
Mr. Fred O'Neal, Sunnyside, Wash.

Credential Committee

Mr. Morton Allen, 1624 Holiston Rd., Spokane, Wash.
Mr. Fayette Lacey, Sunnyside, Wash.
Mr. Parton, Harrah, Wash.

District Mission Board

Rev. E. W. Reed, Sunnyside, Wash.
Mr. B. G. Jones, Spokane, Wash. '42.
Mr. S. C. Culver, Harrah, Wash. '43.

Representatives on Executive Committee of The National Fellowship of Brethren Churches

Mrs. Nettie Harris, Wheaton, Ill.

Ministerial Examining Board

Rev. E. W. Reed, Sunnyside Wash.
Mr. Wm. Stover, R. 1, Wapato Wash. '42.
Mr. W. G. Belcher, Sunnyside Wash. '43.

Resolutions Committee

Rev. E. W. Reed, Sunnyside Wash.

Women's Missionary Council

PRESIDENT—Mrs. Will Stover R. 1, Wapata, Wash.

Sisterhood of Mary and Martha

PRESIDENT—Miss Billie Blair Sunnyside, Wash.
SECRETARY — Miss Zeld Brown, Harrah, Wash.
PATRONESS—Mrs. Georg Miller, Sunnyside, Wash.

Churches Co-Operating With This District

WASHINGTON:
- Harrah—Harrah Brethre Church.
- Spokane—First Brethre Church.
- Sunnyside—First Brethre Church.

THE FELLOWSHIP OF BRETHREN CHURCHES OF THE SOUTHEAST DISTRICT

Next Conference

July 13-15, 1943 at Hagerstown, Md.

Executive Committee

MODERATOR—Rev J. E. Pa terson, Rt. 1, Roanoke, Va
VICE-MODERATOR—Rev. Tr vor Kelford, Box 164, Co ington, Va.
SECRETARY—Rev. Bernar Schneider, 3318 16th St. E., Washington, D. C.
ASS'T SECRETARY—Rev.- E ward Bowman, Box 362, Bu na Vista, Va.

TREASURER—Mr. Gerald Reese, 825 Dewey Ave., Hagerstown, Md.

STATISTICIAN — Mr. Elmer Tamkin, 4623 47th St. N. W., Washington, D. C.

Extension Committee

Rev. Bernard Schneider, Chairman, 3318 16th St. S. E., Washington, D. C.

Mr. R. E. Donaldson, 4328 Garrison St., Washington, D. C.

Mr. B. H. Conner, Rt. 3, Roanoke, Va.

Camp Committee

Rev. Herman Koontz, 105 Otterview Ave., Roanoke, Va.

Rev. L. L. Grubb, 507 Wilson Blvd., Hagerstown, Md.

Rev. R. D. Crees, 17 West Fourth St., Waynesboro, Pa.

Constitution Committee

Rev. L. L. Grubb, 507 Wilson Blvd., Hagerstown, Md.

Rev. Trevor Kelford, Box 164, Covington, Va.

Mr. Wilber Bosteter, Hagerstown, Md.

Ministerial Examining Board

Rev. L. L. Grubb, 507 Wilson Blvd., Hagerstown, Md.

Rev. Herman H. Koontz, 105 Otterview Ave., Roanoke, Va.

Rev. Paul E. Dick, 649 Berryville Ave., Winchester, Va.

CHURCH DIRECTORY WITH RESPECTIVE PASTORS

(Figure opposite name indicates membership at National Conference time.)

*—No report sent in.

ACCIDENT, MD. 35
Accident Brethren Church
2 mi S. of Accident on
U. S. 219
Ward Tressler
c/o Bryan University
Dayton, Tenn.

*AKRON, IND.
Akron Cooperative Brethren Church.
In Akron.

ALEPPO, PA.
Aleppo Brethren Church
Wm. Gray,
148 W. Elm St.
Waynesburg, Pa.

ALLENTOWN, PA. 120
First Brethren Church
632-634 N. 5th St.
Joseph L. Gingrich
507 Tighman St.,
Allentown, Pa.

ALTOONA, PA. 247
The First Brethren Church of Altoona Pa.
Maple Ave. and 30th St.
Raymond Blood
2934 Maple Ave.,
Altoona, Pa.

ANKENYTOWN, O. 145
First Brethren Church of Ankenytown, O.
4 mi. N. E. of Fredericktown on State Highway 95.
George Cone
R. R. #1, Bellville, O.

*ASHLAND, O.
First Brethren Church
Park St. near College Ave.

ASHLAND, O. 209
W. 10th St. Brethren Church
W. 10th St. and Myers Ave.
Chas. W. Mayes
314 Dorchester St.,
Ashland, O.

BEAVER CITY, NEB.
67 resident members
Brethren Church of
Beaver City
2 blocks E. from the S. E. corner of Market Square.
No Pastor.
Write Mrs. Ruby Beeler,
Beaver City, Neb.

*BELLEFONTAINE, O.
Gretna Brethren Church
R. 1

BELLFLOWER, CALIF. 81
First Brethren Church
250 Park Ave.
Jesse Hall
531 Los Angeles Ave.,
Bellflower, Calif.

*BERLIN, PA.
First Brethren Church

BERNE, IND. 244
Bethel Brethren Church
Turn off R. 118, 7 mi. E. of Berne, drive ½ mi. S. on Rt. 118.
Wm. H. Schaffer
307 W. Franklin St.,
Berne, Ind.

*BOONE MILL, VA.
Boone's Chapel
Near Boone Mill
K. E. Richardson,
331 Arbutus Ave.,
Roanoke, Va.

*BRUSH VALLEY, PA.
Brush Valley Brethren Chur, 10 mi. N. E. of West Kittanning.

*BRYAN, O.
First Brethren Church
Cor. Main and Wilson Sts.

BUENA VISTA, VA. 155
First Brethren Church
29th St. on R. 60.
Edward Bowman
Box 362, Buena Vista, Va.
Res.: 230 Maple St.

*BURLINGTON, IND.
Burlington Brethren Church
In Burlington.

*CAMBRIA, IND.
Cambria Brethren Church
In Cambria.

CAMDEN, O. 100
Brethren Faith Tabernacle
Cor. Central Ave. and Lafayette Sts.
S. Lowman
On Lafayette St. next to church.

*CAMERON, W. VA.
Cameron Brethren Church

CANTON, O. 185
First Brethren Church
Cor. Hartford and 2nd, N. E.
Glenn O'Neal
1431 5th St., N. E.,
Canton, O.

*CARLTON, NEB.
First Brethren Church
In Carleton.

CLAY CITY, IND. 125
Clay City Brethren Church
No Pastor.
Vice Moderator
Arthur Oberholtzer
R. R. #2, Clay City, Ind.

CLAYHOLE, KY. 51
Clayhole Brethren Church
15 mi. S. of Jackson on Highway 15.
Sewell S. Landrum
Clayhole, Ky.

*CLAYTON, O.
First Brethren Church
On R. 49.

CLEVELAND, O. 123
First Brethren Church of Cleveland Heights, O.
2706 Noble Rd.,
Cleveland Heights, O.
Walter A. Lepp
2706 Noble Rd.
Cleveland Heights, O.

*COLUMBUS, O.
Cooperative Brethren Church
W. 3rd Ave. and Oregon St.

COMPTON, CALIF. 120
First Brethren Church
336 E. Rosecrans Blvd.
(Rose Ave. at Rosecrans Blvd.)
Ralph Colburn
209 E. Cedar St.
Compton, Calif.

CONEMAUGH, PA. 396
The Conemaugh Brethren Church, 2nd and Oak Sts.
Albert L. Lantz
115 Oak St.
Conemaugh, Pa.

COVINGTON, VA. 230
First Brethren Church of Parrish Ct,. in Parrish Court, Covington, Va.
District of S. Covington.
Trevor C. Kelford
R. F. D. #2
Covington, Va.

*CUMBERLAND, MD.
Cumberland Brethren Church
4th and Seymour Sts.

DALLAS CENTER, IA. 185
The Brethren Church
Jas. S. Cook
Dallas Center, Ia.

DANVILLE, O. 106
First Brethren Church
At end of Ross St. (turn E. at Commercial & Savings Bank).
S. M. Justice (licensed), Winona Lake, Ind.

DAYTON, O. 970
The First Brethren Church
1900 W. 3rd St. (3rd and Grosvenor).
Russell D. Barnard
141 N. Orchard Ave.,
Dayton, O.

DAYTON, O. 56
North Riverdale Brethren Church
4101 N. Main St., at Malford Ave. on St. Highway 48.
Norman Uphouse
61 Cliff St., Dayton, O.

*DENVER, IND.
Denver Brethren Church
In Denver.

*ELKHART, IND.
First Brethren Church
Middlebury St.

ELLET, O. 344
First Brethren Church
Stetler Ave. near Albrecht.
Raymond E. Gingrich
430 Stetler Ave.,
Ellet Dist., Akron, O.

*FALLS CITY, NEB.
First Brethren Church
19th and Lane Sts.

FILLMORE, CALIF. 125
First Brethren Church
422 Central Ave.
Arnold R. Kreigbaum
348 1st St., Fillmore, Calif.

*FLORA, IND.
First Brethren Church

FLORA, IND. 116
The Grace Brethren Church of Flora
Willow and Main Sts.
Don Bartlett (Licensed)
Winona Lake, Ind.

*FT. SCOTT, KANS.
First Brethren Church
5th and National.

FT. WAYNE, IND. 164
First Brethren Church
3326 S. Calhoun St.
J. Keith Altig (Licensed)
3326 S. Calhoun St.
Fort Wayne, Ind.

*FREMONT, O.
First Brethren Church
South St. at Wood.

FREMONT, O. 73
Grace Brethren Church
Prairie Presbyterian Chapel
2034 W. Craghan St.
Robert D. Culver
615 Union Place
Fremont, O.

FRESNO, CALIF.
Ambassadors of Grace Mission, Fresno, Calif.
Earl B. Studebaker
833 Blackstone Ave.
Fresno, Calif.

GARWIN, IA. 100
Carlton Brethren Church
9 mi. E. of Marshalltown, 4 mi. W., 2 mi. S. of Garwin
Harold S. Parks
Garwin, Ia.

*GEORGETOWN, DEL.
Mt. Olivet Brethren Church
6 mi. S. of Georgetown.

GLENDALE, CALIF. 157
First Brethren Church of Glendale, Calif.
632 W. Stocker St. (Stocker St. at Kenilworth).
George M. Richardson
1611 N. Highland Ave.,
Glendale, Calif.

*GLENFORD, O.
Glenford Brethren Church.

*GOSHEN, IND.
First Brethren Church
213 Clinton St.

GRAFTON, W. VA. 8
First Brethren Church
W. St. Charles and U. S. 50
Randall L. Rossman
45 W. St. Charles St.
Grafton, W. Va.

*GRATIS, O.
First Brethren Church

*HAGERSTOWN, MD.
First Brethren Church
Cor. Antietom & Mulberry

HAGERSTOWN, MD. 14
Grace Brethren Church
1st and Spruce Sts.
L. L. Grubb
507 W. Wilson Blvd.,
Hagerstown, Md.

*HAMLIN, KANS.
First Brethren Church

HARRAH, WASH. 163
Harrah Brethren Church
Stucco building one block E. of post office.
Curtis Morrill
Harrah, Wash.

*HARRISONBURG, VA.
Bethlehem Brethren Church
1 mi. S. of Harrisonburg on Dayton Pike.

HOLLINS, VA. 130
Mountain View Brethren Church
6 mi N. of Roanoke on R. 115.
J. E. Patterson
R. 1, Roanoke, Va.

HOMERVILLE, O.
W. Homer Brethren Church
2 mi. W. of Homerville.
Paul McCullough
Homerville, O.

*HOWE, IND.
Brighton Brethren Church

*HUNTINGTON, IND.
First Brethren Church
E. State & Whitestone Sts.

JOHNSTOWN, PA.
First Brethren Church
Napoleon and Dibert St.
Archie Lynn
c/o Luray Hotel,
Johnstown, Pa.

JOHNSTOWN, PA. 94
The Second Brethren Church
Grove Ave. and Bont St. (Moxham).
William S. Crick
186 Spring St.,
Johnstown, Pa.

JOHNSTOWN, PA. 240
The Third Brethren Church
Spring St. and Grape Ave. (Marrelville)
William S. Crick
186 Spring St.,
Johnstown, Pa.

*JONES MILLS, PA.
Valley Brethren Church.

JUNIATA, ALTOONA, PA. 88
Juniata Brethren Church
221-223 7th Ave.
Harold O. Mayer (Licensed)
321 8th Ave.
Juniata, Altoona, Pa.

KITTANNING, PA. 270
W. Kittanning Brethren Church
114 Harrison St.,
Arthur Malles
116 Northern Ave.
Kittanning, Pa.

LAKE ODESSA, MICH. 60
Campbell Brethren Church
Freeport, Mich. (Mail Add.)
4.3 mi. E. of Freeport; 7 mi. W. and S. of Lake Odessa.
Blaine Snyder,
Freeport, Mich.

*LANARK, ILL.
First Brethren Church.

*LAPAZ, IND.
County Line Brethren Church, S. E. Cor. County Line Rd. and U. S. 31, 1 mi. N. of Lapaz.

*LATHROP, CALIF.
Wolfe Memorial Brethren Church.

LA VERNE, CALIF. 263
The First Brethren Church of La Verne.
Third and "E" Sts.,
Donald F. Carter
2451 3rd St., La Verne, Cal.

LEAMERSVILLE, PA. 150
Leamersville Brethren Church, R. 1, Hollidaysburg, Pa., on R. 220, 4 mi. S. of Duncansville.
Clair W. Gartland
R. 1, Hollidaysburg, Pa.

LEON, IA. 175
Leon Brethren Church
4th and Church Sts.
Miles Taber
Leon, Ia.

LIMESTONE, TENN. 116
The Vernon Brethren Church
3 mi. N. through Limestone on the gravel road.
Henry Rempel (Supply Pastor), 2404 C. Church St., Cleveland, Tenn.

*LINWOOD, MD.
Linwood Brethren Church

LISTIE, PA. 130
Listie Brethren Church
3 mi. N. from Somerset on R. 53, turn right on Macadam road, 2 mi. to Listie.
Phillip J. Simmons
Box 143, Listie, Pa.

*LOGAN, O.
Mt. Zion Brethren Church.

LONG BEACH, CALIF. 1580
First Brethren Church of Long Beach,
5th St. and Cherry Ave.
Louis S. Bauman, D.D.
1330 E. 3rd St.,
Long Beach, Calif.
Associate Pastor:
Alan S. Pearce
2122 E. 6th St.
Long Beach, Calif.

LONG BEACH, CALIF. 270
Second Brethren Church of Long Beach,
60th St. at Orange Ave.
No Pastor.

*LOREE, IND.
Loree Brethren Church
In Loree.

LOS ANGELES, CALIF. 192
First Brethren Church
2400 W. 85th St.,
Inglewood, Calif.
W. A. Ogden
2045 W. 84th Place,
Los Angeles, Calif.

LOS ANGELES, CALIF. 375
Second Brethren Church of Los Angeles,
6000 Compton Ave.
(60th St. & Compton Ave.)
Wm. Taylor
6000 Compton Ave.
Los Angeles, Calif.

*LOS ANGELES, CALIF. 77
Third Brethren Church
5839 Whittier Blvd.
Conrad Sandy
6161 Allston St.,
Los Angeles, Calif.

*LOST CREEK, KY.
Riverside Brethren Church.

*LOUISVILLE, O.
First Brethren Church
1037 E. Main St.

*LYDIA, MD.
St. James Brethren Church in Lydia near St. James Academy.

MANSFIELD, O. 36
Grace Brethren Church
Prospect Park pavilion,
Wolfe and Marquis.
(Used only Sundays)
Arthur D. Cashman
349 Ohio St., Mansfield, O.

*MANSFIELD, O.
First Brethren Church
Cor. Bowman and Harker

*MANTECA, CALIF.
First Brethren Church
Cor. Veach & Yosemite Ave.

*MARIANNA, PA.
Highland Brethren Church
4 mi. E. of Marianna.

MARTINSBURG, PA. 107
First Brethren Church
Woodlawn Ave.
Robert E. Miller
Box 345, Martinsburg, Pa.
Parsonage next to church
on Woodlawn Ave.

*MASONTOWN, PA.
Masontown Brethren Church
Church St.

MATHIAS, W. VA. 400
Mathias Brethren Church
In Mathias.
Guy F. Ludwig
Mathias, W. Va.

*MAURERTOWN, VA.
Maurertown Brethren Church
In Center of Maurertown.

*McCRACKEN, PA.
Sugar Grove Brethren
Church
Aleppo Township.

*McGAHEYSVILLE, VA.
Mt. Olive Brethren Church
In Pineville, between McGa-
heysville and Port Republic.

McKEE, PA. 90
McKee Brethren Church
R. I. Humberd
Martinsburg, Pa.

McLOUTH, KANS. 20
McLouth Brethren Church
2 blocks N of water tower.
John D. Bowers
McClouth, Kans.
Res.: 2 mi. N., ½ mi. E. of
McLouth.

*MEXICO, IND.
First Brethren Church
In Mexico
on State Highway 31.

MEYERSDALE, PA. 200
Main St. Brethren Church
230 Main St.
Kenneth B. Ashman
230 Main St.
Meyersdale, Pa.

*MIDDLEBRANCH, O. 120
First Brethren Church
The white church in town.
George W. Kinzie
Middlebranch, O.

*MILFORD, IND.
Grace Brethren Church

*MILLEDGEVILLE, ILL.
Milledgeville Brethren
Church.

MODESTO, CALIF. 54
First Brethren Church
724 14th St. (14th St. near
H St.)
Ralph Rambo
708 Virginia St.,
Modesto, Calif.

*MORRILL, KANS.
First Brethren Church.

*MT. PLEASANT, PA.
Mt. Pleasant Brethren
Church, N. Shupe St.

*MULVANE, KANS.
Bethel Brethren Church
3 mi. E. and 2 mi. S. of
Mulvane.

*MUNCIE, IND.
First Brethren Church
1401 Kirby Ave.

MUNDY'S CORNERS, PA. 230
Pike Brethren Church
R. 1, Conemaugh, Pa., on
William Penn Highway, U.
S. 22 or 22 & 219.
Arthur Carey
R. 1, Conemaugh, Pa.

*NAPPANEE, IND.
First Brethren Church
Walnut St.

*NEW KENSINGTON, PA.
First Brethren Church
Kimball & McCandless Sts.

*NEW LEBANON, O.
First Brethren Church
Church and Franklin Sts.

*NEW PARIS, IND.
New Paris Brethren Church.

NEW TROY, MICH. 36
The New Troy Brethren
Church
1 block N. of high school
at end of Main St. in cen-
ter of New Troy.
Russell L. Williams
Box 67, New Troy, Mich.

NORTH ENGLISH, IA. 75
Pleasant Grove Brethren
Church
2 mi. E. of Millersburg, Ia.
R. H. Kettell
R. 2, North English, Ia.

*NORTH GEORGETOWN, O.
First Brethren Church
On main highway on W.
Side of North Georgetown.

*NORTH LIBERTY, IND.
North Liberty Brethren
Church.

*NORTH MANCHESTER, IND.
First Brethren Church
5th and Sycamore Sts.

*NORTH VANDERGRIFT, PA.
Vandergrift Brethren
Church.

*OAK HILL, W. VA.
Oak Hill Brethren Church
In Oak Hill.

*OAKVILLE, IND.
First Brethren Church.

OSCEOLA, IND. 38
Bethel Brethren Church
½ mi. E. of Osceola,
U. S. 31.
Robert Hill,
Osceola, Ind.

*PERU, IND.
Center Chapel
6 mi. N. E. of Peru.

PERU, IND. 210
First Brethren Church
Cor. E. Main and Clay Sts.,
3 blocks E. of Court House.
Robert A. Ashman
12 S. Clay St., Peru, Ind.

PHILADELPHIA, PA. 392
First Brethren Church
of Philadelphia, Pa.
2259 N. 10th St. (10th and
Dauphin).
A. V. Kimmell
2259 N. 10th St.
Res.: 981 Allengrove St.,
Philadelphia, Pa.

PHILADELPHIA, PA. 316
Third Brethren Church
Ella and Tioga Sts.
William A. Steffler
354 E. Sheldon St.
Philadelphia, Pa.

PHILADELPHIA, PA.
Cedar Grove Independent Church, Tabor Road E. of Rising Sun Ave.
Peter J. Stover,
5502 Rising Sun Ave.
Philadelphia, Pa.

PITTSBURGH, PA.
First Brethren Church
5000 Dearborn St.

PITTSTOWN, N. J.
Calvary Brethren Church
Near Pittstown.

PLEASANT HILL, O.
First Brethren Church
N. Church and Walnut Sts.

PORTIS, KANS. 150
Portis Brethren Church (known locally as The South Brethren Church)
On the S. E. cor. of the business block.
Paul A. Davis
Portis, Kansas.
Res.: 1st house E. of church.

QUICKSBURG, VA.
Liberty Brethren Church.

RED HILL, VA. 50
Red Hill Brethren Church
On the Rocky Mt. Road, R. 220, about 7 mi. S. of Roanoke City.
K. E. Richardson
331 Arbutus Ave.
Roanoke, Va.

RITTMAN, O. 168
The First Brethren Church
S. 1st St., Rittman, O.
Ord Gehman
Rittman, O.

ROANN, IND.
Roann Brethren Church
In Roann.

ROANOKE, IND.
Roanoke Brethren Church.

ROANOKE, VA. 232
Ghent Brethren Church
Cor. Otterview Ave. and Rivermont St., near R. 11, S. W. Roanoke.
Herman W. Koontz
105 Otterview Ave.,
Roanoke, Va.

SAN DIEGO, CALIF. 139
First Brethren Church of Sandiego,
El Cajon Blvd. & Georgia St.
Albert L. Flory
4628 Altadena St.,
San Diego, Calif.

*SAXTON, PA.
Raystown Brethren Church
On R. 26 near Saxton.

*SERGEANTSVILLE, N. J.
Sergeantsville Brethren Church.

SEVEN FOUNTAINS, VA. 50
Trinity Brethren Church
Powell's Fort, near Woodstock, Va.
Paul E. Dick
649 Berryville Ave.,
Winchester, Va.

SHARPSVILE, IND. 39
Grace Brethren Church
½ square S. and 2 squares W. of post office.
Vern Stuber
R. 5, Peru, Ind.

*SIDNEY, IND.
Sidney Brethren Church.

*SMITHVILLE, O.
First Brethren Church.

*SOUTH BEND, IND.
Ardmore Brethren Church
Ardmore Heights.

*SOUTH BEND, IND.
First Brethren Church
Cor. Paris & S. Mich. Sts.

SOUTH GATE CALIF. 194
First Brethren Church of South Gate, Calif.
Sequoia Dr. at Montara Ave.
Elias D. White
4284 Morton Rd.,
Lynwood, Calif.

*SPOKANE, WASH.
First Brethren Church
Cor. Washington and Montgomery Sts.
J. Ruskin Garber
Washington & Montgomery Sts.
Spokane, Wash.

*ST. LUKE, VA.
St. Luke Brethren Church at St. Luke, 4 mi. W. of Woodstock.

STERLING, O. 119
First Brethren Church
Opposite School.
Mark E. Malles
Box 61, Sterling, O.
Res.: On the square.

*STOCKTON, CALIF.
Stockton Brethren Church.

SUMMIT MILLS, PA. 150
Summit Mills Brethren Church, R. 2, Meyersdale, Pa, 3 mi. S. W. of Meyersdale.
Kenneth B. Ashman
230 Main St.,
Meyersdale, Pa.

SUNNYSIDE, WASH. 300
First Brethren Church
Cor. 7th and Franklin Sts.
E. W. Reed
P. O. Box 253, Sunnyside, Wash.
Res.: Cor. 8th and Franklin

*TEEGARDEN, IND.
Teegarden Brethren Church
In Teegarden.

*TERRA ALTA, W. VA.
White Dale Brethren Church
Near Terra Alta.

*TIOSA, IND.
Tiosa Brethren Church.

TRACY, CALIF. 45
First Brethren Church
Parker and Beverly Sts.
Thomas Hammers
P. O. Box 724, Tracy, Calif.
Res.: 370 Bessie Ave.

*TWELVE MILE, IND.
Corinth Brethren Church
3½ mi. S. and E. of Twelve Mile.

*UDELL, IA.
Udell Brethren Church.

UNIONTOWN, PA. 425
First Brethren Church
Cor. Union and Bryan Sts.
William H. Colugh
P. O. Box 1147,
Uniontown, Pa.
Res.: 3 E. Craig St.

*UNIONTOWN, PA.
Second Brethren Church

*VINCO, PA.
First Brethren Church
4 mi. N. of Conemaugh, Pa.

VINCO, PA. 112
The Grace Brethren Church
R. 1, Conemaugh, Pa., on R. 219 near Vinco, 7 mi. N. E. of Johnstown, Pa.
No Pastor.

*WABASH, IND.
College Corner Brethren Church

*WARSAW, IND.
Dutchtown Brethren Church.
Louis Engle
R. R., Warsaw, Ind.

*WARSAW, IND.
First Brethren Church
Robert F. Porte
1603 E. Center St.
Warsaw, Ind.

WASHINGTON, D. C. 540
First Brethren Church
12th and E. Sts., S. E.,
Washington, D. C.
Bernard N. Schneider
3318 16th St., N. E.,
Washington, D. C.

*WATERLOO, IA.
First Brethren Church
W. 6th and Wellington.

WATERLOO, IA. 113
Grace Brethren Church
1760 Williston (Williston and Minnesota Ave.)
J. C. Beal, D.D.
1760 Williston,
Waterloo, Iowa.

WAYNESBORO, PA. 307
First Brethren Church
Philadelphia Ave. and 4th
R. D. Crees
17 W. 4th St.,
Waynesboro, Pa.

*WEST ALEXANDRIA, O.
First Brethren Church
E. 3rd St., opposite school.

*WEST SALEM, O.
Fairhaven Brethren Church
On State Highway 301,
6 mi. S. of West Salem.

WHITTIER, CALIF. 476
First Brethren Church
Cor. Milton Ave. & Bailey
Charles H. Ashman
1903 Keith Drive,
Whittier, Calif.

*WILLIAMSTOWN, O.
Williamstown Brethren Church.

WINCHESTER, VA. 93
First Brethren Church
Berrysville Ave.
Paul E. Dick
649 Berryville Ave.
Winchester, Va.

WOOSTER, O. 46
First Brethren Church
536 N. Market St.
John H. Squires
536 N. Market St.,
Wooster, O.

YELLOW CREEK, PA. 30
Yellow Creek Brethren Church
1 mi. E. of State R. 26.
Robert E. Miller
Box 345, Martinsburg, Pa.
Parsonage: Woodlawn Ave., next to First Brethren Church, Martinsburg, Pa.

DIRECTORY OF ACTIVE PASTORS, AS REPORTED

(See church directory for complete address or descriptive location of church.)

ALTIG, J. KEITH (Licensed)
3226 So. Calhoun St., Fort Wayne, Ind.
First Brethren Church,
Fort Wayne, Ind.

ASHMAN, CHARLES H.
1903 Keith Dr., Whittier, Calif.
First Brethren Church,
Whittier, Calif.

ASHMAN, KENNETH
230 Main St., Myersdale, Pa.
Main Street Brethren Church
Myersdale, Pa.
Summit Mills Brethren Church
Summit Mills, Pa.

ASHMAN, ROBERT A.
12 S. Clay St., Peru, Ind.
First Brethren Church,
Peru, Ind.

BAERG, HERMAN (Licensed)
Winona Lake, Ind.
Pleasant View Community Church
Warsaw, Ind.

BARNARD, RUSSELL D.
141 N. Orchard Ave., Dayton, O.
First Brethren Church,
Dayton, Ohio.

BAUMAN, DR. LOUIS S.
1925 E. 5th St.; Res. 1330 E. 3rd St., Long Beach, Calif.
First Brethren Church,
Long Beach, Calif.

BEAL, DR. J. C.
1760 Williston, Waterloo, Ia.
Grace Brethren Church,
Waterloo, Iowa.

BERGERSON, CHAS. (Licensed)
Ellet District, Akron, Ohio
Associate Pastor, First Brethren Church
Ellet, Ohio.

BOWERS, JOHN D.
McLouth, Kansas, Res.: 2 mi. N., ½ mi. E. of McLouth,
McLouth Brethren Church,
McLouth, Kans.

BOWMAN, EDWARD
Box 362, Buena Vista, Va.
First Brethren Church,
Buena Vista, Va.

CAREY, ARTHUR
R.F.D. #1, Conemaugh, Pa.
Pike Brethren Church,
Mundy's Corner, Pa.

CARTER, DONALD F.
2451 3rd St., La Verne, Cal.
First Brethren Church,
La Verne, Calif.

CASHMAN, ARTHUR D.
349 Ohio St., Mansfield, O.
Grace Brethren Church,
Mansfield, O.

CLOUGH, WILLIAM H.
P. O. Box 1147,
Uniontown, Pa.
Res.: 36 E. Craig St., Uniontown, Pa.
First Brethren Church,
Uniontown, Pa.

CONE, GEORGE E.
R. R. #1 Bellville, O.
First Brethren Church,
Ankenytown, O.

COOK, JAS. S.
Dallas Center, Iowa
Brethren Church,
Dallas Center, Iowa

COLBURN, RALPH
209 E. Cedar St.,
Compton, Calif.
First Brethren Church,
Compton, Calif.

CREES, R. D.
17 W. 4th St.,
Waynesboro, Pa.
First Brethren Church,
Waynesboro, Pa.

CRICK, WILLIAM S.
186 Spring St., Johnstown, Pa.
Second Brethren Church,
Johnstown, Pa.
Third Brethren Church,
Johnstown, Pa.

CULVER, ROBERT D.
615 Union Place, Fremont, O.
Grace Brethren Church,
Fremont, O.

DAVIS, PAUL A.
Portis, Kansas
Brethren Church,
Portis, Kans.

DICK, PAUL E.
649 Berryville Ave.,
Winchester, Va.
First Brethren Church,
Winchester, Va.
Trinity Brethren Church,
Seven Fountains, Va.

FLORY, ALBERT L.
4628 Altadena St.,
San Diego, Calif.
First Brethren Church,
San Diego, Calif.

GARBER, J. RUSKIN
402 W. Montgomery St.,
Spokane, Wash.
First Brethren Church,
Spokane, Wash.

GARTLAND, CLAIR W.
R. #1 Hollidaysburg, Pa.
Leamersville Brethren Church
Leamersville, Pa.

GEHMAN, ORD
Rittman, O.
First Brethren Church,
Rittman, O.

GINGRICH, JOSEPH L.
507 Tilghman St.,
Allentown, Pa.
First Brethren Church,
Allentown, Pa.

GINGRICH, RAYMOND E.
430 Stetler Ave., Ellet Dist.,
Akron, O.
First Brethren Church,
Ellet District, Akron, O.

GRAY, WILLIAM
148 W. Elm St.,
Waynesburg, Pa.
Aleppo Brethren Church,
Aleppo, Pa.

GRUBB, L. L.
507 W. Wilson Blvd.,
Hagerstown, Md.
Grace Brethren Church,
Hagerstown, Md.

HALL, JESSE
531 Los Angeles Ave.,
Bellflower, Calif.
First Brethren Church
Bellflower, Calif.

HAMMERS, THOMAS
P. O. Box 724, Tracy, Calif.
Res.: 370 Bessie Ave.,
Tracy, Calif.
First Brethren Church,
Tracy, Calif.

HILL, ROBERT W.
Osceola, Ind.
Bethel Brethren Church,
Osceola, Ind.

HUMBERD, R. I.
Martinsburg, Pa.
McKee Brethren Church,
McKee, Pa.

JUSTICE, SAMUEL M. (Licensed)
Winona Lake, Ind.
First Brethren Church
Danville, O.

KELFORD, TREVOR C.
R. F. D. # 2, Covington, Va.
First Brethren Church,
Covington, Va.

KETTELL, R. H.
R. #2, North English, Iowa
Pleasant Grove Church,
R. #2 North English, Iowa

KIMMELL, A. V.
2259 N. 10th St.,
Philadelphia, Pa.
Res.: 981 Allengrove St.,
Philadelphia, Pa.
First Brethren Church,
Philadelphia, Pa.

KINZIE, G. W.
Middlebranch, O.
First Brethren Church,
Middlebranch, O.

KOONTZ, HERMAN W.
105 Otterview Ave.,
Roanoke, Va.
Ghent Brethren Church,
Roanoke, Va.

KRIEGBAUM, ARNOLD R.
348 1st St., Fillmore, Calif.
First Brethren Church,
Fillmore, Calif.

LANDRUM, SEWELL S.
Clayhole, Ky.
Clayhole Brethren Church,
Clayhole, Ky.

LANTZ, ALBERT L.
115 Oak St., Conemaugh, Pa.
First Brethren Church,
Conemaugh, Pa.

LEPP, WALTER A.
2706 Noble Road,
Cleveland Heights, O.
First Brethren Church,
Cleveland Heights, O.

LOWMAN, S.
Res.: Lafayette St., Salem, O.
Brethren Faith Tabernacle,
Camden, O.

LUDWIG, GUY F.
Mathias Brethren Church
Mathias, W. Va.

LYNN, ARCHIE L.
Luray Hotel, Johnstown, Pa.
First Brethren Church,
Johnstown, Pa.

MALLES, ARTHUR N.
116 Northern Ave.,
Kittanning, Pa.
W. Kittanning Brethren
Church, Kittanning, Pa.

MALLES, MARK E. (Licensed)
Winona Lake, Ind.
First Brethren Church
Sterling, O.

MAYER, HAROLD O.
(Licensed)
Box 6, Winona Lake, Ind.
Juniata Brethren Church,
Juniata, Altoona, Pa.

MAYES, CHAS. W.
314 Dorchester St.,
Ashland, O.
W. 10th St., Brethren Church
Ashland, O.

MILLER, ROBERT E.
Box 345, Martinsburg, Pa.
Res.: next to church on
Woodlawn Ave.
First Brethren Church,
Martinsburg, Pa.
Yellow Creek Brethren
Church, Yellow Creek, Pa.

MORRILL, CURTIS G.
Harrah, Wash.
Harrah Brethren Church,
Harrah, Wash.

MYERS, ERNEST E.
(Licensed)
Beaver City, Neb.
Grace Brethren Church,
Beaver City, Neb.

OGDEN, W. A.
2045 W. 84th Place,
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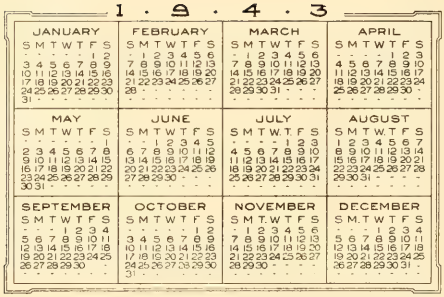
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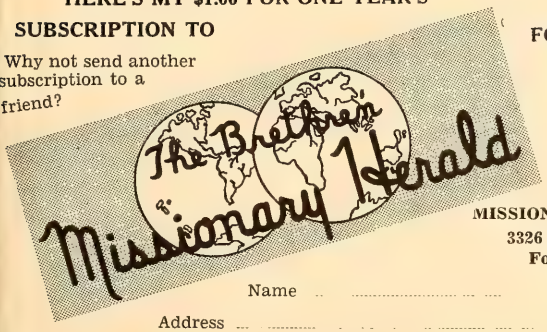


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3. We Understand the Basic Content of Our Doctrinal Preaching and Teaching to Be—

(1) The Pre-Existence, Deity and Incarnation by Virgin Birth of Jesus Christ, the Son of God;

(2) The fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;

(3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His Own Blood;

(4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;

(5) Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world, and the life everlasting of the just;

(6) The Personality and Deity of the Holy Spirit who indwells the Christian and is his Comforter and Guide;

(7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords, the glorious goal for which we are taught to watch, wait and pray;

(8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind"; should not engage in carnal strife and should "swear not at all";

(9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Trine Immersion; (b) confirmation; (c) the Lord's Supper; (d) the Communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

